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MUSEUM CRITICUM;

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PREFACE.



So fertile has been the ingenuity and so unwearied the exertions of our countrymen in the cause of literature during their long exclusion from the usual supplies of continental scholarship, that he who wishes to strike out a new path without intruding upon pre-occupied ground, will find no less difficulty in tracing out the course of his plan, than in collecting the materials for its execution. To those, however, for whose amusement or instruction the following Work is intended, little apology is necessary for want of novelty in the subject or of originality in the design. Every scholar is fully sensible how much yet remains to be done in smoothing the asperities and removing the obstacles which occur even in the beaten track, and how much useful industry may yet be expended on the wide field of general criticism. Various important manuscripts have been hitherto wholly neglected or but imperfectly collated; a correct text of many smaller pieces of acknowledged beauty has never yet been presented to the world, much assistance to the student from philological investigation, or amusing illustration still remains to be supplied, much curious matter which has escaped the researches of former scholars, may claim his attention and regard. In some of these departments a large portion of information has been occasionally furnished by the reviewers and journalists of the present day, but from the very nature of their several plans, their attention could not have been directed to

every point in question. As therefore the present publication, with respect to its objects and intentions, will essentially differ from any periodical work now in existence, it may be expedient, for the mutual satisfaction of the conductors and the reader, shortly to state the nature and extent of its design.

While the labours of the most distinguished scholars have been expended on works of greater magnitude and more general importance, many inestimable relics of antiquity have been from various causes consigned to unmerited obscurity; and it may be difficult to determine whether they have suffered most from the errors of a careless and hasty publication, or from the indifference of total neglect. To embody the scattered remains of ancient poets, to present an accurate and amended collection of their several fragments, to introduce to public notice even the whole of such short and detached pieces, as from their own intrinsic excellence, or the interest of concurring circumstances, may be thought worthy the attention of the scholar, will be a leading object in the present work.

Various unedited notes, conjectural emendations, and illustrations by the first scholars of their day, the autographs of which are deposited in the libraries of public bodies, will be presented for the first time to the literary world. Collations of various manuscripts under the same circumstances will be made from time to time, as the importance of their authors or general curiosity may require. It may not be considered as altogether useless, occasionally to reprint an amusing or instructive extract from such scarce and valuable works as are wholly withdrawn from public inspection by the rapacity of the collector, or are preserved only in the cabinets of the curious.

In this part of the work, as the materials will have

been furnished by the invention or the industry of others, little more can be required than judgement in the selection and arrangement. Into that department which is reserved for original communications, such miscellaneous treatises or essays will be admitted, as may contribute to throw any new light on the manners and customs, arts and sciences, history and antiquities of the Greek and Roman empires, whether from the observations of modern travellers, or the stores of ancient learning. The more immediate province of criticism will be conducted with the attention due to the important rank which it justly holds in the scale of human learning. Many indeed of the works, which will fall within the province of this publication to consider, may already have been amended by the corrections, or enriched by the observations of former scholars; but there is scarcely a book within the extended range of Greek and Roman literature which has been edited with so perfect a regard to every branch of critical information, as to require no aid from the learning and assiduity of a subsequent age. In one we have a corrupt and mutilated body adorned with the most elegant and instructive illustrations, in another we have the text restored to its original beauty and perfection, but encompassed with the barrenness of cautious reserve. The defects of former editions will never be removed by the effort of a single hand; their omissions must be gradually supplied by the labours of succeeding scholars. The works of genius, like the fame of their authors, as they devolve from one generation to another will receive new light, and acquire new strength at every transmission.

As a relief to the dry and less amusing portions of the work, there will be occasionally interspersed biographical memoirs of the most eminent scholars, and short histori-

cal accounts of the rise and progress of critical learning in the several ages of the world. Whatever in short may be considered as possessing sufficient attractions to arrest the attention of the scholar, or sufficient merit to promote the general cause of literature in any of its departments, will find an admission into this publication.

It is intended to insert in each Number such accounts of the different classical works which make their appearance in our own country, and on the continent, as may give to the reader a general notion of the contents and merits of each. The notice of these publications will also afford opportunities of conveying additional information upon the subjects which they comprise. In discussing however the labours of contemporary scholars, the mode of examination pursued in some Reviews of the present day, will not be considered as a model for imitation. Where from the frequency of literary or social intercourse, a bond of union has been established among a certain number of those who are engaged in the same pursuits, it cannot reasonably be expected that the faults and deficiencies of their several works should be mutually exposed to public censure, nor in regard to the best feelings of human nature ought it to be desired. On the other hand, a succession of reciprocal compliments, however founded in truth, and distributed with justice, must appear to the public eye flat and unprofitable. It is true that the pretence of examining the labours of others has often been made the vehicle of much valuable information from the private stock of the examiner: but no reason can be alledged, why the same information should not be exhibited in a more genuine form, or why it should lie shrouded under the title-page of another publication. The class of readers, for whom this work is intended,

cannot be suspected of that depravation in taste, which does not relish either discussion or information, unless it be dressed in a borrowed garb, or be alloyed with the venom of personal invective.

The present Miscellany is therefore submitted to the world, not as the voice of a literary tribunal, from whose determination there lies no appeal, but as a source of varied information in the several departments of classical learning. In every stage of its publication there may be much that the finished scholar will deem superfluous; there may be somewhat also that the younger student will consider as beyond his present purpose. Such censures however are merely relative, and must be considered as necessarily attached to a work which is dedicated to general utility. If those, who are advanced to the highest eminence of well-deserved reputation, shall find something to admire and approve; if those, who are just entering upon the same paths, shall meet any new light which may dispel their difficulties and direct their progress, the intention of the *Museum Criticum* will be fully answered.

With regard to the extent of the Work, it is impossible to speak with precision. Should the hopes of the conductors be realized in the most perfect success, it is not intended to exceed the limits of a few volumes; not so much through the apprehension of any failure in the subject, or of any scarcity of materials, as from the probable exhaustion of vigour in the pursuit, or of interest in the public. There is a certain period, after which the minds of those, who are pledged to afford periodical amusement or information to the world, become fatigued by successive demands on their labour or imagination. On the first symptoms of failure in the activity necessary

for such an undertaking, it may be considered the wisest step to withdraw from public notice ; before a lame and impotent conclusion shall have disgraced a successful beginning ; before the fatigue of the Author shall have found its correspondent effect in the weariness of the Reader. When however it shall be thought adviseable to draw the Work to a conclusion, it will not be finished either hastily or abruptly ; and with a view of preserving its unity as a whole, a Table of Contents will be attached to each volume, and a general and extensive Index will accompany the concluding Number of the publication.

SAPPHONIS¹ FRAGMENTA.

ÆQUO ATQUE ERUDITO

LECTORI S.

PRODIIT Antverpiæ, anno 1568, ex officina Christophori Plantini, libellus, carmina novem illustrium feminarum et Lyricorum complectens, ex Bibliotheca Fulvii Ursini depromta, viri diligentissimi, et qui Alexandri Farnesii Cardinalis instructissima bibliotheca tanquam sua utebatur. Unde factum est, ut in isto libello multa ex scriptis codicibus protulerit, quæ avide excipiebant literarum studiosi; quin et librum ipsum ea diligentia comparabant, ut dudum rarissimus sit factus, et vere ἐρμᾶιον, si quis eum forte venalem offenderit. Hanc igitur syllogen de novo edere instituit Joannes Christianus Wolfius, Professor Hamburgensis, qui institutum perfecit annis 1733. 1734. quorum illo Sapphonem edidit, hoc vero octo feminarum reliquias.

Erat Fulvius Ursinus vir immensi laboris; sed cum ad rem criticam accedebat, lapsiones ejus erant istiusmodi, inquit Rutgersius, ut non aliter excusari possint,

¹ Sapphus in secundo casu scripsit Ovidius, Sappho in quarto Ovidius atque Horatius, in sexto Plinius: quæ tamen poetica esse puto; ut Andromachen et similia scribebant Poetæ, cum potius Andromacham deberent. Analogia certe postulat Sapphonis, ut a Juno flexio est Junonis, a Dido, Didonis. Sapphonem scripsit vetus interpres Porphyrio in Horatium, S. II. i. 30. et sic Toupius ac Ruhnkenius.

quam si reliquis ejus in literas meritis condonentur. Diligentissimus etiam Wolfius, sed in arte critica plane hospes. Idem dicendum est de Henrico Volgero, cujus sub auspiciis nuperrime prodiit Sappho, Lipsiæ, 1810. commentariis instructa, seu potius onerata, rerum vulgarium plenis, styloque longe putidissimo conscriptis. Quare, cum ipse Wolfii libellus hodie e rarioribus sit, Volgeri autem inutilis fere sartago, visum est poetriæ Lesbiæ lacinias in usum studiosæ juventutis reconcinnare, paulloque castigatiores exhibere. In hoc autem faciendo, Sapphonis verba ad severioris Æolismi normam revocavi, quo usam fuisse decimam Musam universi fere grammatici tradunt. Plurimis igitur in locis pro aspero spiritu lenem substitui, quod hic moneo, ne idem sæpius mihi dicendum sit.

Vale, Lector, atque hanc quantulamcunque nostram opellam æqui bonique consulas. Quod si Sapphonem a nobis adornatam tibi haud displicuisse intellexero, prodibit etiam, Deo volente, celeberrimus iste iambo-graphus, qui solus præter Homerum, opus invenit idem ac perfecte elaboravit.

I.

Εἰς Ἀφροδίταν.

ΠΟΙΚΙΛΟΦΡΟΝ, ἀθάνατ' Ἀφροδίτα,
 παῖ Διὸς δολοπλόκε, λίσσομαί τε
 μή μ' ἄσαισι, μηδ' ὀνίαισι δάμνα,
 πότνια, θυμόν·

CAP. I. Hoc Sapphonis carmen, a Dionysio Halicarnassense conservatum T. II. p. 47. ed. Huds. et ab Is. Vossio emendatum ad Catull. p. 116. perquam negligenter edidit Brunckius in Analectis. Felicius, quod mireris, tractavit Frid. Henr. Bothe, qui tamen Stephani, Ursini, Fabri, Longopetræi, Baxterique editiones nescivit. Totum carmen corruptissime legitur ad calcem rarissimæ Anthologiæ editionis, Venetiis apud Sabienses, ann. 1550.

1. Vulgo ποικιλόθρον', uti ab Hephæstione citatur p. 78. ed. Gaisford. Vossius conjecit ποικιλόφρον. Versus Sapphici apud Athen. XIII. p. 599. D. ὦ χρυσόθρονε Μοῖσα. Sed ποικιλόφρον exhibuit Bentleius ad calcem Horatii p. 709.

2. Recte Baxterus τὲ προ σέ. Æolicum fuisse τὲ satis constat ex Latinorum τε.

3. ἄταισι bene mutavit Vossius in ἄσαισι, quod habet Schol. Hephæst. p. 64. ed. Gaisf. Vid. Porson. ad Eurip. Med. 247. Burneii Tentam. de Metr. Æsch. Agam. 131. Botheus vero μή με τεαῖσι μή μ' ἀνίαισι. Vox Æolensibus usitata fuit ἄσα. Alcæus apud Athen. X. p. 430. C. Προκόψομεν γὰρ οὐδὲν ἀσάμενοι. (Æolice pro ἀσώμενοι.) Voce ἀσαρὸς utitur Nostra apud Hephæst. p. 64.

Ibid. ἀνίαισι omnes. Hephæstionis editio Turnebiana habet ἀμηδοκιαισι. Æolenses α in ο mutasse, et dixisse πόρδαλις, βροχέας, βόρταχος, pro πάρδαλις, βραχείας, βάτραχος, notissimum est. Et, quod ad rem propius est, ὄνω pro ἄνω, ὀνέληται pro ἀνέληται, teste Joann. Grammatico ap. Koen ad Gregor. p. 215. Alcæus in Apollon. Dyc. Exc. p. 429. B. versu choriambico, Μηδ' ὀνίαις τοι πλέας ὑμέων παρέχειν — — ubi

ἀλλὰ τυῖδ' ἐνθ', αἶ ποτα κατέρωτα 5
 τὰς ἐμὰς αὐδὰς αἰόισα πολλὰς
 ἔκλυες, πατρός τε δόμον λιποῖσα
 χρύσειον, ἦνθες,

ὀνίαις Æolice scribitur pro ἀνίας. Cf. Koen. p. 283. Maittair. de Dial. p. 154. C.

4. Citat Hephæstio p. 79.

5. Legebatur in Dionysio τυῖδ', unde Vossius effecit τυῖδ', uti etiam citant Priscianus et Hephæstio. Hesych. Τυῖ, ὧδε. Κρήτες. Τύδαι. ἐνταῦθα. Αἰολεῖς, ubi Vossius, ex literarum serie, τυῖδε, probante Valckenaerio Ep. ad Röver. p. 32. Vid. Koen. ad Gregor. p. 169. Sylburgius scribit τυῖδ'. Equidem ad veteris linguae normam conjicerem τεῖδ', nisi scirem Æolenses υ pro α et ε posuisse. Dein ἐνθ' dedi pro ἔλθ', et mox ἦνθες pro ἦλθες.

Ibid. αἶποκε Dionysius. αἶποκα Vossius, ceteri. Sed ποτὰ pro ποτὲ Æolensium fuit, teste erudito Grammatico, Apollon. Dysc. Exc. p. 434. A. In Alcæi fragmento apud Procl. in Hesiod. p. 153, pro εἶκ' εἶποις, legendum αἶκ' εἶπης.

Ibid. κατ' ἐρωτα Dionysius; unde Vossius κατερῶτα, citato Hesychio, Κατερῶτα. καὶ ἄλλοτε. Hesychius vero exhibet κατέροτα, quod in κατέρυτα mutatum voluit Koenius ad Gregor. p. 274. suadente literarum serie. Et quidem Sappho χελύνη pro χελώνη dixit. Sed Apollon. Dysc. p. 434. A. ἐτέρωθε. ἀφ' οὗ καὶ τὸ παρ' Αἰολεῦσιν ἐτέρωτα.

6. αὐδῶς Dionysius, quod Æolicum esse pro αὐδὰς putat Vossius. Mox Aldus αἰοῖς ἀπόλας. Vossius αἰόισα πολλὰ, et sic plerique. Baxterus πόλλας. Mox τε pro δὲ dedi.

7. Æolicum est λιπῶσα, teste Gregorio p. 274. Sed cum res incerta sit, notiores formas retinui. Sappho fortasse scripserat λιπῶα. Veteres Dores dicebant μῶα, πᾶα, pro μούσα, πᾶσα. Vid. Eustath. ad Iliad. Α. p. 844, 8.

8. ἦλθες omnes. Alteram formam Æolensium fuisse æque ac veterum Dorum, mihi compertum est. Apud Homerum γέντο nihil aliud est quam φέντο, Æolice pro ἔλετο. Sic κέντο pro κέλετο veteri Dorica dialecto dixerat Alcman, teste Eustathio ad Iliad. I. p. 756, 32.

ἄρμ' ὑποσδεύκασα· καλοὶ δέ τ' ἄγον
 ὠκέες στρωῶθαι, περὶ γᾶς μελαίνας 10
 πυκνὰ δινεῦντες πτέρ' ἀπ' ὠρανῶ θέ-
 ρους δία μέσσω.

9. ἄρμ' omnes, et ὑποζεύξασα. Sed Æolenses post inventas duplices literas, veterem scribendi modum retinuerunt, iudice magno Scaligero ad Euseb. p. 115. Vid. Koen. ad Gregor. M. p. 281. Maittair. p. 149. A. Hanc etiam scribendi rationem sero apud Dorienses invaluisse constat ex Diomedis Schol. ined. ad Dionys. Thrac. apud Villosion. Anecd. Gr. T. II. p. 122. ὅταν δὲ ἤθελον γράψαι λέξιν ἔχουσαν τὴν τοῦ Ζ ἐκφώνησιν, ἔγραφον Σ καὶ Δ ἀντὶ τοῦ Ζ, ΩΣΠΕΡ ΚΑΙ ΝΥΝ ΕΥΡΙΣΚΟΜΕΝ παρὰ τοῖς Δωμεῦσιν· ἀντὶ δὲ τοῦ Ξ, Κ καὶ Σ, ἀντὶ δὲ τοῦ Ψ, Π καὶ Σ. In marmore quodam apud Sponium scribitur ΑΜΦΙΑΝΑΧΣ, ΧΣΕΝΟΧΑΡΕΣ, prave pro ΑΜΦΙΑΝΑΚΣ, ΚΣΕΝΟΧΑΡΕΣ. Forsan vero in ipso lapide exaratum fuit ΑΜΠΗΙΑΝΑΚΣ, ΚΣΕΝΟΚΗΑΡΕΣ. In Erinnæ, seu recentioris cujusdam carmine apud Stobæum, scribitur Σᾷ δ' ὑπὸ σδεύγλα. τ' pro σ' dedit Baxterus.

10. Mihi vix dubium est, quin legendum sit ὠκέα, *celeriter*. στρωῶθαι edd. Dein codices Dionysii περιγᾶς. Aldus πτέρυγας, unde recentiores πτέρνγας. Vossius περὶ γᾶς, quem sequitur Brunckius. Baxterus vero πτέρνγας retineri iubens, parentes habet Wolfium, Fischerum, Volgerum, quorum duos priores non offendit vox πτέρα in proximo versu. Volgerus vero omittit πτέρ', quod agnoscunt Dionysii codices et editio Aldina. Pro πυκνὰ Anthol. Venet. habet πολλά. & supra περὶ γῆν μέλαιναν. Et forsan accusativus præstat.

11. Edd. διῶντες. Volgerus δινέοντες, quod Ionicum est. Mox ἀπ' ὠρανῶ θέρος Dionysii Cod. Reg. 1. ἀπ' ὠρανῶ θέρος Colb. Vossius ἀπ' ὠραν' ὠθέρος, ita etiam Baxter. ἀπ' ὠρανῶ αἰθέρος Brunck. Sed nec elisio nec crasis tolerari potest. Botheus ἀν' αὔραν, αἰθέρος δία μέσσω, quæ mera est tantologia. Quod dedi, est ex ingenio, codicibus faventibus. Notum est Virgilianum, *Nare per æstatem liquidam, To float amid the liquid noon*. Scrupulus tamen injicitur, quod Æolenses pro οὔρανός

αἶψα δ' ἐκσίκοντο· τὸ δ', ὦ μάκαιρα,
 μειδιάσας ἀθανάτῳ προσώπῳ
 ἦρεν ὅττι τ' ἦν, τὸ πέπονθα, κῶττι 15
 δὴ τὲ κάλημι,
 κῶττι μεῦ μάλιστ' ἐθέλω γενέσθαι
 μαινόλα θυμῷ—τίνος αὖ τὸ πειθοῖ
 μὰπς σαγήνευσας φιλότατα; τίς τ', ὦ
 Σάπφ', ἀδίκη; 20

non ὠρανὸς sed ὀρανὸς dixerint. Alcæus apud Athen. X. p. 430. A. Ὑεῖ μὲν ὁ Σδεὺς, ἐν δ' ὀρανῷ μέγας Χειμῶν. Vid. Hemsterhus. ad Polluc. X. 124. Ceterum huc alludit Athenæus IX. p. 391. F.

13. Vossius et Brunckius αἰψ' ἄλλ', metro pessumdato.

15. ἦρε' omnes, quod Ionicum est; et dein γ' pro τ' ple-
 rique. Mox κ' ὅττι δὴν Vossius, δὴ Brunck. Bothe. δ' ἦν
 Baxter. Wolf. Harles. δεῦρο Antholog. Venet. Scite Volgerus
 δὴ'νε σε. Dein κάλημι Vossius, ceteri fere omnes. De forma
 κάλημι vid. Koen. p. 294. Maittair. p. 237. A. Nostra apud
 Athen. XV. p. 687. A. ἐγὼ δὲ φίλημι ἀβροσύναν.

18. Dionysius τίνα δ' εὐτε πύθωμαι σαγηνεῦσαι φιλότητος
 σ' ὦ Σαπφῶ, δίκην. MSS. σαγήνεσσαν. Ursinus & Stephanus
 τίνα δ' αὐτε πειθῶ καὶ σαγηνεῦσαν φιλότητα, τίς σ', ὦ
 Σαπφοῖ, ἀδικεῖ; Vossius πείθημι. Botheus, τίνα δ' αὐτ'
 ἀπειθῇ τοῖ σαγηνεῦσω φιλότατα; satis bene. Meam tamen
 conjecturam prætulī. σαγήνεσσαν vox nauci est. Mox τ' pro
 σ' dedit Baxterus.

20. Vulgo Σαπφοῖ ἀδικῇ. Botheus, τίς τοῖ, Σαπφοῖ,
 ἀδευκάς; Etymolog. M. p. 485, 41. Αἰολεῖς τὰ τῆς πρώτης
 συζυγίας διὰ τοῦ ἥ προφέρουσιν, ἀδικῇ. Ὠψάτ' ἀδικῇ.
 Codex Dorvill. ὦσαφ' ἀδικῇ. "Proxime ad MS. Dorv. lec-
 tionem accedit Aldus Rhet. p. 537. τις σω ψαπφαδίκη. Duris-
 sima sane est diphthongi οἷ elisio: legendum tamen videtur τίς
 σ', ὦ Σάπφ', ἀδικῇ; Potes quidem, levi transpositione facta,

καὶ γὰρ αἰ φεύγει, ταχέως διώξει,
αἰ δὲ δῶρα μὴ δέχεται, ἀλλὰ δώσει,
αἰ δὲ μὴ φιλεῖ, ταχέως φιλάσει
κούκ ἐθέλοισαν.

ένθε μοι καὶ νῦν, χαλεπᾶν τε λύσον 25
ἐκ μεριμνᾶν ὅσσα δέ μοι τελεῖσθαι
θυμὸς ἰμέρρει, τέλεσον, τὸ δ' αὐτὰ
σύμμαχος ἔσσο.

II.

Εἰς Ἑρωμέναν.

Φαίνεται μοι κῆνος ἴσος θεοῖσιν
ἔμμεν ἀνὴρ, ὅττις ἐναντίος τοι

sic digerere Σαπφοῖ, Τίς σ' ἀδική; Sed hoc alteri non temere prætulerim." Gaisford. ad Hephæst. p. 65.

24. Dionysii ed. Aldina κ' ὡὺκ' ἐθέλος. MSS. κ' ὡὺκ' ἐθέλοις. Vossius ἢ οὐκὶ ἐθέλλοις. Brunckius ἢ οὐ κεν ἐθέλλοις, Botheus εἴ κεν ἀθέλλοις, quorum hoc barbarum, illa solæca sunt. Quod reposui certissimum est.

26. τελέσαι edd. Legendum forsā τελῆσθαι, quod antiqua scriptura fuit τελεσθαι.

27. Vid. fr. XLVIII. Mallem tamen τέλεσον τὸ, καὶ τὰ Σ. ε.

II. Apud Dionys. Longin. II. Υ. §. 10.—Apollon. Dyscolus p. 427. A. citat φαίνεται σοι, quod male edidit Vossius; ipse enim Apollonius p. 423. B. citat φαίνεται μοι.

2. Omnes fere, ὡνὴρ pro ὁ ἀνὴρ. Atqui κείνος ἀνὴρ Græce dicitur, non κείνος ὁ ἀνὴρ. Codd. Longini ἐμμένων ἥρως τις.

Ibid. ὅστις omnes. Alterum magis Æolicum. Nostra apud Etymol. M. p. 449, 37. Ὅστινας γὰρ εὖ θῶ, κῆνοί με μά-
λιστα σίνονται. Mox variatur inter ἐναντίος et ἐναντίον.

ισδάνει, καὶ πλασίον ἀδὺ φωνοί-
 σας ἐπακούει

καὶ γελάσας ἰμέροεν, τὸ μοι ἴμᾶν
 καρδίαν ἐν στάθεσιν ἐπτόασεν

5

ὥς τε γὰρ φιδῶ, βροχέως με φωνᾶς
 οὐδὲν ἔτ' ἵκει

Dein rectius forsā scriberetur σοι, si modo fides Apollonio Dyscolo adhibenda sit, p. 426. C.

3. Forsā rectius esset πλατίον. Dein MSS. Vaticani ἀδὺ φωνούσας. MS. Ambros. ἀδύφων σαις, unde Boivinīus ἀδὺ φωνᾶσαι σ', quod ferri potest, modo legas γελάσσαι. In quibusdam Codd. legitur ἀδνφωνούσας una voce, quod fortasse melius. Vid. Toup. Appendic. Not. in Theocrit. p. 31.

4. ὑπακούει edd. ἐπακούει Hemsterhusius in Misc. Obs. T. IV. p. 287. probante Ruhnkenio.

5. MSS. Longini γελαῖς, unde Vossius γελαῖς, quod Æolice dictum pro γελᾶν, tradunt recentiores quidam Grammatici; ego vero non credo. Quare vulgatam lectionem retinui, nisi quod γελάσας Æolice scripserim pro γελώσας. Tollius maluit ἀδυφωνεύσαις et γελώσαις. Verum, hic Æolismus in genitivis non obtinuit. Dicebant πάσαις pro πάσας accusativo, non item pro πάσης. Idem notat Catullum, ut videtur, vulgatæ lectioni patrocinarī, *dulce ridentem*, Toupius dedit καὶ γελαῖς δ'. Mox idem cum Boivinio ἴμᾶν pro τάν.

7. ὥς γὰρ ἴδω σε ed. princeps Longini. ὥς γὰρ σ' ἴδω Codd. Vat. Paris. Ambros. ὥς γὰρ εἶδω σε Vossius, quem plerique secuti sunt. Æolenses autem dixisse φιδέω satis liquet ex Latinorum *video*. Quin et veteres Dorienses eadem forma utebantur. Theocrit. III. 37. Ἄλλεται ὀφθαλμός μεν ὁ δεξιός· ἄρα φιδήσω Αὐτάν; ubi vulgo ἄρά γ' ἰδήσω. Vide Dawes. Misc. Crit. p. 114. Notent tirones τε pro σε dici. βροχέως MSti. nempe pro βραχέως, *statim*. Vossius vero βροχέας, Æolice pro βραχείας.

8. MSS. εἵκει. Vossius ἥκει. Toupius ἵκει, quam correc-

ἀλλὰ καμμέν γλῶσσα ἔφαγε, λεπτὸν δ'
 αὐτίκα χρῶ πῦρ ὑποδεδρόμακεν, 10
 ὀππάτεσσι δ' οὐδὲν ὄρημι, βομβεῦ-
 σιν δ' ἀκοαὶ μοί.

tionem suffuratus est Brunckius. Citat Toupius Nostram apud Aristot. Rhet. I. 9. Αἱ δ' ἱκέ σ' ἐσλῶν ἡμερος, ἡ καλῶν. Ceterum comparandus est Plutarchus in Demetrio p. 1661. ἐγίνετο τὰ τῆς Σαπφούς ἐκεῖνὰ περὶ αὐτὸν πάντα, φωνῆς ἐπίσχεσις, ἐρύθημα πυρῶδες, ὀψέων ὑπολείψεις, ἰδρωτες ὀξεῖς, ἀταξία καὶ θόρυβος ἐν τοῖς σφνγμοῖς, τέλος δέ, τῆς ψυχῆς κατὰ κράτος ἡττωμένης, ἀπορία, καὶ θάμβος, καὶ ὠχρίασις.

9. καμμέν pro κατὰ μέν. Vid. Tryphonis locum a me excitatum in nott. ad Æschyl. Theb. 740. καμμεῦ Vossius, et γλῶσσα σέσιγε. Barnesius πέπηγε. Sed MSS. ἔαγε. Alii legunt γλῶσσ' ἔαγη, ἀν δὲ λεπτὸν, alii γλῶσσ' ἔαγ', ἀν δὲ λ. Penultimam vero in ἔαγα produci necesse est, in ἔαγην corripī. In Homer. Iliad. Λ. ubi editur περὶ ρόπαλ' ἀμφὶς ἔαγη, procul dubio legendum ἀμφὶ ἔφαγε. Aristoph. Plut. 545. Ἀντὶ δὲ θράνου στάμνου κεφαλὴν κατεαγότος, ἀντὶ δὲ μάκτρας. In Eurip. Cycl. 679. pes secundus anapaestus est.

10. ὑποδεδρόμακεν omnes. Sed cum hæc de rubore dici ex Plutarcho pateat, malim ἐπιδεδρόμακεν. Apud Plutarch. Sympos. IV. 5. p. 1193. Lepra dicitur ἐπιτρέχειν τοῖς σώμασι. Sic Homerus Od. Z. 45. de cælo luce suffuso, λευκὴ δ' ἐπιδέδρομεν αἶγλη. et de caligine ingruente Υ. 357. κακὴ δ' ἐπιδέδρομεν ἀχλὺς. Callimach. ap. Etymol. Mag. p. 471, 36. ἐπέτρεχε λεπτὸς ἵουλος. Rem conficit, ut opinor, Aristænetus, II. 21. καὶ φύσεως αὐτόσκευον ΕΡΕΥΘΟΣ ΕΠΙΤΡΕΧΕΙ ταῖς παρειαῖς. Id. I. 10. p. 58. καὶ φύσεως ΕΡΕΥΘΟΣ εὐανθὲς, ΕΠΙΤΡΕΧΟΝ ταῖς παρειαῖς, Hermippus ap. Athen. I. p. 39. E. τῷ δὴ μῆλων ἐπιδέδρομεν ὁδμή. Nicander Theriac. 172. χροὴ ψαφαροῖς ἐπιδέδρομε νώτοις. Tum autem legendum foret χροῖ. Callim. Lav. Pallad. 27. τὸ δ' ἔρευθος ἀνέδραμε, πρῶϊον οἶαν Ἡ ρόδον ἢ σίβδας κόκκος ἔχει χροῖαν.

11. Sic Edd. veteres. Male Pearcius, MSS. aliquatenus faventibus, ὄρημι, ἐπὶ ρόμβεῦσι δ' ἀκοαί. Male Toupius βομ-

καδδ' ἰδρῶς ψυχρὸς χέεται, τρόμος δὲ
 παᾶσαν ἀγρεῖ· χλωροτέρα δὲ ποιᾶς
 ἔμμι· τεθνάκην δ' ὀλίγω 'πιδεύσῃν 15
 φαίνομαι * *

ἀλλὰ πᾶν τολματὸν, ἐπεὶ πένητα —

III.

ἀστέρες μὲν ἀμπὶ καλὰν σελάναν
 ἄψ ἀποκρύπτοντι φαεννὸν εἶδος,
 ὀππότεν πλήθοισα μάλιστα λάμπη
 γάν —

βεῦς' ἐν δ' ἀκοαί μοι. Quod dedi, tuetur, Aristænet. H. 13.
 ἐβόμβει μοι τὰ ὦτα.

13. Mimnermus Bruncikii Poet. Gnom. p. 69. Αὐτίκ' ἐμοὶ
 κατὰ μὲν χροίην ρέει ἄσπετος ἰδρως, Πτοιούμαι δ' ἐσορῶν
 ἄνθος ὀμηλικίης Τερπνὸν ὅμως καὶ καλόν.

14. πούας dedit Vossius pro ποφας. Vid. Dawes. M. C.
 p. 129. Sed vix præcedentem vocalem digamma producere
 potest. Idem recte monet ἀγρεῖ, τεθνάκην et ἐπιδεύσῃν Æolicæ
 poni pro αἰρεῖ, τεθνήκειν, ἐπιδεύσειν.

16. ἄπνους e conjectura supplevit Manutius. Vossius retrahit
 ἄλλα, quod positum putat pro ἀλάλη; absurde. Nomen pro-
 prium excidisse suspicatur Toupus.

17. Cratinus apud Hephæst. p. 97. Πάντα φορητὰ, πάντα
 τολμητὰ τῷδε τῷ χόρῳ.

III. Apud Eustath. in Iliad. Θ. p. 729, 21. qui ἀποκρύπ-
 τουσι φαεννὸν — ὅποτ' ἂν. Scaliger. ad Manil. p. 66. dedit
 ἀποκρύπτουσι φαεννὸν — ὀππόκαν. Sed ὀππότεν Koen. ad
 Gregor. p. 276. Spiritum mutavi. ἀποκρύπτουσι, quod dedi;
 Æolicum est. Huc alludit Julian. Epist. 19. Σαπφῶ ἡ καλὴ
 τὴν σελήνην ἀργυρέαν φησί, καὶ διὰ τοῦτο τῶν ἄλλων ἀστέ-
 ρων ἀποκρύπτειν τὴν ὄψιν. Unde legendum forsitan λάμπη
 Ἀργυρέα γάν. Vid. Gaisford. ad Hephæst. p. 334. Ceterum
 Grammatici tradunt Æolenses dixisse σελλάνα pro σελήνη.

IV.

ἀμφὶ δ' ὕδωρ

* * * πσυχρὸν κελαδεῖ δι' ὕσδων
μαλίνων· αἰθυσσομένων δὲ φύλλων
κῶμα καταρρεῖ.

V.

ἦ τε Κύπρος, ἦ Πάφος, ἦ Πάνορμος.

VI.

τὸν δ' ἐπιπλάζοντ' ἄνεμοι φέροειν.

IV. Apud Hermog. περὶ ἰδ. II. p. 323. ed. Crispin. ubi legitur ἀμφὶ δὲ ὕδωρ—ὅσδων μηλίνων. Sed μαλίνων MS. Caio-Gonvilensis. Scaliger. ad Tibull. p. 113. aliter disponit, ὕδωρ Ἀμφὶ δὲ ψ. Idem ὕσδων. Æm. Portus ὅσδων retinet. Vid. Maittair. p. 155. D. Koen. p. 274. Gaisford. l. c. Ceterum hinc color accedit Marklandi opinioni, qui in Explicat. Veter. Aliquot Auctor. p. 254. corrigit Horat. Exod. II. 27. *Labuntur altis interim ripis aquæ; Queruntur in silvis aves; FRONDESQUE lymphis obstrepunt manantibus, Somnos quod invitet leves*: ubi vulgo legitur FONTESQUE: citans Propert. IV. 4. 4. *Multaque nativis obstrepit arbor aquis*. Ut ut hoc sit, Sapphonis locum Horatio hæc scribenti obversatum fuisse, quam maxime probabile est. Quin et hanc conjecturam firmat Theocriteum istud, αἰ πίτυς—Ἄ ποτὶ ταῖς παγαῖσι μελίσσεται.

V. Apud Strabon. I. p. 69. ubi σε pro τε. Menander Rhetor p. 595. de Sapphone et Alcmane, τὴν μὲν γὰρ Ἄρτεμιν ἐκ μυρίων ὀρέων, μυρίων δὲ πολέων, ἔτι δὲ ποταμῶν ἀνακαλεῖ· τὴν δὲ Ἀφροδίτην Κύπρου, Κνίδου, Συρίας πολλαχόθεν ἀλλαχόθεν (l. πολλαχοῦ καὶ ἄλλ.) ἀνακαλεῖ. Sed hæc forsân ad Alcmana referri debent, cujus hæc citantur, Κύπρον ἱμερτὰν λιποῖσα, καὶ Πάφον περιρρύταν. Æschylus apud Strabon. l. c. Κύπρου Πάφου τ' ἔχουσα πάντα κλῆρον. Vid. M. A. Muret. V. L. X. 19. F. Ursin. ad Virg. Æn. I. 419.

VI. Etymol. M. p. 325, 37. τὰ γὰρ δύο σσ εἰς ζ τρέπου-

VII.

ἀρτίως ἃ χρυσοπέδιλος Αὔως.

VIII.

κῆνοι δ' ἄρα πάντες ἔσχον
[ἐν χεροῖν] καρχήσι· ἔλειβον, ἀρά-
σαντο δὲ πάμπαν
ἔσλὰ τῷ γάμβρῳ.

IX.

κῆνον, ὦ χρυσόθρονε Μοῖσ', ἐνισπες
ῥμνον, ἐκ τᾶς καλλιγύναικος ἔσλᾶς
Τήϊος χώρας ὃν ᾄειδε τερπνῶς
πρεσβὺς ἀγαυός.

σιν Αἰολεῖς. τὸ γὰρ ἐπιπλήσσω ἐπιπλάζω (λέγουσι). Σαπφώ·
Τὸν δ' κ. τ. λ. Conf. Eustath. in Iliad. K. p. 824, 27. Forsan
tamen ἐπιπλάζοντ' positum fuit pro ἐπιπαλάζοντ'.

VII. Apud Ammen. v. Ἄρτι, ex emendatione Scaligeri
legitur ἀρτίως μὲν ἃ χ. αὐ. Omisi μάν. Vide infra fr.
XLIII.

VIII. Apud Athen. XI. p. 475. A. Macrob. Sat. V. 21.
Pro vulgata lectione κοινῇ MS. Athenæi A. et Macrohii Thuanæus
κῆνοι præbuerunt. Apud utrumque vero fragmentum sic con-
cipitur, κῆνοι δ' ἄρα πάντες καρχήσι ἔχον καὶ ἔλειβον, κ. τ. λ.
Quod in versus anapesticos, quos vocat, digessit ὁ φώρτατος
Fiorillo. Fragmentum autem est ex Sapphonis Ἐπιθαλαμίοις.
Vid. infra ad fr. XL.

IX. Hoc fragmentum sub Sapphonis nomine circumferri soli-
tum, habet Athenæus XIII. p. 599. D. qui statim subjicit, ὅτι
δὲ οὐκ ἔστι Σαπφούς τοῦτο τὸ ῥῆμα, παντί που δῆλον.
Nempe Anacreon ante Sapphonem vixit. Contra tamen disputat
Volgerus, ineptissimis argumentis fretus.

X.

ἐλθὲ, Κύπρι,

χρυσέαισιν ἐν κυλίκεσσιν ἄβραϊς

συμμεμιγμένον θαλῖαισι νέκταρ

οἶνοχαοῖσα

τοῖσδ' ἐταίροις τοῖσιν ἐμοῖς τε καὶ σοῖς.

XI.

καθθανοῖσα δὲ κείσ'· οὐδέποτα μναμοσύνα σέθεν
ἔσσετ' οὐδέποτ' εἰς ὕστερον. οὐ γὰρ πεδέχεις βρόδων
τῶν ἐκ Πιερίας. ἀλλ' ἀφανὴς κῆν Ἀῖδα δόμοις
φοιτάσεις πεδ' ἀμαυρῶν νεκύων ἐκπεποταμένα.

X. Apud Athen. XI. p. 463. E. ubi longe secus ordinantur. Volgeri dispositionem secutus sum. In Athenæo legitur, τοῖσι τοῖς ἐταίροις, ἐμοῖς γε καὶ σοῖς. Volgerus τοῖς ἐταίροις τοῖσιν. Dein τε pro γε Schweighæuserus.

XI. Apud Stobæum IV. p. 29. Grot. ubi metra recte ordinantur. Corrupte Gesnerus. Dedi βρόδων pro ῥόδων. Grotii correctiones mirum in modum neglexere Brunckius in Anal. T. I. p. 57. et Wyttenbachius Bibl. Crit. II. ii. p. 16. Citat Plutarch. in γαμικ. παραγγ. Clem. Al. Pædag. II. p. 181. Primum versum laudat Beutlejus in Epist. ad Hemsterhus. p. 104. qui metrum Alcaicum esse dicit, quale illud Horatii *Nullam | Virentem | vite prius | severis arboribus*. Καθθα | ροῖσα δὲ κείσ' | οὐδέποτα | μναμοσύνα | σέθεν. Sed in hoc metro, ut in hujusmodi omnibus, pes primus, qui in Horatio semper spondæus est, in Græcis etiam trochæus esse potest. Vid. Gaisford. ad Hephæst. p. 310. Metrum est Σαπφικὸν ἀντισπαστικὸν ἐκκαίδεκάσύλλαβον. ὃ τὸ τρίτον ὅλον Σαπφουὺς γέγραπται, πολλὰ δὲ καὶ Ἀλκαίου ᾄσματα, inquit Hephæstio. Ceterum ex eodem, ut opinor, carmine desumptum est fragm. LXXXI.

XII.

ἀλλ' ἐὼν φίλος ἀμῖν λέχος ἄρνησο νεώτερος·
οὐ γὰρ τλάσομ' ἐγὼ ξυνοικῆν νέ' οὔσα γεραιτέρῳ.

XIII.

στᾶθι κᾶντα φίλος, καὶ τὰν ἐπ' ὅσσ' ἀμπέτασον χάριν.

XIV.

ἐνθόντ' ἐξ ὀρανῶ, πορφυρέαν περὶρέμενον χλάμυν.

XV.

Ἀδμήτου λόγον, ὦ ταῖρε, μαθὼν, τοὺς ἀγάθους φίλει
τῶν δειλῶν δ' ἀπέχου, γινούς ὅτι δειλῶν ὀλίγη χάρις.

XII. Apud Stob. LXXI. p. 301. Manuscripti lectionem ex Ursino exhibui. In secundo versu metrum claudicat.

XIII. Apud Athen. XIII. p. 564. D. Hoc et sequens fragmentum ordinavit Bentleius l. c. qui tamen κᾶντι citat.

XIV. Pollux X. 124. ubi προῖέμενον, quod tuetur Is. Voss. ad Catull. p. 295. Scaliger πρωὶ ἔμενον. Hemsterhus. προὶ ἔμενον. Forsan huc alludit Didymus apud Ammon. v. Χλαμύς. Σαπφῶ μέμνηται τῆς χλαμύδος. Ad Catulli versum de Amore, *Fulgebat crocina candidus in tunica*, observat Vossius, "Ut in aliis multis, ita quoque in hoc imitatur Sapphonem Catullus, quod Amori vestem tribuat." Ceterum Pausanias IX. 27. ait, Σαπφῶ δὲ ἡ Λεσβία πολλά τε καὶ οὐχ ὁμολογοῦντα ἀλλήλοις ἐς Ἐρωτα ἦσε. Schol. Apollon. Rhod. III. 26. Ἀπολλώνιος μὲν Ἀφροδίτης τὸν Ἐρωτα γενεαλογεῖ Σαπφῶ δὲ Γῆς καὶ Οὐρανοῦ. Aliter Auctor Argumenti in Theocrit. XIII. in ed. Calliergi. Ἀμφιβάλλουσι τινὸς υἱὸν τὸν Ἐρωτα (λέγουσι). . . Σαπφῶ Ἀφροδίτης καὶ Οὐρανοῦ, ubi omnino rescripserim Γῆς pro Ἀφροδίτης.

XV. Hoc Scolium, ab Athenæo XV. p. 695. C. et ab Eustathio ad Od. B. III. servatum, hi Sapphoni, illi Alcæo, aliæ Praxillæ tribuunt.

XVI.

ῥοδοπάχες ἀγναὶ Χάριτες δεῦτε, Διὸς κόραι.

XVII.

ἄγε, διὰ χελύνη, λέγε, φωνᾶσσα δὲ γίνεο.

XVIII.

δεῦτε νῦν, ἀβραὶ Χάριτες, καλλίκομοί τε Μοῖσαι.

XIX.

τάδε νῦν ἐτάραις ταῖσιν ἐμαῖς τερπνὰ καλῶς αἰίσω.

XX.

σὺ δὲ στεφάνοις † ὥδिका παρθέσθ' ἐραταῖς φοβαῖσιν,

XVI. Apud Argum. ad Theocrit. XXVIII. Idem metrum, cum Pyrrhicio in prima sede. Vid. Gaisford. l. c. Huc alludit Eustath. ad Odyss. B. p. 73, 37. Basil. Nescio an legendum ῥοδοπαχές.

XVII. Apud Hermog. περὶ ἰδ. II. p. 326. ubi legitur ἄγε χέλυ διὰ μοι λέγε, φωνάεσσα δὲ γίνεο. MS. Caio-Gonvil. omittit μοι. Eustath. ad Iliad. A. p. 9, 42. habet ἄγε μοι, διὰ χέλυ, φωνάεσσα γένοιο. Sed cum MS. Caio-Gonvil. præbeat ἄγε δὴ χέλυ, dedi χελύνη, quod Æolenses pro χελώνη dicebant, auctore Etymol. M. p. 808, 21. Vid. Koen. p. 275. Dein φωνᾶσσα ut apud Pindarum φωνᾶντα. Forsan tamen legendum Ἄγε, διὰ χελύνη, λέγε, φωνᾶσσα δέ μοι γένοιο.

XVIII. Apud Hephæst. p. 52. ed. Gaisf. Alii δευτέ νυν. Sed Bentleius advocat Horatianum, *Te deos oro, Sybarin cur properas amando*. Versus est Tetrameter choriambicus catalecticus, epitritum secundum in prima sede habens.

XIX. Apud Athen. XIII. p. 571. D. ubi ἐταίραις ταῖς ἐ. Æolenses dicebant ἔταρα pro ἔταιρα, ut Nostra apud Etym. M. p. 250, 10.

XX. Apud Athen. XV. p. 674. E. Metrum indicasse contentus, locum conclamatum aliis tractandum relinquo.

ὄρπακας ἀνήτω † συνέρραις ἀπαλαῖσι χερσίν.
 εὐάνθεα γὰρ* πέλεται, καὶ Χάριτες μάκαιραι
 μᾶλλον † προτέρην αστεφανώτοισι δ' ἀπυστρέφονται.

XXI.

A. Παρθενία, Παρθενία, ποῖ με λιποῖς ἀποίχῃ;
 B. οὐκέτι ἤξω πρὸς τε, οὐκέτι ἤξω.

XXII.

ἐγὼ δὲ φίλημ' ἀβροσύναν, καὶ μοι τὸ λαμπρὸν
 ἔρος ἀελίῳ καὶ τὸ καλὸν λέλογκε.

XXIII.

ἀλλὰ τις οὐκ ἔμμεν παλιγκότων ὀργάνων
 ἀλλ' ἀβακὴν τὰν φρέν' ἔχω.

XXIV.

γλυκεῖα μάτερ, οὔτοι δύναμαι κρέκειν τὸν ἱστὸν,
 πόθῳ δαμεῖσα παιδὸς, βραδινὰν δι' Ἀφροδίταν.

XXI. Apud Demetr. de Eloc. §. 140. ubi λιποῖσα οἴχῃ.
 Secundum versum non expedio. Koen. ad Gregor. p. 274.
 maluit πρέσσε vel περσέ.

XXII. Apud Athen XV. p. 687. A. Locus corruptus; sed
 vestigia Choriambici tetrametri facile quis deprehendat.

XXIII. Etymol. M. v. Ἀβακῆς. Ursinus corrigit ἐμὲ πα-
 λίγκοτος ὀργάν. Vossius ad Catull. p. 213. citat ζαλᾶτις
 ἐγ' οὐκ ἔμμι παλιγκότων Ὀργάνων, ἀλλ' ἀ. Locus difficilis
 et corruptus.

XXIV. Hephæst. p. 60. ed. Gaisford. ubi vide notas. Est
 ex septimo Odarum libro. Sapphonem ab Horatio expressam
 fuisse in Carm. III. xii. notat Is. Voss. in Catull. p. 345.

XXV.

πλήρης μὲν ἐφαίνεθ' ἅ σελάνα·
αἱ δ' ὡς περὶ βωμὸν ἐστάθησαν.

XXVI.

εὐμορφοτέρα Μνασιδῖκα τᾶς ἀπαλᾶς Γυρινῶς.

XXVII.

ἄσαροτέρας οὐδαμὰ πω, ῥαννὰ, σέθεν τύχοις ἄν.

XXVIII.

δέδυκε μὲν ἅ σελάνα καὶ Πληϊάδες· μέσαι δὲ
νύκτες· παρὰ δ' ἔρχετ' ὥρα· ἐγὼ δὲ μόνα καθεύδω.

XXIX.

πλούτος ἄνευ ἀρετᾶς οὐκ ἀσινῆς πάροικος·
ἅ δὲ κρᾶσις εὐδαιμονίας ἔχει τὸ ἄκρον.

XXX.

αἱ δ' ἱκέ τ' ἐσλῶν ἱμερὸς, ἧ καλῶν,

XXV. Hephæst. p. 63.

XXVI. Hephæst. p. 64. Longin. Fragm. p. 173. Metrum Ionicum a Majore. Vide Gaisfordii notas, et Toupium ad Longini locum.

XXVII. Hephæst. p. 64. ubi vide Gaisford. Dedi τύχοις ἄν ex vestigiis MS. C.

XXVIII. Hephæst. p. 65.

XXIX. Schol. Pindar. Ol. II. 93. Scholiasta recentior habet ἡ δ' ἐξ ἀμφοτέρων κρᾶσις, et ἀγαθὸς σύνουκος. Primum verum in Choriambos digerere possis, Πλούτος ἄνευ τᾶς ἀρετᾶς. nec tamen hoc verum puto. Ceterum pro Πλούτος citatur εὐγένεια in libello MS. Plutarchi apud Fabric. Bibl. Græc. T. XII. p. 272.

XXX. Aristot. Rhæt. I. 9. ix. 3. Ὡς περ καὶ Σαπφὼ πεποίηκεν, εἰπόντος τοῦ Ἀλκαίου, θέλω τι ρειπῆν, ἀλλὰ με κωλύει Αἰδὼς—Αἱ δ' κ. τ. λ. Minus bene alii θέλω τί

καὶ μή τι φειπὴν γλῶσσ' ἐκύκα κακὸν,
αἰδώς κεν οὐχί τ' ὅππατ' εἶχεν,
ἀλλ' ἔλεγεσ περὶ τῷ δικαίῳ.

XXXI.

ἔρος δ' αὐτέ μ' ὁ λυσιμελὴς δονεῖ
γλυκύπικρον ἀμάχανον ὄρπετον.
Ἄτθι, σοὶ δ' ἐμέθεν μὲν ἀπήχθετο
φροντίσδην, ἐπὶ δ' Ἀνδρομέδαν ποτῇ.

XXXII.

ἡράμαν μὲν ἐγὼ σέθεν, Ἄτθι, πάλαι πότα.

XXXIII.

ἔχει μὲν Ἀνδρομέδα καλὰν ἀμοιβάν.

τ' εἰπὴν, alii Θέλω τιν εἰπὴν, quod exhibet Gaisfordius ad Hephæst. p. 336. τιν enim Doricum est, non Æolicum, et φειπὴν cum digammate omnino scribendum. Scaliger Sapphonis versus paullo aliter legit. Vid. Gaisford. l. c. Aristoteles καὶ μητ' εἰπεῖν—κεν σε οὐκ εἶχεν ὄμματα. Scaliger κεν οὐχί σ' εἶχεν ὄμματ'. Bis dedi τ' pro σ', Æolice.

XXXI. Hephæst. p. 42. Rutgersius V. L. IV. 6. corrigit ἔρπετον, improbante Koenio ad Gregor. p. 284. Archiloch. ap. Hephæst. p. 90. Ἀλλά μ' ὁ λυσιμελὴς, ὦ ταῖρε, δάμναται πόθος. Max. Tyrius VIII. p. 94. tradit Sapphonem Amorem vocasse γλυκύπικρον—ἀλγεσίδωρον—μυθοπλόκον. Suidas v. Σαπφώ. ἐταῖραι δὲ αὐτῆς καὶ φίλαι γεγόνασι τρεῖς, Ἄτθις, Τελεσίππα, Μεγάρα, ubi legendum Τελέσιλλα. Max. Tyr. VIII. p. 94. ed. Davis. ὁ τι γάρ ἐκείνῳ (Socrati) Ἀλκιβιάδης καὶ Φαῖδρος, τοῦτο τῇ Λεσβίᾳ Γυρινῶ, καὶ Ἄτθις, καὶ Ἀνακτορία, καὶ ὁ τι περ Σωκράτει οἱ ἀντίτεχνοι, Πρόδικος, καὶ Γοργίας, καὶ Θρασύμαχος, καὶ Πρωταγόρας, τοῦτο τῇ Σαπφῶϊ Γοργῶ καὶ Ἀνδρομέδα. Antipater Sidonius in Analect. Brunck. II. p. 12. Παῖς ἀγαθοῦ Τελέσιλλα Διοκλέος.

XXXII. Hephæst. p. 42.

XXXIV.

Σαπφοῖ, τί τὰν πολυόλβον Ἀφροδίταν.

XXXV.

τίς δ' ἀγροιώτιν [ἐπεμμένα στολὰν]
 σοὶ θέλγει νόον, οὐκ ἐπισταμένα
 τὰ βράκε' ἔλκην ἐπὶ τῶν σφυρῶν.

XXXVI.

δεῦρο δεῦτε, Μοῖσαι, χρύσειον λιποῖσαι

XXXVII.

ὀλβιε γαμβρὲ, σοὶ μὲν δὴ γάμος, ὡς ἄραο,
 ἐκτετέλεστ', ἔχεις δὲ παρθένον, ἂν ἄραο.

XXXIV. Hoc et præcedens fragmentum exstant apud Hephæst. p. 82.

XXXV. Athen. I. p. 21. C. Σαπφὼ περὶ Ἀνδρομέδας σκώπτει· Τίς δ' ἀγριώτις θέλγει κ. τ. λ. Voces ἐπεμμένα στολὴν addidi ex Max. Tyr. VIII. p. 94. ubi citatur τίς δ' ἀγροιώτιν ἐπεμμένα στολὴν. In Athenæo βράκεα ἔλκεν. Ceterum cum Apollon. Dyscolus tradat Æolenses nunquam β literæ ρ præposuisse, nisi proximam syllabam inchoaret δ vel ζ vel τ, et cum Trypho ex Alcæo citet φρῆξις, hic legendum puto βράκεα, obstante tamen Philemone in Lexico Technol. p. 61. Ῥάκος — ὅπερ οἱ Αἰολεῖς βράκος φασί. χρήσις δὲ τοιαύτη παρὰ Σαπφοῖ ἐν τῇ Τίς δ' ἀγριώτις θέλγει νόον, οὐκ ἐπισταμένα τὰ βράκεα ἔλκειν ἐπὶ τῶν σφυρῶν. ἤγουν ποία γυνὴ χωρητικὴ ἀγροικιώτερον ἐφέλκεται ἐραστήν. Quæ exscribens Phavorinus habet ἀγριώτης — γυνὴ χωρητικὴ ἐζωσμένη. Æolenses tamen φρήσσω, φράνγυμι dixisse, certissimum est ex Latinorum FRANGO.

XXXVI. Hephæst. p. 102. Sequebatur forsitan Δῶμα πατρός. Cf. Fragm. I. 7.

XXXVII. Hephæst. ibid.

XXXVIII.

μελίχρους δ' ἐπ' ἡμερτῷ κέχυται προσώπῳ.

XXXIX.

ὑψι δὴ τὸ μέλαθρον
 ὕμέναον,
 ἀέρρετε τέκτονες ἄνδρες,
 ὕμέναον.
 γαμβρὸς ἔρχεται ἴσος Ἀρηϊ
 [ὕμέναον]
 ἀνδρὸς μεγάλῳ πολλῷ μείζων.

XL.

χαίροισα νύμφα, χαιρέτω δ' ὁ γαμβρός.

XLI.

χαῖρε, νύμφα, χαῖρε, τίμιε γαμβρέ, πολλά.

XXXVIII. Hephæst. p. 103. *μηλόχρους* Pauwius et Hermannus.

XXXIX. Hephæst. p. 129. Edd. MSS. ὕμῆναον. Gaisford. ὕμέναιον. Melius est ὕμέναον. Æolenses dicebant *παλαὸς*, Ἀχὰς, pro *παλαιὸς*, Ἀχαιοὺς, teste Eustath. ad Iliad. A. p. 28. Ultimum verum servavit Demetr. de Eloc. §. 148.

XL. Hephæst. p. 25. Citat Gaisfordius Theocrit. XVIII. 49. Χαίροις, ὦ νύμφα, χαίροις, ἐνπένθερε γαμβρέ.

XLI. Servius ad Virg. Georg. I. 31. "Generum pro marito positum multi accipiunt, juxta Sappho, quæ in libro qui inscribitur Ἐπιθαλάμια, ait, Χαῖρε, κ. τ. λ. ἀντὶ τοῦ νυμφίε." Ad hæc Ἐπιθαλάμια alia etiam fragmenta haud ægre quis retulerit. Catullum ex iis profecisse jure suspicari possumus. Cum Servio conf. Polluc. III. 31. Σαπφῷ μέντοι καὶ τὸν ἄνδρα γαμβρὸν καλεῖ. Porro ad eundem librum referenda sunt quæ tradit Demetr. de Eloc. § 166. Διὸ καὶ ἡ Σαπφῷ περὶ μὲν

XLII.

τίνι τ', ὦ φίλε γαμβρέ, καλῶς εἰκάσδω;
ὄρπακι βραδινῷ τε μάλιστ' εἰκάσδω.

XLIII.

θυρωρῷ πόδες ἐπτορόγυιοι,
τὰ δὲ σαμβάλα πεντεβόεια,
πίσυγγοι δὲ δέκ' ἐκσεπόνασαν.

XLIV.

οὐ γὰρ ἦν ἐτέρα παῖς, ὦ γαμβρέ, τοιαύτα.

XLV.

Ἔσπερε, πάντα φέρεις [ὅσα φαινόλις ἐσκέδασ' αὐώς.]

κάλλους ἄδουσα, κάλλιεπής ἐστι, καὶ ἡδεῖα, καὶ περὶ ἐρώτων
δὲ καὶ ἔαρος καὶ ἀλκύνους· καὶ ἅπαν καλὸν ὄνομα ἐνύφανται
αὐτῆς τῇ παιήσει· τὰ δὲ καὶ αὐτῇ εἰργάσατο. ἄλλως δὲ
σκώπτει τὸν ἀγροῖκον νυμφίον, καὶ τὸν θυρωρὸν τὸν ἐν τοῖς
γάμοις, εὐτελέστατα, καὶ ἐν πεζοῖς ὀνόμασι μᾶλλον ἢ ἐν
ποιητικοῖς. Ope Demetrii proxime sequentia fragmenta quæ
ab Hephæstione sine nomine laudantur, Sapphoni vindicavit
Ursinus. De Epithalamio vid. Procli Chrestom. p. 385. ed.
Gaisford. cujus interpretes Nostram prætermiserunt. Ceterum
Volgerus post primum χαῖρε in duos versus dividit.

XLII. Hephæst. p. 41. ubi τίω vel τέω, quod Ionicum est.
Bæoti autem et antiqui Dorienses dicebant τεοῦς, vel τιούς, vel
τεῦς, vel τέου, pro σοῦ. Catullus in Epithalam. 21. *Floridis
velut enitens Myrtus Asia ramulis.*

XLIII. Hephæst. ibid. ubi vid. Gaisfordii notas. Synes.
Epist. p. 160. D. Ὁ δὲ ἀδικούμενος, Ἀρμόμιός ἐστιν, ὁ τοῦ
θυρωροῦ πατήρ, ὡς ἂν εἴπε Σαπφώ. De voce σάμβαλα vide
Toup. Appendic. Not. in Theocrit. p. 4.

XLIV. Apud Dionys. Halic. de Constr. II. p. 29. ubi οὐ γὰρ
ἐτέρα ἦν παῖς. Nomina ex Epithalamiis citatur.

XLV. Demetr. de Eloc. § 141. ubi olim οἶνον. Lectionem

φέρεις οἶν, φέρεις αἶγα, φέρεις ματέρι παῖδα.

XLVI.

—ὡς γλυκύμαλον ἐρεύθεται ἄκρῳ ἐπ' ὕσδῳ.

XLVII.

παντοδαπαῖς μεμιγμένα χροιαῖσι.

XLVIII.

τί με, Πανδιονὶς ὦ 'ραννὰ χελιδοῖ—

οἶν a Caselio memoratam probat Schneider. Verba uncinulis inclusa supplevi ex Etymol. M. v. Αὐώς ἢ ἑώς. οὕτω λέγεται παρὰ τοῖς Αἰολεῦσι. Σαπφώ. πότνια αὐώς. καὶ, Ἔσπερε, πάντα φέρων ὅσα φαινόλῃς ἐσκέδασ' αὐώς. Eundem versum laudat p. 384, 3. item Schol. in Eurip. Orest. 1260. Non dubitavi ex duobus laciniiis unum pannum consuere. Versus sunt Asynarteti. De voce φαινόλῃς consulendi Toupius in Schol. Theocr. p. 213. Ruhukén. ad Homer. H. Cer. 51. Ἀλλ' ὅτε δὴ δεκάτῃ οἱ ἐπήλυθε φαινολὶς ἡώς. Hoc etiam fragmentum ex Epithalamiis desumptum fuisse certum est, ex Catulli Carm. Nupt. 26. *Hesperè, qui cælo lucet jucundior ignis &c.*

XLVI. Apud Schol. Theocrit. XI. 39. ubi legitur, γλυκύμαλον ἐρεύγεται ὡς ἄκρῳ ἐπ' οὐδῶ. Casaubonus emendavit ἐρεύθεται, Ursinus ὅσδῳ, quas correctiones quasi suas proposuit Toupius. Ceterum ex hoc fragmento firmari videtur Pauwii conjectura in fr. XXXVII. Paulus Silentiar. ap. Toup. Appendic. Not. in Theocrit. p. 38. μῆλοισ—ἐρενθομένοις Aristænet. I. 10. μῆλον—ὑπερμεγεθὲς—ἐρύθημα φέρον τῶν ῥόδων.

XLVII. Schol. Apollon. Rhod. I. 737. ἐρενθήεσσα] ἀντὶ τοῦ πυρρὰ, ὑπερύθρος. καὶ ἔστι παρὰ τὸ Σαπφικόν, Π. κ. τ. λ. Aliquid intercidisse puto. Forsan quis suspicetur hoc fragmentum ad proxime præcedens pertinere.

XLVIII. Hephæst. p. 66. ubi ὠράνα. Portus ὠραία. Arnaldus et Dervillius ὦ 'ραννὰ, quod probabile videtur. Cf. fr. XXVII. XLIX.

XLIX.

ζαελεκσάμαν ὄναρ Κυπρογενήα.

L.

αὐτὰ δὲ τὺ, Καλλίοπα.

LI.

ἐστί μοι καλὰ πᾶϊς χρυ | σέοισιν ἀνθέμοισιν
ἐμφερῇ μορφὰν ἔχοισα, | Κλεῖς [μεν] ἀγαπατά·
ἀντὶ τᾶς ἐγὼ οὐδὲ Λυδί | ἀν παᾶσαν, οὐδ' ἐραννάν.

LII.

πέρροχος ὡς ὅτ' αἰοιδὸς ὁ Λέσβιος ἀλλοδαποῖσι.

LIII.

πολὺ πακτίδος ἀδυμελεστέρα
χρυσῶ χρυσότερα.

XLIX. Hephæst. p. 69. *Narravi somnium Veneri*. ζαελεξά-
μαν Æolice pro διελεξάμην. Vid. Gaisfordii notam, cui adjicias
Alcæum ap. Heraclid. Pont. Λαῖφος δὲ πᾶν ζάδηλον ἤδη, pro
διάδηλον. Dein Κυπρογενήα Bentleius pro Κυπρογενεία.
Alcman apud Eustath. ad Iliad. A. p. 110. ἐπ' ἀριστερά χηρὸς
ἔχων. Ceterum comparandus videtur Sophocles Electr. 424.
Ταυτὰ του παρόντος, ἡνίχ' Ἑλίφ Δείκνυσι τοῦναρ, ἔκλυν
ἐξηγουμένον. ubi vide Schol. et Bergler. ad Alciph. I. 8.

L. Hephæst. p. 85. ubi σύ.

LI. Hephæst. p. 95. qui mire hallucinatur de primo ac tertio
versibus. Secundum probabiliter restitui. Edd. et MSS. ἐμφερῇ
ἔχοισα μορφὰν, Κλεῖς ἀγαπατά. Certum est ἀγαπατά, vel,
si quis malit, ἀ' γαπατά. Asynartetus est, inquit Hephæstio, ἐκ
τροχαϊκοῦ διμέτρου ἀκαταλήκτου, καὶ ἰαμβικοῦ ἐφθημιμέρου.

LII. Demetr. de Eloc. § 146. Respicere videtur Sappho ad
proverbium μετὰ Λέσβιον φῶδον, de quo Photius et Suidas, et
Zenob. V. 9. πέρροχος autem pro ὑπέρροχος positum docuerunt
G. Vossius et Th. Gale. laudato Hesychio Πέρρέχειν. ὑπερέχειν.

LIII. - Demetr. § 127. 162. ubi hæc notat Schneiderus.

LIV.

τὸ ἀποθνήσκειν κακόν· οἱ θεοὶ γὰρ οὕτω
κεκρίκασιν· ἀπέθνησκον γὰρ ἄν.

LV.

πτερύγων δ' ὑποκακχέει λιγυράν ἀοιδᾶν,
ὅτι ποτ' ἄν φλόγιον καθέταν ἐπιπτάμενον καταυδείη.

LVI.

Κάδδ' ἀμβροσίας μὲν κρατὴρ ἐκέκρατο,

“Hæc Sapphica cum aliis habet Gregorius Corinthius in Commentario ad Hermagem a Reiskio edito p. 914. αἰσχροῦς μὲν κολακεύει τὴν ἀκοὴν ἐκεῖνα, ὅσα εἰσὶν ἐρωτικά. οἷον τὰ Ἀνακρέοντος, τὰ Σαπφούς· οἷον, Γάλακτος λευκότερα, Ὑδατος ἀπαλώτερα, Πηκτίδος ἐμμελεστέρα, Ἴππου γαυροτέρα, Ῥόδων ἀβροτέρα, Χρυσοῦ τιμιωτέρα, Ἰματίου ἑανοῦ μαλακωτέρα. Vides in his sensum verborum a Gregorio fideliter expressum, sed verba notioribus ubique fere permutasse videtur. Alium Sapphonis locum idem verborum forma Dorica immutata laudat p. 896. οἷον φησιν ἡ Σαπφῶ, ὅτι τὸ ἀποθνήσκειν κακόν· οἱ θεοὶ γὰρ τοῦτο κεκρίκασιν.” In priore Gregorii loco leviter corrigendum καὶ Σαπφούς pro τὰ Σ.

LIV. Aristot. Rhetor. II. 23. Gregorius loco citato. Sappho forte scripserat τὰποθναίσκειν. Æolenses enim, auctore Etymologo p. 272. dicebant μιμναίσκω et θναίσκω.

LV. Hoc de cicada fragmentum, a Demetrio sine nomine auctoris citatum § 142. Sapphica recte adnumeravit Stephanus. Pro ἐπιπτάμενον Codex apud Galeum ἐπὶ πάτταλον. Schneiderus conjicit ὅθι ποτ' ἄν φλόγιον καθ' ὥραν ἐπιπτάμενος καταυδείη. Res est periculosa hujusmodi laciniarum tractatio; sed cum melius quid excogitatum fuerit, lego, Τῶν πτερῶν δ' ὑποκακχέει τὰν λιγυράν ἀοιδᾶν, Ὅτ ποτ' ἄν φλογεράν κατ' ὥραν πτάμενον καταυδῇ. Ceterum bene observavit Schneiderus ab auctore hujus fragmenti expressum fuisse Hesiodæum, Δένδρεω ἐφεζόμενος λιγυράν κατέχευεν ἀοιδὴν Πυκνὸν ὑπὸ πτερύγαν θέρεος καματώδεος ὥρη.

LVI. Athen. X. p. 425. D. et II, p. 39. A. ubi ἔρπει pro

Ἑρμᾶς δὲ φελῶν ὅλπιν θεοῖς οἰνοχόησε.

LVII.

Χρύσειοι ἐρέβινθοι ἐπ' αἰόνων ἐφύοντο.

LVIII.

φασὶ δὴ ποτε Λήδαν ὑακίνθινον
πεπυκαδμένον ὥϊον εὐρήν.

LIX.

ὥϊον πολὺ λευκότερα.

LX.

χειρόμακτρα δὲ καγγόνων πορφυρᾶ
καὶ ταῦτα μὲν ἀτιμάσεις ἔπεμψα
πυφωκάας δῶρα τίμια.

LXI.

πολλὰ δ' ἀνάριθμα ποτήρια καλαίφισ.

ὅλπιν. Sed hoc jure præfert Toupius in Suid. II. p. 444. n. Utrobique legitur Ἑρμᾶς δ' ἐλών. Mihi quidem ob metrum, quod est Ionicum a Majore, ejiciendum videtur θεοῖς, et legendum Ἑρμᾶς δὲ φελῶν ὅλ | πιν οἰνοχόησε.

LVII. Ibid. II. p. 54. F.

LVIII. Etymol. M. v. Ὠόν. ubi εὐρεῖν ὥϊον. Sed ὥϊον εὐρεῖν Athenæus II. p. 57. D. atque ex illo Eustathius. Consule Schweighæuseri notas. Οὐόν ex ὥρον profluxisse monet Casaubonus.

LIX. Athen. p. 57. D. ubi ὥϊον.

LX. Athen. IX. p. 410. D. Σαπφῶ δὲ, ὅταν λέγῃ ἐν τῇ πέμπτῃ τῶν Μελῶν πρὸς τὴν Ἀφροδίτην Χειρόμακτρα &c. Locus corruptissimus. Pro καὶ ταῦτα MS. καταυτα et deinceps μὲν ἀτατιμάσεις — πυφωκάας. Doctorum virorum tentamina apud Schweighæuserum videre licet.

LXI. Athen. XI. p. 460. D. Σαπφῶ ἐν τῇ δευτέρῃ ἔφη

LXII.

Εἶδον ἄνθε' ἀμέργουσιν
παῖδ' ἄγαν ἀπαλάν.

LXIII.

καὶ πολλαῖς ὑποθυμιάδες
πλέκταις ἄντια παλαιδέραι.

LXIV.

βρενθείῳ βασιληΐῳ.

LXV.

μόλις μὲν ἔννη λεπτὸν ἔχοισ' ἐπ' ἀτράκτῳ λίνον.

&c. Pro καλαΐφης Casaubon. conjicit καλὰ ἔφη, Fiorillo κάλ' ἴφια. Codex Farnesianus habet καλλαΐφης. Schweighæuser. edidit καλὰ Ἴφης, citans Hesychium, Ἴφιν καλήν. quod corruptum puto ex Ἰφίει καλεῖ. Phavorinus, Ἰφίει βοᾷ.

LXII. Athen. XII. p. 554. B. καὶ Σαπφῶ φησιν ἰδεῖν ἄνθε' ἀμέργ. &c. Legendum puto παῖδα τὰν ἀπαλάν.

LXIII. Athen. XV. p. 674. E. Koen. ad Gregor. p. 283. e literarum vestigiis obvium, ut ait, eruit, καὶ πολλαῖς ὑποθυμιάδαις πλέκταις ἀνήτῳ ἀπαλαὶ δέραι. ut verbum, puta ἔχόντων, absit. Hanc correctionem ex Alcæi loco ibidem prolato confirmat, ἀλλ' ἀνήτῳ μὲν περὶ ταῖς δέραις παρθέτῳ πλέκτας ὑποθυμιάδας. Sed legendum πολλαῖς—πλέκταις.

LXIV. Athen. XV. p. 690. E. βρένθιον vel βρένθειον erat unguentum quoddam; de quo præter auctores ad Athenæum allegatos, Helladius ap. Photii Biblioth. p. 1586. βρενθύνεται δέ, τὸ ἀλαζονεύεται. γέγονε δὲ ἀπὸ τοῦ βρένθιον, ὃ ἐστὶ μύρον. qui locus plenior exstat in Etymolog. M. p. 212, 50.

LXV. Hoc fragmentum, ab Hephæstione p. 81. sine auctoris nomine citatum, Sapphoni jure adsignat Toupius in Suid. T. I. p. 166. qui male conjicit Ἐννα pro Ἐννη, quod in Hephæstione legitur. Rescripsi ἔννη nebat, ab ἐννέω, seu potius ab ἔννημι.

LXVI.

ὅττινας γὰρ εὖ θῶ, κῆνοί με μάλιστα σίνονται.

LXVII.

σμικρά μοι, πάϊς, ἐμμέναι
φαίνεαι, κᾶχαρις.

LXVIII.

πολλά μοι τὰν Πολυάνακτος παῖδα χαίρειν
[λέγω]

LXIX.

σύ τε καλὸς θεράπων Ἔρωσ.

LXX.

ὁ ἔρωσ ἐτίναξε τὰς φρένας,
ὥς ἄνεμος κατ' ὄρος δρυσὶν ἐμπεσών.

LXVI. Etymol. M. p. 449, 37. ubi εὖ θέω, κῆνοι. εὖ θείω corrigi Toupius in Hesych. T. III. p. 301.

LXVII. Max. Tyr. VIII. Plutarch. Amator. p. 751. D. Schol. Pindar. Pyth. II. 78. De hoc fragmento omnino consulendus Ruhnken. ad Timæi Lex. p. 284. D. Heinsius Lect. Theocrit. p. 347. Ceterum cum Barthio legerim ἐμμεν. Pro σμικρά vero prætulim ψυχρά.

LXVIII. Max. Tyr. VIII. p. 94. ed. Davis. πολλά μοι τὰν Πολυάνακτος παῖδα χαίρειν Σαπφῶ λέγει. De formula πολλά χαίρειν λέγω vide Monk. ad Eurip. Hippol. 112.

LXIX. Max. Tyr. ibid. Legendum forsitan Ἔρος. Vide Fragm. XXXI. 1.

LXX. Max. Tyr. VIII. p. 96. τῇ δὲ (Sapphoni) ὁ ἔρωσ &c. Secundo versui numeri probabiliter restitui possunt, ὥς ἄνεμός τις κατ' ὄρος ταῖς δρυσὶν ἐμπεσών. Sed totum fragmentum melius hunc in modum constituas, Ἀλλά μοι ἐξετίναξεν ἔρος φρένας, Ὡς ἄνεμος κατ' ὄρος δρυσὶν ἐμπεσών. Sic Eratosthenes apud Athen. I. p. 36. de vino, κυμαίνει δ', οἶα

LXXI.

οὐ γὰρ θέμις ἐν μοισσοπόλων οἰκία
θρῆνον ἐμμέναι, οὐκ ἄμμι πρέπει τάδε.

LXXII.

ταῖσι ψυχρὸς μὲν ἐγένετο θυμὸς,
πὰρ δ' ἰεῖσι τὰ πτερά.

LXXIII.

ἦρος ἄγγελος, ἱμερόφωνος ἀηδών.

LXXIV.

ὁ μὲν γὰρ καλὸς, ὅσον ἰδεῖν πέλεται,
ὁ δὲ καγαθὸς αὐτίκα καὶ καλὸς ἔσται.

LXXV.

ἡμιτύβιον σταλάσσω.

LXXVI.

ἀμφὶ λαβροῖς λασίοις εὖ ἐπύκασσε.

LXXVII.

ὁ Δαρεὺς φῆν, εἶκεν ἄφετον ἀγνῇ βία.

Λίβυσσαν ἄλα Βορρᾶς ἢ Νότος· τὰ δὲ καὶ κεκρυμμένα φαίνει
Βυσσόθεν, ἐκ δ' ἀνδρῶν παντ' ἐτίναξε νόον.

LXXI. Id. *ibid.* sed μοισσοπόλων et εἶναι.

LXXII. Schol. Pindar. Pyth. I. 10. Versus sic fortasse con-
stituendi, Ταῖσί τις ψυχρὸς μὲν ἐγενετο θυμὸς, Πὰρ δ' ἰεῖσι
τὰ πτερά. Res est de columbis.

LXXIII. Schol. Sophocl. Electr. 147.

LXXIV. Galen. Protrept. T. II. p. 8. ubi ὅσον.

LXXVI. Schol. Aristoph. Plut. 729.

LXXVII. Pollux II. 73. ἐν δὲ τῷ πέμπτῳ τῶν Σαπφούς
μελῶν ἔστιν εὐρεῖν, Ἀμφὶ κ. τ. λ. καὶ φασιν εἶναι ταῦτα
σινδονία ἐπεστραμμένα.

LXXVIII.

ποικίλος μάσθλης, Λύδιον κακὸν ἔργον.

LXXIX.

μὴ κίνει χεράδας.

LXXX.

ὀφθαλμοῖς δὲ μέλας χύτ' ἄωρος.

LXXXI.

μνάσασθαί τινα φαμί καὶ ὕστερον ἀμμέων.

LXXXII.

τὸ μέλημα τοῦμόν.

LXXVII. Priscian. VII. p. 723. *Et contra tamen in quibusdam es productum terminantibus fecerunt Græci poetæ, eus pro es proferentes.* Ἀντιφατεὺς pro Ἀντιφάτης, Γηρυνεὺς pro Γηρύνης, Δαρεὺς pro Δάρης, ut Sappho, ὁ Δαρεὺς &c. Locus corruptus, quem ex Herodiani Catholicis descripsit Priscianus. Conjicio, ὁ Δαρεὺς σφιν εἶκεν ἄφετον ἄγην βίον.

LXXVIII. Pollux VII. 93. Volgerus καλὸν ἔργον.

LXXIX. Schol. Apollon. Rhod. I. 1123. Χεράς, ἡ τῶν βραχέων λίθων συλλογή—μνημονεύει καὶ Σαπφῶ, Μὴ κένη χεράδος. Recte Etymol. M. p. 808, 38. scholium exscribens, Μὴ κίνει χεράδος. De hoc loco egi in Glossario ad Æsch. Theb. 287.

LXXX. Etymol. M. v. Ἄωροι—ἄωρος somnus.

LXXXI. Dio Chrysost. Orat. XXXVI. T. I. p. 128. ed. Reisk. ubi μνάσασθαι—καὶ ἕτερον. Casaubonus restituit φαμί pro φάμη. ὕστερον Volgio debetur. Cf. fragm. XI. Huc alludit Aristides III. p. 642. A. Σαπφούς—λέγουσης, ὡς αὐτὴν αἱ Μοῦσαι τῷ ὄντι ὀλβίαν τε καὶ ζηλωτὴν ἐποίησαν, καὶ ὡς οὐδ' ἀποθανούσης ἔσται λήθη.

LXXXII. Julian. Ep. XVIII. p. 386. C. ἵνα σε, τὸ μέλημα τοῦμόν, ὥς φησιν ἡ Σαπφῶ, περιπτύξωμαι. Theodorus Hyrtacenus in Epist. 16. 40, ap. MSS. Biblioth. Reg. Paris. T. V. ἐμοὶ δὲ τίς ἂν χρήσειε πτέρυγας πετασθῆναι κατὰ περιστερὰν,

LXXXIII.

Κρῆσσαί νυ ποθ' ὦδ' ἐμμελέως πόδεσσιν
ὠρχεῦντ' ἀπαλοῖς ἀμφ' ἐρόεντα βωμόν.

LXXXIV.

Ἦραν ποτά φασιν Δία τὸν τερπικέραυνον.

LXXXV.

πόας τέρεν ἄνθος μαλακὸν ματεῦσαι.

LXXXVI.

Ἔστι φύσις θηλεῖα, βρέφη σώζουσ' ὑπὸ κόλποις
Αὐτῆς· ταῦτα δ' ἄφωνα βοήν ἴστησι γεγωνόν
Καὶ διὰ πόντιον οἶδμα καὶ ἠπέιρου διὰ πάσης,
Οἷς ἐθέλει θνητῶν· τοῖς δ' οὐ παρέουσιν ἀκούειν
Ἐξεστίν, κωφὴν δ' ἀκοῆς αἴσθησιν ἔχουσιν.

καὶ καταπαῦσαι πρὸς σέ, τὸ ἐμὸν μέλημα, Σαπφώ φησιν ἡ σοφή. ubi sacra cum profanis ineleganter permiscuit. De phrasi τούμὸν μέλημα vid. Koen. ad Gregor. p. 78. Bentl. ad Horat. Carm. II. viii. 24. Æsch. Choeph. 233. Ὡ φίλτατον μέλημα δάμασιν πατρός. Notum est illud Virgilii, tua cura Lycoris.

LXXXIII. Hoc et sequens fragmentum ab Hephæstione p. 63. sine auctoris nomine laudata, ad Sapphonem proculdubio pertinent.

LXXXIV. Hephæst. ibid. ubi Ἦρην ποτέ.

LXXXV. Hephæst. p. 65. sine nomine.

LXXXVI. Ineptum hunc Sapphonis Griphum de Epistola laudat Athenæus X. p. 450. E. et ex eo Eustath. ad. Iliad. Z. p. 632, 9. Vid. Valckenaer. ad Eurip. Hippol. 584.

Fragmentum de Auro apud Brunck. p. 57. Pindaro sine dubio adsignandum est. Vid. Valckenaer. Animadv. in Ammonium p. 102. Toup. in Suid. I. p. 422. Schneider. ad Pindari fragm. incert. Ceterum loca ubi Sapphonis mentio tantummodo fit, verbis ejus non prolatis, vel una voce citata, adjicere supersedeo, ne voluminis hujus moles inutiliter augeatur. Epigrammata poetrix Lesbix ex Analectis Brunckianis subjicio.

I.

Παιδὴν ἄφρωνος ἔοισα τὰδ' ἐννέπω, αἴ τις ἔρηται,
 Φωνὰν ἀκαμάταν κατθεμένα πρὸ ποδῶν.
 Αἰθοπία με κόρα Λατοῦς ἀνέθηκεν Ἀριστῶ
 Ἑρμοκλείδαο τῷ Σαιωνιάδα,
 Σὰ πρόπολος, δέσποινα γυναικῶν, ἃ σὺ χαρεῖσα,
 Πρόφρων ἀμετέραν εὐκλείσον γενεάν.

II.

Τῷ γριπεῖ Πελάγωνι πατὴρ ἀνέθηκε Μενίσκος
 Κύρτον καὶ κώπαν, μνᾶμα κακοζωίας.

III.

Τιμάδος ἄδε κόνις, τὰν δὴ, πρὸ γάμοιο θανοῖσαν,
 Δέξατο Φερσεφόνας κυάνεος θάλαμος·
 Ἄς καὶ ἀποφθιμένας πᾶσαι νεοθαγέϊ χαλκῷ
 Ἄλικες ἡμερτὰν κρατὸς ἔθεντο κόμαν.

Epigr. I. 4. Ita Bentleius ad Callimach. Fragm. 417. Versus corruptus est. Toup. in Suid. II. p. 583. corrigit in primo versu Παιδὸς ἄφρωνος ἔοισά τ', ἔτ' ἐννέπω. et in quarto Ἑρμοκλείδαο τῷ ῥά νυν εἰν αἶδα.

II. 2. Brunckius κακοζωίας.

III. 3. Codex Palatinus νεοθᾶγι σιδάρῳ, quod recipiunt Dorrillius, Wolfius, Brunckius, quodque equidem barbarum esse puto.

TRYPHONIS GRAMMATICI

OPUSCULA QUÆDAM.

Habes, Lector, quædam Tryphonis, Grammatici Alexandrini celeberrimi, e Codice MSto Galeano Bibliothecæ Coll. SS. Trinitatis apud Cantabrigienses deprompta. Horum pars maxima jam primum in lucem vindicatur. Tractatulum de Passionibus Vocum jam olim evulgavit Constantinus Lascaris in opusculis Grammaticis, et post eum Urbanus Bellunensis, et Alexander in Grammatica Græca Lugd. 1614. Latine etiam hunc dedit H. Stephanus ad calcem Thesauri, unde hausit compilerator ejus Joannes Scapula. Quod dixi, partem maximam jam primum prodire, id vero vix satis accurate dictum, siquidem hæc omnia opuscula in immensum suum thesaurum transtulit Varinus Phavorinus Camers. Tractatus *περὶ τρόπων* exstat etiam in duobus aliis Codicibus, Leidensi et Bodleiano, quorum ille nonnihil plenior, hic vero mutilatum exhibet. Ceterum, ut verum fatear, hæ laciniae, Tryphonis nomine, quod præ se ferunt, haudquaquam digna sunt. Nempe ea fuit doctorum Grammaticorum fortuna, ut vix quidquam de scriptis eorum ad nos perduraverit, nisi quod discipulorum ac tironum manibus quotidie tereretur. Hæc vero, qualiacunque demum judicentur, tu, Lector erudite, benigne excipies.

ΤΡΥΦΩΝΟΣ

ΠΑΘΗ ΛΕΞΕΩΝ.

I. ΤΑ τῆς¹ λέξεως πάθη εἰς δύο γενικώτατα διαιρεῖται, πόσον τε καὶ ποῖον. εἶδη τοῦ μὲν πόσον, ἔνδεια καὶ πλεονασμός· τοῦ δὲ ποῖου, μετὰθεσις καὶ μετάληψις· ἀμφοτέρων δὲ ὁμοῦ συνελθόντων, τμησις γίνεται. ἔστι δὲ, ὡς ἐν κεφαλαίῳ², πάθη πέντε, Πλεονασμός, Ἐνδεια, Μετὰθεσις, Μετάληψις, Τμησις.

II. Πλεονασμός μὲν οὖν ἐστὶ περισσότης χρόνων ἢ χρόνου, στοιχείων ἢ στοιχείου.

III. Ἐνδεια δὲ τούναντίον, χρόνου ἢ χρόνων, στοιχείου ἢ στοιχείων ἐλάττωσις.

IV. Μετὰθεσις δὲ ἐστὶ στοιχείου μετακίνησις ἐκ τῆς ἰδίας τάξεως ἐφ' ἐτέραν. οἶον δαρτὰ ἀντὶ δρατὰ. κραδία ἀντὶ καρδία. κάρτος ἀντὶ κράτος. καλεῖται δὲ καὶ Ἐνάλλαξις καὶ Ὑπέρθεσις.³

V. Μετάληψις δὲ ἐστὶ στοιχείου μετακίνησις ἐς ἀντίστοιχον. οἶον ἀπεδανός, ἡπεδανός. αἰμοπόται, αἰμηπόται. [μέλαξ, μάλαξ, καὶ τὰ ὅμοια.]

VI. Τμησις δὲ ἐστὶ συνθέτου λέξεως ἀνάλυσις ἢ διάστασις ἐς δύο λέξεις· οἶον· ἀκρόπολις, ἄκρα πόλις. αἶγαγρον, αἶγα ἄγριον.

I. 1. τῶν λεξέων Lascaris. et mox καὶ τοῦ μὲν πόσον εἶδη.

2. ὡς ἐν κεφαλαίῳ εἶπεν Lascaris.

IV. V. Hæ periochæ, quas ex Lascari emendatas exhibui, in MSto sic concipiuntur, Μετὰθεσις δὲ ἐστὶ, στοιχείου μετακίνησις οὐκ εἰς ἀντίστοιχον οἶον ἀπεδανός, ἡπεδανός, αἰμοπόται ἡμοπόται, μέλαξ, μάλαξ καὶ τὰ ὅμοια. Ultimas voces, quas uncinis inclusi, Librarii additamenta puto.

3. Adjicit Phavorinus, τῇ δὲ μεταθέσει χρῶνται οἱ Ἴωνες.

V. Voces ἐς ἀντίστοιχον omittit Lascaris.

VI. λόγον pro λέξεω Lascaris et Phavorinus. Mox MS. ἀκρό-
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VII. Τούτων δὲ τῶν πέντε παθῶν τὰ μὲν εἰς εἶδη τέμνεται, ὃ τε Πλεονασμός καὶ ἡ Ἑνδεΐα, τὰ δὲ λοιπὰ ἔστιν ἄτμητα.

VIII. Τοῦ μὲν Πλεονασμοῦ εἶδη εἰσὶν ἑννέα. Πρόσθεσις, Ἀναδίπλωσις, Ἑκτασις, Ἐπέκτασις, Διαίρεσις, Παρένθεσις, Διπλασιασμός, Παρέμπτωσις, Προσχηματισμός.

IX. Τῆς δὲ Ἑνδεΐας εἶδη ἑννέα· Ἀφαίρεσις, Ἄρσις. Συστολή, Συγκοπή, Συναλοιφή, Ἑλλείψις, Παρέλλειψις, Ἐκθλίψις, Ἀποκοπή.

X. Ἀντίκειται δὲ Πρόσθεσις μὲν Ἀφαιρέσει, Ἀναδίπλωσις δὲ Ἄρσει· Ἑκτασις Συστολῇ· Ἐπέκτασις Συγκοπῇ· Διαίρεσις Συναλοιφῇ· Παρένθεσις Ἑλλείψει· Διπλασιασμός Παρελλείψει· Παρέμπτωσις Ἐκθλίψει· Προσχηματισμός Ἀποκοπῇ.

XI. Πρόσθεσις μὲν οὖν ἔστι, προσθήκη στοιχείου κατ' ἀρχὴν συλλαβῆς· οἶον, σταφῖς ἀσταφῖς· σπληδὼν ἀσπληδὼν· στάχυς ἄσταχυς· εἰλόπεδον θειλόπεδον¹. ἅμα θάμα. οὐρος θούρος· ὄρος θόρος· κεδνάς σκεδνάς· αἵμων μαίμων². προστίθεται δὲ τὸ δίγαμμα παρά τε Ἰωσι, καὶ Αἰολεῦσι, καὶ Δωριεῦσι, καὶ Λάκωσι, καὶ Βοιωτοῖς· οἶον, ἄναξ ῥάναξ, Ἑλένα ρελένα. προστιθέασι καὶ τοῖς ἀπὸ φωνηέντων ἀρχομένοις. ἅπαξ δὲ παρ' Ἀλκαίῳ τὸ ῥῆξις καὶ ρῆξις εἴρηται.

πολις, πόλις ἄκρα· αἶγαγρον, ἄγριον αἶγα. Ordinem verborum mutavi ex Lasc. et Phavor. qui tamen ultimum exemplum omittunt. Sed hic alibi, Αἶγαγρον, αἶγα ἄγριον.

X. Voces Διπλασιασμός. Παρελλείψει desunt in MSto.

XI. Lascaris tria tantum exempla profert, primum, tertium, quintum.

1. MS. ἰλόπεδον, φυλόπεδον. Correxī ex Gregorio de Dial. p. 214. qui se a Tryphone profecisse, in præfatione testatur.

2. Locus insignis de digammate in MSto corrupte legitur, οἶον ἄναξ· ἄναξ· ἑλενα· ἑλενα· προστιθέασι quæ emendata facile fuerunt. Mox Codex τὸ ῥῆξις καὶ οὐρηξις λέγεται, quod ante emendaveram quam Lascaris libellum vidi, qui hæc habet fol. 138. V. ἅπαξ δὲ Ἀλκαῖος ρῆξις ἀντὶ ῥῆξις εἶπεν, ὥς φησι Τρύφων ὁ γραμματικός. Nempe ab Æolensium ἑράγῳ, pro ῥηγύνῳ, fluxit Latinorum Frango. Ceterum,

XII. Ἀναδίπλωσις ἐστὶ τῆς πρώτης ἢ δευτέρας συλλαβῆς διὰ τῶν αὐτῶν συμφώνων ἢ ἀντιστοιχῶν ἐπάλληλος ἐκφορά. γίνεται δὲ ἐπὶ τε ῥημάτων καὶ μετοχῶν καὶ ὀνομάτων. πλεονάζει δὲ παρὰ τε Ἰωσι καὶ Αἰολεῦσι· οἶον, κάμωσι, κεκάμωσι, λάχωσι λελάχωσι, τύχωσι τετύχωσι, [κανοποιός· κανονοποιός] ἀτηρὸς ἀταρτηρὸς, [ἐδῶ ἐδωδῆ] ἔτυμον ἐτήτυμον.

XIII. Ἐκτασις δέ ἐστιν, ὅταν τὰ συστελλόμενα δίχρονα ἐκταθῇ· ἢ τὰ βραχέα εἰς τὰ μακρὰ ἀντίστοιχα αὐτῶν ἐκταθῇ· οἶον καλός, καλός, [Ἄπολλων Ἄπολλον, τεθιμένη τεθιμένος, μήστωρα μήστορα] κόρη κώρη, [Τυνδάρεος Τυνδαρέως.]

XIV. Ἐπέκτασις δέ ἐστι, πλεονασμὸς συλλαβῆς κατὰ μέσον ὁμοτόνου, ὅταν μὴ γενικὸν παρατήρημα κωλύσῃ. οἶον, εὖτυχον εὐτύχεον, [γενῇ γενεῇ] ἀδελφὸς ἀδελφεός, [σωρὸς σωρεός, αἰχμὴ αἰχμενῇ, δωρὴ δωρεά] πολέμια πολεμῆια, [ἀλγεινὸς ἀλεγεινός.]

XV. Διαίρεσις δέ ἐστὶ συλλαβῆς μακρᾶς ἀνάλυσις, ἢ διάστασις εἰς δύο [λέξεις.] τὸ δὲ πάθος ἐστὶ παρὰ τε Ἰωσι καὶ Θετταλοῖς· [τὸ δὲ πλεόν Αἰολικόν·] οἶον, κοῖλον κοῖλον, οἰωνῶν οἰωνῶν, [παῖς, παῖς, Διομήδους Διομήδες, βέλος βέλεος· εἰ μὴ ἀνάπαλιν τὸ Διομήδους καὶ βέλους συνήρτηται·

quod ait Trypho, hanc prosodiam Iones usurpasse, id nescio an alibi traditum sit. Dorienses eam adhibuisse certum est. Exemplum ex Theocrito dedi in notis ad Sapphonem.

XII. MS. ἀναδιπλασιασμός, errore manifesto. Mox ἐπ' ἀλλήλας. Sed alterum præ se ferunt Lascaris et Phavorinus. Voces uncinulis comprehensas non agnoscunt Lascaris et Phavorinus. Scribæ manum manifesto produnt; quod liquet etiam ex Gregorio de Dial. p. 216.

XIV. MS. καλοῦ καλός. Lascaris καλός καλός. Phavorinus καλός κηλός. Mox MS. κόρα κῶρα. Additamenta in hoc et sequentibus a nugacissimo quodam, et Græcæ linguæ ignarissimo profecta sunt, quod vix opus est ut moneam. Pro γενῇ·γενεῇ legendum κενός κενεός ex Gregorio de Dial. p. 216.

XV. 1. MS. παῖς παῖς et in fine παλαίων παλῶν: hoc non exemplum est Diæreseos sed Ectaseos.

τὸ δὲ Διομήδεος καὶ βέλεος ὁλοκληρότατά εἰσιν· ἐπεὶ αἱ εἰς
 ος λήγουσαι γενικαί, καὶ περιττοσυλλαβοῦσι· καὶ πάλιν,
 παλῶν παλαίων.]

XVI. Παρένθεσις δὲ ἐστὶ προσθήκη φωνήεντος κατὰ μέσον,
 οὐ ποιοῦντος συλλαβὴν· οἶον, πνέοντες πνείοντες, ἔμεο ἐμείο,
 εἶται εἶαται, κενὴ κεινὴ, ἔνατος εἵνατος, ἐλληλυθῶς εἰλληλυθῶς.
 τὸ δὲ πάθος Ἰώνων.

XVII. Διπλασιασμός δὲ ἐστὶ τοῦ αὐτοῦ συμφώνου προσ-
 θήκη κατὰ μέσον, οὐκ ἀποτελοῦντος συλλαβὴν. ἴοιον, ὅτι
 ὅττι, ἐρύσασθαι ἐρύσσασθαι, ἄδην ἄδδην, μέσον μέσσον, ἔνεπε
 ἔννεπε, τόσον² τόσσον. τὸ δὲ πάθος Ἰώνων.

XVIII. Παρέμπτωσις δὲ ἐστὶ προσθήκη συμφώνων κατὰ
 μέσον, οὐκ ἀποτελοῦντων συλλαβὴν. οἶον³ ἀλκύνων ἀλκύνδων,
 λεγόμεθα λεγόμεσθα, φερέβιος φερέσβιος, πόλις πτόλις,
⁴πόλεμος πτόλεμος·

XIX. Προσχηματισμός δὲ ἐστὶ προσθήκη συλλαβῆς κατὰ
 τὸ τέλος. ἐστὶ δὲ τῶν τεσσάρων διαλέκτων ἴδιος. οἶον, ⁵λόγοις
 λόγοισι, πολέμοις πόλεμοισι, τοῖς τοῖσι, φίλοις φίλοισι, ὄνεια
 ὄνείατα, πρόσωπα προσώπατα, ἐγὼ ἐγώνη, τὴ τύνη· λεκτέον
 δὲ περὶ τῆς Ἐνδείας.

XX. Ἀφαίρεσις δὲ ἐστὶ κατ' ἀρχὴν ἀποβολὴ στοιχείου

XVI. *Exempla, quæ profert Lascaris, hæc sunt; πνείοντες ἀντὶ
 πνέοντες. κεινὴ ἀντὶ κενή. νοῦσος. ἀντὶ νόσος· ξεῖνος ἀντὶ ξένος. εἰλληλυθῶς
 ἀντὶ ἐλληλυθῶς. Ceterum pro παρένθεσις Phavorinus habet παρέμπ-*
τωσις.

XVII. 1. MS. sic; οἶον ὅτι ἐρύσασθαι ἄδην, ἄδδην. Lascaris vero
 sic, οἶον ὅττι ἀντὶ τοῦ ὅτι, ἄδδην ἀντὶ τοῦ ἄδην.

2. Pro τόσον τόσσον Lascaris habet ὁππότε ἀντὶ ὁπότε.

XVIII. Deest οἶον in MSto.

3. Etymol. M. p. 66. 35. Ἀλκύνδων, ἀλκύνων, πλεονασμῷ τοῦ δ —
 Ἡρωδιανός.

4. MS. πολεμαῖος, πτολεμαῖος.

XIX. 5. MS. λόγοις λόγοισι. Lascaris hunc in modum, λόγοισιν
 ἀντὶ λόγοις, μοῦσαισιν ἀντὶ μούσαις, προσώπατα ἀντὶ πρόσωπα, ἐγὼν
 ἀντὶ ἐγώ.

XX. Minus recte Lascaris Ἐνδεία ἐστὶν ἀφαίρεσις κατ' ἀρχὴν

ἡ συλλαβῆς. οἶον, ἐορτῇ ὀρτῇ, γαῖα αἶα, [φθισάνη θισάνη,] [τελέως λέως] ἐκεῖνος κείνος, καὶ τὰ ὅμοια.

XXI. Ἄρσις δέ ἐστιν ἀποβολὴ κατ' ἀρχὴν τῆς ἀναδιπλουμένης συλλαβῆς· οἶον, βεβλήσθαι βλήσθαι, [βεβλημένος βλημένος.] τὸ δὲ πάθος ἐστὶν Αἰολικόν.

XXII. Συστολὴ δέ ἐστιν, ὅταν τὰ ἐκτεινόμενα δίχρονα συσταλῇ· ἢ τὰ μακρὰ εἰς τὰ βραχέα ἀντίστοιχα αὐτῶν μεταστῇ· οἶον, ὑμῖν ὑμῖν, φυσίζωος φυσίζοος, ἀργῆτα ἀργέτα, ξηρόν ξερόν, καὶ τὰ ὅμοια.

XXIII. Συγκοπὴ δέ ἐστιν ἀποβολὴ συλλαβῆς κατὰ τὸ μέσον [ἀνατρέχει δὲ ὁ ὄξυς καὶ οὗτος ὁ συγκοπτόμενος· μὴ συγκοπτόμενος δὲ ἀνατρέχει καὶ ἐφ' ἕτερον.] Αἰολέων δὲ τὸ πάθος· οἶον, κακόμορος¹ κάμμορος, δασύσκιος² δάσκιος· ὡς παρ' Ἐπιχάρμῃ τὸ κατθεῖναι ἀντὶ τοῦ καταθεῖναι· διὰ τὸ κακόφωνον οὐκ ἥλλακται τὸ τ· καὶ τὸ³ καπφάλαρα ἀντὶ τοῦ κατὰ φάλαρα. [δυνάμει γὰρ ταῦτα ἥλλακται. καὶ τὸ κακοδαιμονώτατος κακοδαιμονέστατος.]

στοιχείου. Rectius autem voces intra uncinulas omittit. Idem in fine subijcit τὸ δὲ πάθος Ἰώνων. Consentit Gregorius p. 215.

XXI. Quatuor ultimas voces omittit Lascaris. Phavorinus vero, Βλημένος, ἀντὶ τοῦ βεβλημένος, κατὰ ἄρσιν, ἥτις ἐστὶ τῶν Ἰώνων. Etymologus p. 200, 10. idem vocabulum profert quasi per syncopam capite truncatum.

XXII. Lascaris ἢ τὰ βραχέα ἀντίστοιχα αὐτῶν μεταθῇ. Rectius Phavorinus μετατεθῇ. Uterque omittit ὑμῖν, ὑμῖν. Vid. Porson. Supplem. Præfat. ad Eurip. Hecub. p. 34. Etymol. M. p. 432, 29. Ἡμῖν, ἀντωνυμία. ἔστι δὲ διαλέκτου ἰδίου Δωρικῆς συστέλλει γὰρ αὐτὴν καὶ ὀξύει. Melius Apollon. Dysc. Exc. p. 430. C. ὅμιν πάλιν παρ' Ἰωσι [προ] περισπᾶται ἐγκλινομένη, καθὼ συστέλλει το ἰ, καὶ ἔτι παρὰ Δωριεῦσιν. Sic enim legendum.

XXIII. Hunc articulum longe breviorē exhibet Lascaris. Quæ a ceteris segregavi, additamentum sapiunt, voces καὶ οὗτος corrigere tentans mihi satisfacere nequeo.

1. Hōmer. Od. B. 355.

2. Iliad. O. 273.

3. Iliad. Π. 106. Hesych. κάφαγε, κατέφαγε. Notissima sunt καππέδιον, καδδὲ et similia. Vid. Maittair. de Dial. p. 330. C.

XXIV. Συναλοιφή δέ ἐστι δύο συλλαβῶν κατὰ φωνήεντος ἔνωσης, κατὰ μεταβολὴν τόνων. γίγνεται δὲ κατὰ τρόπους ἐπ' αὖ ἀπλοῦς μὲν τρεῖς, κατὰ θλίψιν, κατὰ κρᾶσιν, κατὰ συναίρεσιν· συνθέτους δὲ ἐκ τούτων τέσσαρας· κατὰ θλίψιν καὶ κρᾶσιν, κατὰ θλίψιν καὶ συναίρεσιν, κατὰ κρᾶσιν καὶ συναίρεσιν, κατὰ θλίψιν καὶ κρᾶσιν καὶ συναίρεσιν. κατὰ θλίψιν μὲν, ἐπ' ἐμέ, ἀντὶ τοῦ ἐπὶ ἐμέ. κατὰ κρᾶσιν δὲ, τὰμά, ἀντὶ τοῦ τὰ ἐμά. κατὰ συναίρεσιν δὲ, Νηρῆδες ἀντὶ τοῦ Νηρηίδες. κατὰ θλίψιν καὶ κρᾶσιν, κ' ἐγώ, ἀντὶ τοῦ καὶ ἐγώ. κατὰ θλίψιν καὶ συναίρεσιν, ἐγῶμαι, ἀντὶ τοῦ ἐγώ οἶμαι, ἐγῶδα, ἀντὶ τοῦ ἐγώ οἶδα· κατὰ κρᾶσιν καὶ συναίρεσιν, ὦπολός ἀντὶ τοῦ ὁ αἰπολός· κατὰ θλίψιν καὶ κρᾶσιν καὶ συναίρεσιν, ἐν ταίθιοπιά, ἀντὶ τοῦ ἐν τῇ Αἰθιοπία.

XXV. Ἐλλειψις δέ ἐστιν ἀποβολὴ φωνήεντος κατὰ μέσον οὐ ποιούντος συλλαβήν· ¹ ἀμνίον ἀντὶ τοῦ αἰμνίον. ² ἀμύξαι ἀντὶ τοῦ αἰμύξαι. ³ γεραῶν ἀντὶ τοῦ γεραιῶν.

XXVI. Παρέλλειψις δέ ἐστιν, ὅταν ἐν τι τῶν διπλασιαζο-

XXIV. Lascaris καταβολῇ τόνων. et mox omittit ἐκ τούτων. MS. Νηρίδες ἀντὶ τοῦ Νηριίδες. et mox ὁπολός pro ὦπολος. Vide Koen. ad Gregor. p. 87. Sub fine MS. ἐντ' αἰθιοπία ἀντὶ τοῦ ἐν τῇ αἰθιοπία. Lascaris ἐν τᾷθιοπία. Plenior est in hac periocha Phavorinus.

XXV. 1. Etymol. M. p. 84, 40. Ἄμνιον. Ὅμηρος Ὀδυσσεΐας Γ. (444) Περσεὺς δ' ἄμνιον εἶχε—τὸ αἰμοδόχον ἀγγεῖον παρὰ τὸ αἶμα αἰμνιον, τὸ τοῦ αἵματος δεκτικόν, ἀποβολῇ τοῦ ἰῶτα. Scholiasta ad locum ex ἀμνίον ducit, ὃ ἐστὶ στερητικόν τοῦ μένου, τουτέστι ψυχῆς. Nescias utra sit harum etymologiarum elegantior. Hoc exemplum non profert Gregorius p. 215. nec Lascaris.

2. Sic Etymologus et Eustath. ad Iliad. A. p. 94, 32. Gloss. Vett. Labbæi, Ἄμνυχή. Cicatrix sc. ficiabilis. Lege, Cicatrix superficialis.

3. Etymol. M. p. 66, 27. οἱ Αἰολεῖς τῆς αἰ διφθόγγου ἐκβάλλουσι τὸ ι. οἷον Θηβαῖος Θηβάος, ἀρχαῖος ἀρχάος, Ἀλκαῖος Ἀλκαῖος. Eadem fere Eustath. ad Iliad. A. p. 28, 33. Viderint doctiores an γεραῖος apud scenicos scribendum sit, ubi penultima corripitur debet, an potius γεραῖος?

μένων συμφώνων παραλείπεται, ὡς παρ' Ἀλκαίῳ τὸ κάλιον ἀντὶ τοῦ κάλλιον.

XXVII. Ἐκθλιψις δέ ἐστιν ἀποβολὴ συμφώνου κατὰ μεσον' ὡς τὸ σκῆπτρον, σκῆπτον παρ' Αἰολεῦσι.

XXVIII. Ἀποκοπὴ δέ ἐστιν ἀποβολὴ συλλαβῆς μιᾶς κατὰ τὸ τέλος. Δωριέων δέ τὸ πάθος. οἶον δῶ ἀντὶ τοῦ δῶμα, ¹κυκεῶ ἀντὶ τοῦ κυκεῶνα, ²κίνδυν ἀντὶ τοῦ κίνδυνος, τὸ δέ παρ' Ἡσιόδῳ (Theog. 933.) ³Ναῖε χρύσεα δῶ, ἀντὶ τοῦ δώματα, οὐ δύνῃ συλλαβὼν ἐστὶν ἔνδεια, ἀλλὰ μιᾶς φθάσαν γὰρ ἀπὸ τοῦ ἐνικοῦ ἀποκοπῆναι, οὐκέτι ἐκλίθη.

⁴Πῶς δεῖ ἡμᾶς ταῖς συντάξεσι χρῆσθαι.

XXIX. Εἰδέναι δεῖ, ὅτι ὁ ποιητὴς ἐλλειπτικὸς τῶν ἄρθρων ἐστίν,⁵ ὡς δι' ὅλης τῆς ἐξηγήσεως φανήσεται, ἐν τισὶ δὲ τόποις σπανίως.

XXX. Οὐ δεῖ προστιθέναι τὰ ἄρθρα ἔνθα μὴ γένηται προϋποκειμένη γνώσις· τὰ γὰρ ἄρθρα, προεγνωσμένων ἀναπόλησιν ποιοῦσι· καὶ τοῦτο ἐν τοῖς οἰκείοις χωρίοις γνωσθήσεται.

XXVI. Alcæi nomen omittunt Gregorius p. 219. Lascaris et Phavorinus.

XXVII. Gregorius p. 218. Ἡ δὲ Ἐκθλιψις τῶν Δωριέων μόνων ἐστίν. οἶον σκῆπτρον σκᾶπττον.

XXVIII. Hic articulus in Lasc. et Phavorino compendifactum exhibetur. Ἀποκοπὴ ἐστὶν ἀφαίρεσις συλλαβῆς κατὰ τὸ τέλος. οἶον δῶ ἀντὶ δῶμα, Ἀπόλλω ἀντὶ Ἀπόλλωνα, Ποσειδῶ ἀντὶ Ποσειδῶνα.

1. Moeris, Κυκεῶ, Ἀττικῶς. κυκεῶνα, Ἑλληνικῶς. Vid. notata ad Thom. Mag. p. 558.

2. MS. κίνδυν. Vid. Etymol. M. p. 514, 42.

3. Editiones Hesiodi ναίει. Ceterum insignis est de apocopa Strabonis locus p. 364. quem exscripsit Maithair. de Dial. p. 333. C.

4. Titulus potius debuerat fuisse, Πῶς Ὅμηρος ταῖς συντάξεσι χρῆται.

XXIX. 5. Schol. Venet. ad Iliad. B. 1. ἐλλείπει ὁ ποιητὴς τοὺς ἄρθροις αἰεί.

XXXI. Χρήται δὲ μέρει¹ λόγου ἀντὶ μέρους, ὡς ἐν τῷ,² Τὸ μὲν Ἑφαιστος κάμε τεύχων (Iliad. B. 101.) ῥήματι ἀντὶ μετοχῆς, καὶ μετοχῇ ἀντὶ ῥήματος· τοῦτο γὰρ ἐστὶ σημαίνον· μενον τοῦτ' ὁ χωρίον· ὅτι τοῦτο μὲν τὸ σκῆπτρον Ἑφαιστος καμῶν καὶ μοχθήσας, κατεσκεύασεν· εἰ γὰρ εἴποιμεν κατὰ τὸ κείμενον οἷον ἔκαμε κατασκευάσας, ἀνόητόν τι λέγομεν· οὐ γὰρ πρότερον κατασκευάζει, εἶτα μοχθεῖ, τουναντίον δὲ μᾶλλον. καὶ πάλιν, ἔνθα Διομήδης φησὶ καυχώμενος, Οὐ γὰρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι, Οὐδὲ καταπτῆσσειν (Iliad. E. 253.) εἰ γὰρ λάβοιμεν³ τὴν ἔννοιαν κατὰ τὸ κείμενον, ψόγον ἑαυτῷ προσάπτοντα μᾶλλον εὐρίσκομεν ἢ περ ἔπαινον· ὅπερ ἡρώων ἀσύντακτον ὑπάρχει. οὐ γὰρ τοῦτο λέγει, οὐδαμῶς γὰρ μοι πατρῶν φεύγοντι πολεμεῖν, οὐδὲ καταπτῆσσειν καὶ δειλιᾶν· ἀσύντακτον γὰρ τὸ νόημα καὶ ἐπίψογον· ἀλλὰ μεταβαλόντες τὴν μετοχὴν εἰς ῥῆμα, καὶ τὸ ῥῆμα εἰς μετοχὴν, συνιστάνομεν ἔννοιαν πρέπουσαν τῇ ἀνδρείᾳ τοῦ ἥρωος· οἷον, οὐδαμῶς γὰρ μοι πατρῶν ὑπάρχει πολεμοῦντι φεύγειν, οὐδὲ δειλιᾶν καὶ καταφοβεῖσθαι.

XXXII. Καὶ ἀντωνυμίαν ἀντὶ ἄρθρου καὶ ἀνάπαλιν ἔνθα μὴ ἔχη τὸ ἄρθρον πτωτικὸν μέρος λόγου φερόμενον, ἐκεῖ ἀντωνυμία λαμβάνεται· οἷον, Ὁ γὰρ ἦλθε⁴ θεὸς ἐπὶ νῆας Ἀχαιῶν (Iliad. A. 12.) ἀντὶ τοῦ οὗτος γάρ.

XXXIII. Χρήται δὲ γένει ἀντὶ γένους, καὶ εἶδει ἀντὶ⁵ εἶδους, καὶ ἀριθμῷ ἀντὶ ἀριθμοῦ, ἡγουν πληθυντικῷ ἀντὶ ἐνικοῦ καὶ δυϊκοῦ· ἐνικῷ μὲν, ὅταν ᾗ περιληπτικὸν ὄνομα· ὡς ἐν τῷ, Ὡς ἔφαν ἡ πληθύς.⁶ (Iliad. B. 278.) ἐτάραξαν⁷ ὁ

XXXI. 1. μέρη MS.

2. τῷ MS.

3. ἐκλάβοιμεν MS.

XXXII. Legendum videtur ἐπιφερόμενον.

4. ἦσθεν ἐπὶ νῆας Ἀχαιῶν MS.

XXXIII. 5. γένους MS.

6. MS. ἐφάνη πληθύς. Editiones Homeri ὡς φάσαν ἡ πληθύς. Sed Tryphonis lectionem præferendam putō.

7. Unde hoc venerit, conjectare nequeo. Trypho certe scripserat

δῆμος, ἐνικός μὲν ἐστὶν ἀντὶ πληθυντικοῦ ἀριθμός. δυνικῶ μέντοι ἀντὶ πληθυντικοῦ σπανίως εὐρίσκεται χρώμενος· ὡς ἐν τῷ, Ἄσσον ἰόντε. (Iliad. A. 567.) ἀντὶ τοῦ ἰόντες. καὶ τῷ,¹ Μήπως ὡς ἀψῖσι² λίνου ἀλόντε ³ πανείργου, Ἀνδράσι δυσμενέεσσιν⁴ ἔλωρ καὶ κύρμα γένοισθε. (Iliad. E. 487.) ἀντὶ τοῦ ἀλόντες, τουντέστι συλληφθέντες.

XXXIV. Καὶ ἐπὶ ῥήματι ἀντὶ προθέσεως χρῆται, ἔνθα φησὶν, Ἰλιον εἴσω. (Iliad. A 71.) ἀντὶ τοῦ, εἰς Ἰλιον.

XXXV. Καὶ προθέσει ἀντὶ προθέσεως χρῆται, καὶ ἀντὶ ἐπὶ ῥήματος· ὡς ἐν τῷ στίχῳ⁵ ἐκείνῳ, Βωμοῦ ὑπαίξας, πρὸς ῥα πλατάνιστον ὄρουσε. (Iliad. B. 310.) τουντέστι, κάτωθεν τοῦ βωμοῦ ὥρμησεν· εἰς τὴν πλάτανον εἵρπυσε.

XXXVI. Καὶ συνδέσμων δὲ καὶ μάλιστα τῶν παραπληρωματικῶν προσθετικὸς ὑπάρχει ὁ ποιητῆς, ὡς καὶ ἐν αὐτῷ τῷ προτεταγμένῳ στίχῳ· ὁ γὰρ ῥὰ σύνδεσμος πλεονάζει. καὶ πάλιν, Καὶ κεν ἐπιθρώσκων⁶ ὁ γὰρ κεν περιττεύει.

ἀγρόμενοι πᾶς δῆμος, quod legitur Iliad. Y. 166. Scholiasta Villosioni ad priorem locum B. 278. ita scribit, τὸ γὰρ ἔννοιαν ἔχον τοῦ πλήθους ὄνομα πρὸς πληθυντικὸν ἐπισυνέζευξε τὸ φάσαν. ᾧ ἂν εἴη ὁμοιον, Δερκόμενοι πᾶς δῆμος. Et ad Y. 166. δῆμος ἀγρόμενοι, ἐπεὶ ὁ δῆμος ἔννοιαν πληθυντικὴν ἔχει.

1. τὸ MS. De hoc loco et proxime præeunte vid. Clarkii notas.

2. ἀψῖσι MS.

3. Recte πανάγρου editiones Homeri, Hesychius, et Etymol. M. p. 183, 33. qui versum hunc in modum citat, Μήπως ὡς ἀψῖσι λίνιοιο ἐλόντε πανάγρου. εἰ et α in MS. haud raro confusa sunt.

4. Sic MS. male pro δυσμενέεσσι φέλωρ καὶ κύρμα γένησθε.

5. MS. συστίχῳ.

6. Iliad. Δ. 176. Καὶ κε τις ᾧδ' ἐρέει Τρώων ὑπερηννορέοντων, Τύμβῳ ἐπιθρώσκων. Μενελάου κυδαλίμοιο. Tryphonem adeo bardum fuisse, ut particulam κε cum ἐπιθρώσκων conjungeret, nemo mirabitur nisi qui in hujusmodi hominum scriptis hospes sit. Idem faciunt veteres critici in Codice Marciano. Non est dicendum quot et quantas ineptias, solæcismos, et barbarismos in Homero detexerint acuti grammaticorum filii. Vix opus est ut tirones moneam, totum hoc

XXXVII. Χρῆται δὲ πτώσει ἀντὶ πτώσεως· οἶον, Ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ. (Iliad. A. 24.) καὶ, Αἴαντι δαΐφρονι θυμὸν ἴδρινε. (Iliad. Ξ. 459.) ἀντὶ τοῦ, Ἀγαμέμνονος, καὶ ἀντὶ τοῦ, Αἴαντος. καὶ, Αὐτὰρ ὁ αὖ γε² Θύεστ' Ἀγαμέμνονι λείπε φορῆναι. (Iliad. B. 105.) καὶ, Ἰππότα Νέστωρ. (Iliad. B. 336. et passim.) ἀντὶ τοῦ, Θνέστης καὶ ἱππότης.

XXXVIII. Καὶ διαθέσει ἀντὶ διαθέσεως. οἶον, Ὅτι ῥα θνήσκοντας ὀράτο. (Iliad. A. 56.) ἀντὶ τοῦ ἐώρα.

XXXIX. Καὶ ἐγκλίσει³ ἀντὶ ἐγκλίσεως· ὡς ἐν τῷ Ἀγορεύε-
μεν. (Iliad. B. 10.) ἀντὶ τοῦ, ἀγόρευε.

XL. Καὶ χρόνῳ ἀντὶ χρόνον· καὶ ἐνεστῶσι⁴ ἀντὶ παρω-
χηκότων, καὶ παρωχηκόσιν ἀντὶ ἐνεστῶτων, καὶ ἐνεστῶσιν ἀντὶ
μελλόντων, καὶ ἀνάπαλιν· καὶ παρωχηκόσι ἀντὶ παρωχηκότων,
ὡς ἐν τῷ παρατατικῷ ἀντὶ τοῦ ἀορίστου, ἔνθα φησὶν, Ἐδδειςεν
δ' ὁ γέρον, καὶ ἐπέιθετο⁵ μύθῳ. (Iliad. A. 33.) ἀντὶ τοῦ
ἐπέισθη· καὶ τῶν ἄλλων αἱ ἀντιχρήσεις διὰ τῶν μεταφρασέων
σὺν θεῷ δηλωθήσεται.⁶

de Constructionibus caput, perinde ac Pseudo-Plutarchi de eadem re
Libellum, insulsissimis commentis plenum esse.

1. ᾠριεν MS.

2. αὐτε Edd. et Pseudo-Plutarchus Περὶ Σχημάτων.

3. MS. ἔγκλισιν.

4. MS, ἐνεστῶτι.

5. MS. ἐπίθετο.

6. Ex hac coronide colligo, totum hoc capitulum a recente
quodam grammatico, non autem a Tryphone provenisse. Sic enim
solent opera inchoare ac finire magistri Christiani. Photius, τέλος
σὺν θεῷ τοῦ ἑστοιχείου. ἀρχὴ σὺν θεῷ τοῦ ζ. Vid. Nott. in. Thom.
Mag. p. 936. 6. Grammaticus ap. Hermann. de Em. Gr. Gramm.
p. 353. Ἀρχὴ σὺν θεῷ τῶν περὶ τῆς συντάξεως. Sequitur autem,
literis minoribus, τοῦ αὐτοῦ περὶ τρόπων, et deinceps titulus quem
exhibui.

ΤΡΥΦΩΝΟΣ

ΠΕΡΙ ΤΡΟΠΩΝ.

Φράσις ἐστὶ, λόγος ἐγκατάσκειος· ἡ λόγος κατὰ τινα δῆλωσιν περισσοτέρως ἐκφερόμενος· τῆς δὲ φράσεως εἶδη εἰσὶ δύο, κυριολογία τε καὶ τρόπος. κυριολογία μὲν οὖν ἐστίν, ἡ διὰ τῆς πρώτης θέσεως τῶν ὀνομάτων τὰ πράγματα σημαίνουσα· οἷον, Πυξ μὲν ἐνίκησα Κλυτομήδεα Φαίνοπος¹ υἱόν· Ἀγκαῖον δὲ πάλην² Πλευρώνιον ὃς μοι ἀνέστη· Ἴφικλον δὲ πόδεσσι παρέδραμον, ἐσθλὸν ἔοντα. Δουρὶ δ' ὑπὲρ ἔβαλον³ Φυλῆά τε καὶ Πολύδωρον. (Iliad. Ψ. 634.) Τρόπος δὲ ἐστὶ λόγος κατὰ παρατροπὴν τοῦ κυρίου λεγόμενος, κατὰ τινα δῆλωσιν κοσμιωτέραν· ἡ κατὰ τι ἀναγκαῖον· τρόποι δὲ εἰσι γενικωτάτην ἐμφαίνοντες στάσιν, ἰδ'· Μεταφορά· Κατάχρησις· Ἀλληγορία· Αἰνίγμα· Μετάληψις· Μετωνυμία· Συνεκδοχή· Ὀνοματοποιία· Παράφρασις· Ἀναστροφή· Ὑπερβατόν· Πλεονασμός· Ἐλλειψις· Παραπλήρωμα· τούτους δὲ ποιητικούς καλοῦσιν, ἐπεὶ κατὰ γε πλεῖστον ἡ τούτων χρῆσις παρὰ ποιηταῖς· καὶ ὅτι τούτοις οἱ γραμματικοὶ χρῶνται, ἐξηγούμενοι τὰ κυρίως ἢ τροπικῶς τοῖς ποιηταῖς εἰρημένα.

Περὶ Μεταφορᾶς.

Μεταφορά ἐστὶ, λέξις μεταφερομένη ἀπὸ τοῦ κυρίου ἐπὶ τὸ μὴ κύριον, ἐμφάσεως ἢ ὁμοιώσεως ἕνεκα· ἐμφάσεως μὲν, οἷον, Αἰχμὴ δὲ⁴ διέσσαντο μαιμώωσα. (Iliad. Ε. 601.) ἡ γὰρ Μαιμώωσα λέξις, ὅπερ ἐστὶ προθυμουμένη, ἰδίως ἐπὶ ἐμψύχου τασσόμενον, νῦν δὲ ἐπὶ ἀψύχου τοῦ δόρατος τέτακται. ὁμοιώσεως δὲ, Πάντες δ' ἐσσεύοντο⁵ πόδες πολυπιδάκου Ἰδης.

1. Edd. Homeri Ἦνοπος. Plutarch. Sympos. II. 5. Οἶνοπος.
2. Editiones πάλῃ. Schol. Venet. Ἀρίσταρχος σὺν τῇ ν, πάλην.
3. ὑπερέβουλον MS. ὑπειρέβαλον Edd. Mox deest τε in MS.
4. MS. μὲν—μαιμώωσα. Phavorinus δὲ—μεμώωσα.
5. MS. ἐσεύοντο. et sic Phavorinus in v. Μεταφορᾶ. qui mox Οὔρεος ἐκ κορυφῆς.

(Iliad. Υ. 59.) Καί, Οὔρεος ἐν κορυφῇσι. (Iliad. Γ. 10.) πόδες γὰρ καὶ κορυφή ἐπ' ἀνθρώπων ρηθείησαν ἄν¹ ἐπὶ δὲ ὄρους, ὑπώρειαι καὶ ἀκρώρειαι. γίνεται δὲ ἡ μεταφορὰ τετραχῶς. ἀπὸ ἐμψύχων ἐπὶ ἐμψυχαῖ οἶον, Ποιμένα λαῶν. (Iliad. Α. 263.) ἄμφω γὰρ ἐμψυχαῖ ἀπὸ ἀψύχων ἐπὶ ἄψυχαῖ οἶον, Σπέρμα πυρὸς σώζων. (Od. Ε. 490.) ἀπὸ ἐμψύχων ἐπὶ ἄψυχαῖ οἶον Ἐν γαίῃ ἴστατο² λιλαιομένη χροὸς ἄσαι. (Iliad. Φ. 168.) καὶ, Κυλίνδετο λαῶς³ ἀναΐδης. (Od. Α. 597.) ἀπὸ ἀψύχων ἐπὶ ἐμψυχαῖ οἶον Ἄσβεστος δ' ἀνῶρτο⁴ γέλως μακάρεσσι θεοῖσι. (Iliad. Α. 599.)

Περὶ Καταχρήσεως.

Κατάχρησις ἐστὶ, λέξις μετεννηεγμένη ἀπὸ τοῦ πρώτου κατονομασθέντος κυρίως τε καὶ ἐτύμως, ἐφ' ἕτερον ἀκατονόμαστον κατὰ τι οἰκεῖον⁵ οἶον, γόνυ καλάμου· καὶ, ὀφθαλμὸς ἀμπέλου· χεῖλος κεραμίου καὶ τράχηλος· κυρίως γὰρ ταῦτα ἐπὶ ἀνθρώπου λέγονται⁶ καὶ πάλιν· πῦξ μὲν λέγεται ἡ ἐκ πύξου κατεσκευασμένη καταχρηστικῶς δὲ καὶ ἡ χαλκῇ, καὶ ἡ ἐξ οἷας δῆποτε πεποιημένη ὕλης τῇ αὐτῇ σχήματι· ἀνδριάς, κυρίως μὲν τὸ τοῦ ἀνδρὸς ἀπεικόνισμα, καταχρηστικῶς δὲ καὶ γυναικὸς· ἀνδροφόνος, κυρίως ὁ ἀνδρα φονεύσας, καταχρηστικῶς δὲ, καὶ ὁ γυναικα. τριήραρχος, κυρίως ὁ τριήρους, κατακρηστικῶς δὲ, καὶ ὁ πεντήρους, καὶ ἐξήρους· καὶ τὸ ψηφίζειν, κυρίως μὲν, τὸ τοῖς ψήφοις ἀριθμεῖν καταχρηστικῶς

1. Deest ἄν in Codice et Phavorino, qui ρήθειεν.

2. Γαίῃ ἐνεστήρικτο Homeri verba sunt. Dein MS. λιλαιόμενα.

3. λαὸς MS.

4. Sic in Codice scriptum, pro Ἄσβεστος δ' ἄρ' ἐνῶρτο. Ceterum pars posterior hujus articuli plenior apud Phavorinum legitur, et, si bene memini, apud Eustathium: quoniam vero liber iste ad manus non est, hoc non ausim affirmare.

5. Adjicit Phavorinus, ἐκ τινος συνηθείας λεγομένη, καὶ μὴ δὴ κυρίως. Idem mox κεραμίου.

6. λέγεται Phavorinus. qui sequentia aliquatenus immutata exhibet.

δὲ καὶ δακτύλοις ἀριθμεῖν· διαφέρει δὲ μεταφορὰ καὶ κατάχρησις· ὅτι ἡ μὲν μεταφορὰ ἀπὸ κατονομαζομένου ἐπὶ κατονομαζόμενον· ἡ δὲ κατάχρησις ἀπὸ κατονομαζόμενον ἐπὶ κατονομαζόμενον· ὅθεν καὶ κατάχρησις λέγεται.

Περὶ Ἀλληγορίας.¹

Ἀλληγορία ἐστὶ λόγος ἕτερον μὲν τοι κυρίως δηλῶν, ἑτέρου δὲ ἔννοϊαν παριστάνων· καθ' ὁμοίωσιν ἐπὶ τὸ πλείστον οἶον, ἥς τε πλείστην μὲν καλάμην ἡ χθονὶ καλκὸς ἔχευεν. (Iliad. T. 222.)

Περὶ Αἰνίγματος.

Αἰνιγμὰ ἐστὶ φράσις ἐπιτετηδευμένη κακοσχόλως εἰς ἀσάφειαν ἀποκρύπτουσα τὸ νοούμενον· ἢ ἀδύνατόν τι καὶ ἀμήχανον παριστάνουσα· διαφέρει δὲ ἀλληγορίας· ὅτι ἡ μὲν, ἀμνηροῦται ἢ λέξει ἢ διανοίᾳ, τὸ δὲ, καθ' ἑκάτερον οἶον, ἥσων ἁλγῆσας παῖδα τὸν ἐκ Θέτιδος ἀνέθρεψε· ἥσων γὰρ ὁ χεῖρων, ἁλγῆσας πονήσας· ἐστὶ δὲ ὅτι Χείρων ὁ Κένταυρος ἐξέθρεψε τὸν Ἀχιλλέα. καὶ πάλιν, Γῆς ἔθανε καταδέσμον ὅτ' ἀγγείων ἀφάμαρτεν. ἀντὶ τοῦ, Αἴας ὁ Τελαμῶνος ἐτελεύτησεν ὅταν τῶν ὅπλων ἀπέτυχε. Γῆς γὰρ αἴας γίνεται, δέσμου τελαμῶνος, ἀγγείων δὲ τῶν ὅπλων. καὶ, Εἰςὶ καστῆνται δισσαί, ὧν ἡ μὲν μία τίκτει Τὴν ἐτέραν αὐτῇ⁵

1. Longe diversum caput de Allegoria legitur in Codice Leidensi apud Hemsterhus. ad Callim. fragm. 456. et Barocciano, uti e Gaisfordio didici.

2. MS. ἐπὶ χθονί. atque ita Phavorinus qui voces ἥς τε omittit.

3. Ita recte Phavorinus. ἥσων MS. Μοχ ἀνέθρεψε qui deest in Codice scripto, ex Phavorino adjeci. Cujusnam lepidi capitis sint hi duo joci, plane nescio. Ipsum Tryphonem sapiunt. Dignum quod his facetiis adnumeretur dictum, commemorant Athenæus, Demetrius de Eloc. et Eustath. ad Iliad. I. p. 772, 37. μὴ ποίει τὸν Οἰνέα Πηλέα. Vid. Toup. in Suid. T. I. p. 307.

4. Sic Phavorinus. MS. ἀφάμαρτεν.

5. αὐτῇ MS.

δὲ τεκοῦς' ὑπὸ τῆσδε τεκνοῦται·¹ ἐπὶ ἡμέρας γὰρ καὶ νυκτός λέγει. γίνεται δὲ τὸ αἰνιγμα κατὰ τρόπους ἕξ· καθ' ὁμοιον κατ' ἐνάντιον κατὰ συμβεβηκός· καθ' ἱστορίαν καθ' ὁμουνμίαν· κατὰ γλῶτταν· κατὰ μὲν ὁμοιοχ, οἶον Ἀνδροκύδης² ὁ Πυθαγορικὸς ἔλεγε, Ζυγὸν μὴ ὑπερβαίνειν ἀντὶ τοῦ, τὸ δίκαιον μὴ παραβαίνειν· Γαμψώνυχας μὴ τρέφειν³ ἀντὶ τοῦ, ἀρπαγας φεύγειν· Μελάνουρον μὴ ἐσθίειν⁴ ἀντὶ τοῦ, ψευδῇ λόγον μὴ προίεσθαι· τὸ γὰρ ψεῦδος ἐν τοῖς ἐσχάτοις μέρεσι μελαίνεται καὶ ἀμυνοῦται· Ἐπὶ χοίνικος μὴ καθίζειν⁵ τουτέστι, μὴ ἐπαναπαύεσθαι τῇ ἐφημέρῳ τροφῇ, ἀλλὰ προεισφέρειν· Μαχαίρα πῦρ μὴ σκαλεῖν⁶ τουτέστι, τὸν θυμούμενον λόγοις μὴ ἐρεθίζειν. καὶ τὸ Ἡσιόδειον, Μῆδ' ἀπὸ χντροπόδων ἀνεπιρρέκτων ἀφελόντα Ἔσθειν⁷ τουτέστι, μὴ ἀκρατῇ μηδὲ λίχνον εἶναι. καὶ ἐν τῇ βίῳ δὲ τινὰ αἰνιγματωδῶς γίνονται κατὰ τὸν ὁμοιον τρόπον· οἶον ἐπὶ τῶν γαμούντων, ὅτι σήσαμον κόπτουσιν· οἰωνιζόμενοι, ἐπεὶ πολὺ-

1. Versus sunt ex Theodectæ Œdipode, et laudantur apud Athen. X. p. 451. F. ubi recte eos ex MSS. restituit Schweighæuserus cui adstipulatur Trypho noster. Versus solute citat Phavorinus.

2. Phavorinus Ἀνδοκύδης. Sed Androcydes quidam ap. Athenæum VI. p. 258. B. citatur a Clearcho, qui de griphis scripserat. Deest ὁ in MSto. Hæc et alia quædam Pythagoræ ænigmata ex Demetrio Byzantino profert Athenæus X. p. 452. D. Pleniora Plutarchus de Liber. Educ. p. 21. Quædam etiam Proclus in Hesiod. p. 160. et Eustath. ad Od. T. p. 1854, 5.

3. Unus hoc citat Trypho.

4. Plutarchus, μὴ γενέσθαι τῶν μελανούρων· τουτέστι μὴ συνδιατρίβειν μέλασιν ἀνθρώποις διὰ κακοήθειαν. hic niger est: hanc tu, Romane, caveo.

5. Athenæus, μὴ καθῆσθαι ἐπὶ χοίника. Plutarchus, μηδὲ ἐπὶ χοίника καθίσαι. Cum Nostro Eustathius.

6. Sic Athenæus et Proclus. Paullo aſter Plutarchus, Πῦρ σιδήρῳ μὴ σκαλεῖν. Omnes eodem modo explicant. Horat. S. II. iii. 276. adde cruorem Stultitiæ, atque ignem gladio scrulare.

7. Ἔργ. 748. ubi ἀνελόντα. MS. male ἐσθίειν.

γονόν¹ ἔστι· κατενάντιον δέ, οἶον, ὡς ἀνὴρ τὲ καὶ οὐκ ἀνὴρ· Ὀρνίθα καὶ οὐκ ὄρνιθα· ἰδὼν τε καὶ οὐκ ἰδὼν· μετὰ ξύλου καὶ οὐ ξύλου· καθημένην τε καὶ οὐ καθημένην· λίθω τε καὶ οὐ λίθω· βάλλοι τε καὶ οὐ βάλλοι·² ταῦτα εἴρηται ἐπὶ εὐνούχου κισσῇρει βεβληκότος νυκτερίδα, καὶ διὰ τὸ μὴ ἀκριβῶς ἰδεῖν ἐφημαρτηκότος· ἀνὴρ μὲν καὶ οὐκ ἀνὴρ, ὁ εὐνούχος· ὄρνις καὶ οὐκ ὄρνις, ἡ νυκτερίς· ἄπτερος γὰρ καὶ πετομένη. τὸ δὲ ἰδεῖν τε καὶ μὴ ἰδεῖν, τὸ μὴ καλῶς ἰδεῖν· ξύλον τε καὶ οὐ ξύλον, ὁ νάρθηξ. λίθος τε καὶ οὐ λίθος, ἡ κίσσηρις· βαλεῖν τε καὶ οὐ βαλεῖν, τὸ προέμενον μὴ Εὐστοχῆσαι.³ κατὰ δὲ συμβεβηκός, ὡς τὸ, Εἰσί μοι δύο ἀδελφοὶ κασίγνητοι· οἱ δύο μῦνοι· Ὅφρα μὲν οὖν ζῶωσι, τὸν ἥλιον οὐκ ἐσορῶσι,⁴ καὶ ἀλλήλοισι μάχονται· περὶ δὲ τῶν ἀστραγάλων,⁵ οἶμαι, λέγει· κατὰ δὲ ἱστορίαν, οἶον, Τριτογένεια.⁶ κατὰ δὲ ὁμωνυμίαν, ὡς ἔχει ὁ δεδόμενος χρησμός Ἀλεξάνδρῳ τῷ Μολοσσῷ, Φυλάξασθαι τὸν κηρόεντα· ὁ μὲν γὰρ ᾤετο τὸν ἐν Ἰταλίᾳ ποταμόν· ἦν δὲ, ἕτερον· προσδοθέντος γὰρ αὐτῷ πινακιδίου κεκρωμένου,

1. MS. πολύγωνον. Photius, Σήσαμον μετὰ μέλιτος κεκομμένον πρῶτον ταρα τῷ νυμφίῳ τὸ παλαιὸν ἐδίδοσαν ἀπαντῶσι περιμόντες τῶν ἐντίμων ἢ φίλων, ἐπιλέγοντες, ὡς παρὰ τοῦ γαμούντος ἔστιν, ἡ τῆς γαμουμένης—ἐν δὲ τοῖς γάμοις ἐδίδοσαν σήσαμον, ἐπεὶ πολυγονώτατον. Aristoph. Pac. 866. Ἡ παῖς λέλονται, καὶ τὰ τῆς πυγῆς καλά. Ὁ πλακοῦς πέπεπται· σηςάμη ξυμπλάττεται. ubi Schol. πλακοῦςγαμικὸς ἀπὸ σηςάμου πεποιημένος, διὰ τὸ πολύγονον· ὡς φησι Μενάνδρος.

2. Hunc griphum exhibui qualis in MSto exaratur. Habet eum Suidas in v. Αἶνος, ex Scholiasta Platonis desumptum p. 167. ed. Ruhnken. Sic vero cum Brunckio constituas. Αἶνος τις ἔστιν, ὡς ἀνὴρ τε κοῦκ ἀνὴρ, Ὀρνίθα κοῦκ ὄρνιθ', ἰδὼν τε κοῦκ ἰδὼν, Ἐπὶ ξύλου τε κοῦ ξύλου καθημένην, Λίθω τε κοῦ λίθω, βάλοι τε κοῦ βάλοι. Vid. Brondstedt. ap. Bredow. Epist. Paris. p. 132.

3. MS. ἀστοχῆσαι.

4. MS. εἰσορῶσα.

5. MS. ἀστραγάλων. Phavorinus ἀγγέλων.

6. Phavorinus οἶον Τριτωγένειαν τὴν Ἀθηναίαν λέγει, καθ' Ὅμηρον, ὅτι ἐν Τρίτῳ ποταμῷ Λιβύας ἐγεννήθη· κατὰ δὲ Καλλισθένην, ἐν τρίτῳ μηνὸς καὶ πρῶτος· κατὰ δὲ ἄλλους, ἐκ κεφαλῆς τοῦ Διός. quæ corrupta

τοῦτο ἀναγινώσκων ἐδολοφονήθη· κατὰ δὲ γλῶτταν, ὅτε τὴν μὲν θάλατταν εὐρυγάστορα¹ λέγει· τὴν δὲ Ἀθηναίαν μαρμαρῶπιν· τὸν δὲ μὺν, δολιχοῦρον·—

Περὶ Μεταλήψεως.

Μετάληψις ἐστὶ λέξις ἐξ συνωνυμίας τὸ ὁμώνυμον δηλοῦσα. οἶον, Ἐνθεν δ' αὖ νήσοισιν ἐπιπροέηκε θοῇσι.² (Od. O. 298.) τὸ γὰρ θοόν, καὶ ὅζυ συνωνυμεῖ. τὰς γὰρ καλουμένας ὀνομαστικῶς ὀξείας νήσους διὰ τὸ σχῆμα μεταληπτικῶς θοὰς ἐκάλεσεν· οὕτω καὶ τὸ Ἑρρε κακὴ γλήνη. (Iliad. Θ. 164.) καὶ

Τεῦκρος δὲ τόξου χρώμενος φειδωλία,
Ἵπὲρ τάφρου πηδῶντας ἔστησεν Φρύγας.³
εἴρηται γὰρ Φειδωλία, ἀντὶ τοῦ, Ἀκριβεία.

Περὶ Μετωνυμίας.

Μετωνυμία ἐστὶ λέξις, ἀπὸ τοῦ ὁμωνύμου τὸ συνώνυμον δηλοῦσα· οἶον Σπλάγχχνα δ' ἄρ' ἀμπεύραντες⁴ ὑπερέχον Ἡφαιστοιο· Ἡφαιστος γὰρ ὁ εὐρὼν τὸ πῦρ· καὶ ὅταν τὸν πυρὸν Δήμητραν εἴπωμεν, ἀπὸ τῶν εὐρόντων τὰ εὐρήματα· ἀλλὰ καὶ ἀπὸ τοῦ εὐρήματος τὸν εὐρόντα· οἶον,

Ὅϊνός μ' ἔπεισε, δαιμόνων ὑπέρτατος·—

sunt ex Tzetzæ scholio ad Lycophr. 519. ubi plura de hac voce videas, quibuscum confer Æschyl. Eumen. 292. et ibi Stanleii curas secundas. Schol. ad Pindar. Pyth. IV. 36. Cornut. de Nat. Deor. 20. ab Eudocia Macrembol. exscriptum p. 4. Vide etiam Photium et Suidam v. Τριτογενής.

1. Quis dixerit θάλασσαν εὐρυγάστορα, equidem haud memini. εὐρέα νῶτα θαλάσσης nota sunt.

2. MS. ἐνθε δὲ νήσοις ἐπιπροῆκε θοῇσι.

3. Hos versus desumptos puto ex Sophoclis Teucro. Dictio certe Sophoclea est, apud quem in Ajac. 1292. hæc de se prædicat Teucer, εἰς δὲ ναυτικά σκάφη Πηδῶντος ἄρδην Ἐκτορος τάφρων ὕπερ, Τίς ταῦτ' ἀπείρξεν; οὐχ ὅδ' ἦν ὁ δρῶν τάδε; Hoc exemplum non agnoscit Phavorinus.

4. MS. ἀπείραντες. Edd. vulgares ἐμπεύραντες.

Περὶ Συνεκδόχης.

Συνεκδόχη ἐστὶ φράσις, οὐ κατὰ τὸ πλήρες ἐξηγηνηγμένη, προσδεομένη δέ τινος ἔξωθεν ἀκολουθίας· τῶν δὲ συνεκδοχῶν εἰσι διαφοραὶ πλείους· αἱ μὲν γὰρ ἀπὸ μέρους τὸ ὅλον δηλοῦσι· ὥς, Ἀργυρόπεζα· καὶ, Λευκώλενος· ἢ ἀπὸ τοῦ ὅλου τὸ μέρος· οἶον, Χάλκεον ἔγχος· οὐ γὰρ ὅλον, ἀλλὰ μέρος· καὶ Βόας αὔας, (Iliad. M. 137.) τὰς βύρσας· ἢ ἀπὸ τῆς ὕλης τὸ ἀποτελεσμα· οἶον, Χρυσὸν δ' αὐτός¹ ἔδυνε περὶ χροῖ, (Iliad. Θ. 43.) ἀντὶ τοῦ, χρυσέην πανοπλίαν· ἢ ἀπὸ τοῦ προηγουμένου τὸ ἀκόλουθον· οἶον, Πολλὰς δ' ἰφθίμους ψυχὰς· (Iliad. A. 3.) ἢ ἀπὸ τοῦ ἀκολούθου τὸ προηγούμενον· οἶον, Ἐξόμενοι² λεύκαινον ὕδωρ ζεστῆς ἐλάτῃσι. (Od. M. 172.)

Περὶ Ὀνοματοποιίας.

Ὀνοματοποιία ἐστὶ λέξις κατὰ παραγωγὴν τοῦ καθωμιλημένου ἐξηγηνηγμένη· λέγεται δὲ ὀνοματοποιία ἐπταχῶς· κατὰ ἔτυμολογίαν· κατὰ ἀναλογίαν· κατὰ παρονομασίαν· κατὰ σύνθεσιν· κατὰ ἐναλλαγὴν· κατὰ διαίρεσιν· κατὰ πεποιημένον· κατὰ μὲν ἔτυμολογίαν, Εὐλαβὴ λίθον, τὸν εὐληπτον· κατὰ δὲ ἀναλογίαν, ὥς παρὰ Σοφοκλεῖ,

Γερονταγωγῶ κάναπαιδεύω πάλιν·³

ἀναλόγως γὰρ τῷ γερονταγωγεῖν συνηθῶς ἀντὶ⁴ τοῦ παιδαγωγεῖν· κατὰ παρονομασίαν, Χρυσῶ ἀπὸ τοῦ χρυσοῦ· οὕτως ὀνόμασται καὶ παρ' Αἰσχύλῳ Μελλῶ.

Χρονίζομεν ὥδε· τῆς μελλοῦς χάριν·⁵

1. MS. ἔδυναι.

2. MS. εἰβόμεναι—ξαιστῆς.

3. Pelei fragm. I. 2. ed. Brunck.

4. Sic Phavorinus. MS. τῷ γ. σ. οὕτω τὸ παιδαγωγεῖν.

5. Pro μελλῶ Phavorinus ὥς. In MSto interpungitur post Αἰσχύλῳ. Manifesto respicitur Agam. 1358. qui versus hodie ita legitur, Χρονίζομεν γὰρ. οἱ δὲ μελλούσης κλέος Πέδον πατοῦντες, οὐ καθεύδουσιν χερί. Legendum puto Χρονίζομεν γὰρ· οἱ δὲ τῆς μελλοῦς χάριν Πέδον πατοῦντες, οὐ καθεύδουσιν χερί.

κατὰ σύνθεσιν, ὡς τὸ ἰΠοδάρκης διος Ἀχιλλεύς· καὶ Νεφεληγερέτα Ζεύς· κατ' ἐναλλαγὴν, ὡς ὅταν ἐπὶ συνθέτων ὀνομάτων ἐναλλάξῃ τις τὸ καθωμιλημένον· ὡς παρὰ Σοφοκλεῖ,

Οἱ γὰρ γύνανδροι, καὶ λέγειν ἥσκηκότες,¹

ἀντὶ τοῦ, οἱ ἀνδρόγυνοι· κατὰ διαίρεσιν δὲ, ὡς εἴτις τὸ σύνθετον καταδιέλοι· ὡς παρὰ τῷ ποιητῇ ἀκρόπολιν, Πόλιν ἄκρην. (Iliad. X. 383.) πεποιημένον, ὡς τὸ Τετραγόντα καὶ Κελαρύζει³ καὶ Λάψοντες γλώσσησι. (Iliad. Π. 161.)

Περὶ Περιφράσεως.

Περίφρασις ἐστὶ λέξεως φράσις, πλείοσι λέξεσι· περιστάουσα μετ' αὐξήσεως τὸ ὑποκείμενον πρᾶγμα· οἷον, Ποσειδάωνος ἰσθένος· ἀντὶ τοῦ Ποσειδῶνος· καὶ Βίη Ἡρακλεΐη· καὶ Πρίαμοιο βίη· καὶ Μένος Ἀτρεΐδαο· καὶ ἰς Τηλεμάχοιο· καὶ Πατροκλῆος λάσιον κῆρ.

Περὶ Ἀναστροφῆς.

Ἀναστροφή ἐστὶ λέξις ἣν ἐχρῆν προηγεῖσθαι δευτέραν ἔχουσα τάξιν· γίνεται ἥτοι ὀνόματος ἢ προθέσεως ἢ ἐπιρρήματος μετακίνησις· οἷον, Οὐνεκα τὸν Χρῦσιν ἠτίμησ' ἄρητῆρα Ἀτρεΐδης· τὸ γὰρ ἐξῆς, τὸν ἄρητῆρα Χρῦσιν· κατὰ προθέσεως· οἷον, Ὡς ἐπὶ πόλλ' ἐμόγησα· ἀντὶ τοῦ ἐφ' ᾧ· καὶ ἰθάκη ἐνι, ἀντὶ τοῦ ἐν ἰθάκῃ ἐπιρρήματος, οἷον, Ὀρνιθες ὡς, Βόες ὡς.

Περὶ Ὑπερβάτου.

Ὑπερβατόν ἐστὶ λέξις μετακεκινήμενη ἀπὸ τῆς ἰδίας τάξεως· γίνεται δὲ ὑπερβατόν ἐν εἵδεσι δυσιν· ἢ γὰρ ἐν λόγῳ,

1. MS. δ. et mox νεφεληγερέτη.

2. Vid. Brunckii Lexic. Sophocleum in v. Γύνανδροι.

3. MS. κελαρίζει. Iliad. Φ. 261.

4. MS. Ποσειδάωνος. Scripserat Trypho Ὠρίωνος, ex Iliad. Σ. 486. Cetera exempla apud Homerum quærant, qui velint. Ἡρακλεΐη MS.

5. MS. ἠτίμησεν.

ἡ ἐν λέξει· ἐν λέξει μὲν, οἶον, Κατὰ ταῦρον ἐδηδώς, ἀντὶ τοῦ, κατεδηδώς· ἐν λόγῳ δέ, οἶον, Ὡς ἔφατ', Ἀργεῖοι δὲ μεγ' ἴαχον, ἀμφὶ δὲ νῆες Σμερδαλέον κονάβησαν, αὐσάντων ὑπ' Ἀχαιῶν· Μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο. διαφέρει δὲ τῆς ἀναστροφῆς, ὅτι ἡ μὲν τὰ τελευταῖα τοῖς πρώτοις συνάπτει· ἡ δὲ τὰ τελευταῖα ἐπὶ τοῖς πρώτοις ἐνάγει.

Περὶ Πλεονασμοῦ.

Πλεονασμός ἐστι λέξις ἡ καθάπαξ, ἡ μέρεσι τισὶ πλεονάζουσα· εἶδη δὲ εἰσὶ τοῦ πλεονασμοῦ, τρία· παράγωγον· ἑκτασις· παραπλήρωμα. παράγωγον μὲν οὖν ἐστὶ, λέξις ἐν αὐτῇ τὸ πλεονάζον ἔχουσα· οἶον, Κελαινεφές αἶμα· οὐ γὰρ ἔγκειται¹ τὸ νέφος· ὁμοίως καὶ τὸ, Χθονὸς εὐρυοδείης² παρήκται· οὐ γὰρ ἔγκειται ἡ ὁδός· ἑκτασις δὲ ἐστὶ λέξις ἐκτεινομένη παρὰ τὸ συνηθές· οἶον, καλῆσι· θέλῃσι· δῶσι· παραπλήρωμα δὲ ἐστὶ, λέξις ἐκ περισσοῦ παραλαμβανομένη· οἶον, Πάνδαρος³ ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν· ὁ γὰρ Καὶ σύνδεσμος, ἐνθάδε πλεονάζει· καὶ, Ἀρχοὺς αὐ νήων ἐρέω,⁴ νηάς τε προπάσας· πλεονάζει ἡ πρό.

Περὶ Ἑλλείψεως.

Ἑλλειψίς ἐστι λέξις οὐ κατὰ τὸ πλήρες ἐξηνηνεγμένη· γίνεται δὲ κατ' ἀρχὴν· κατὰ μέσον· κατὰ τέλος· οἶον, ἀφαιρέσεις· συγκοπή· καὶ ἀποκοπή· κατ' ἀρχὴν μὲν, οἶον, λείβειν εἴβειν· κατὰ μέσον, οἶον, μονώνυχας, μώνυχας· κατὰ δὲ τὸ τέλος, οἶον, δῶμα δῶ. τρόποι μὲν οὗτοι τῆς γραμματικῆς τὴν κοινὴν συνήθειαν παραβαίνοντες· λοιποὶ δὲ τῆς φράσεως εἰσὶν ἕως ὑπερβολῇ, ἔμφασις, ἐνέργεια, παρασιώπησις, ὁμοιώσις, εἰκὼν, παράδειγμα, παραβολή, χαρακτηρισμός,

1. MS. ἔκκεται.

2. MS. εὐρυνόδειαν.

3. MS. πίνδαρος.

4. MS. ἐρέων.

είκασμός, συντομία, βραχύτης, σέλληψκ, ἐπανάληψις, προαναφώνησις, παρέκτασις, ἀμφιβολία, ἀντίφρασις, μετατύπως, ἀντονομασία, εἰρωνεία, σαρκασμός, ἀστεισμός, μυκτηρισμός, χαμεντισμός, ἐπικερτόμησις, παροιμία.

Περὶ Ὑπερβολῆς.

Ὑπερβολή ἐστι, φράσις ὑπεραίρουσα τὴν ἀλήθειαν, αὐξήσεως ἢ ὁμοιώσεως χάριν· αὐξήσεως μὲν, οἶον, Ἦχῃ δ' ἀμφοτέρων ἔκετ' ¹ αἰθέρα καὶ Διὸς ἀνγὰς· καὶ Λευκότεροι χιώνος, θείειν δ' ἀνέμοισιν ὁμοῖοι· καὶ, Μελάντερον ἤτε πίσσα· καὶ Κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρείδαο, Οὐ δ' εἰ χρυσεῖη ² Ἀφροδίτῃ κάλλος ἐρίζοι· καὶ τὰ ἐξῆς· μειώσεως δὲ, οἶον, Δίφιλος ³ φησιν ἐπὶ αἰσχρᾷς γυναικός,

Ἦν ὁ πατὴρ ἐφίλησεν οὐδὲ πώποτε·

Παρ' ἧς τοῦ ἄρτον ἡ κύων οὐ λαμβάνει·

Μέλαινα δ' οὕτως ὥστε καὶ ποιεῖν σκύτος.

Περὶ Ἐμφάσεως.

Ἐμφασίς ἐστι λέξις δι' ὑπονοίας αὐξάνουσα τὸ δηλούμενον· οἶον, Ἀντάρ ὅτ' εἰς ἵππον ⁴ κατεβαίνομεν· ἐν γὰρ τοῖς Κατεβαίνομεν, δηλοῦνται τὸ μέγεθος τοῦ ἵππου· καὶ πάλιν, Ἰππόθεν ἐκχυμένοι· ⁵ τὴν γὰρ ἀθρόαν ὁρμὴν τοῦ πλήθους διὰ μιᾶς ἐσήμανε λέξεως.

Περὶ Ἐνεργείας.

Ἐνέργειά ἐστι, φράσις, ὑπ' ὅψιν ἄγονσα τὸ νοούμενον· οἶον, Μυρίοι, οὐκ ἄνδρεςσιν ἐοικότες, ἀλλὰ γίγασι· ἔχονται δὲ τῆς ἐνεργείας καὶ αἱ ποῦ Ὀμήρου παραβολαί.

1. MS. ἔκετο. et mox θείην.

2. MS. χρυσῇ.

3. MS. διόφελος. Phavorinus οἶον δι' φίλος ἦν ἐπὶ αἰ. γ. Dein legendum forsitan Ἦν μὲν ὁ πατὴρ—vel Ἦν οὐδ' ὁ πατὴρ.

4. Od. Λ. 522. MS. ἐξ ἵππων.

5. Od. Θ. 515. MS. ἐκκεχύμενοι.

Περὶ Παρασιωπήσεως.

Παρασιώπησις ἐστὶ, λόγος ἐν ᾧ, δύο ὀφειλόντων πραγμάτων κατὰ τὸ πλήρες λέγεσθαι, τοῦ μὲν ἐνὸς ἐστὶν ἐπαγγελία, τοῦ δ' ἑτέρου παρασιώπησις, κατὰ τὸ ἀνάλογον νοουμένη οἶον, Αὐτὰρ ὁ διογένης δόρυ μὲν λίπεν.¹ ὥς μὲν γὰρ ἔθηκεν, εἶπεν· ὥς δὲ ἀνέλαβεν, οὐ—

Περὶ Ὁμοιώσεως.

Ὁμοίωσις ἐστὶ ῥῆσις, καθ' ἣν ἕτερον ἐτέρῳ παραβάλλομεν· εἶδη δὲ αὐτῆς εἰσὶ τρία· εἰκὼν, παράδειγμα, παραβολή. Εἰκὼν ἐστὶ λόγος ἐναργῶς ἐξομοιοῦν πειρώμενος διὰ τοῦ παραλαμβαμένου, πρὸς δ' παραλαμβάνεται· οἶον, Ἡὔτε βοῦς ἀγέληφι μέγ' ἐξοχος ἔπλετο πάντων.² παρέπεται δὲ τῇ εἰκόνι, μέγεθος, σχῆμα, χρῶμα. εἰκονίζεται δὲ ἥτοι ὅλα πρὸς ὅλα, οἶον, Περίφρων Πηνελόπεια,³ Ἀρτέμιδι ἰκέλη· ἡ μέρη πρὸς μέρη· οἶον, Ἀρεῖ μὲν ζώνην, στέρνον δὲ Ποσειδάωνι.⁴ σχῆμα δὲ πρὸς σχῆμα, οἶον, Ἡὔτε ἔθνεα εἰσὶ μελισσάων ἀδινάων.⁵ χρῶμα δὲ πρὸς χρῶμα, οἶον, Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνή Φοῖνικι μίην.⁶ μέγεθος δὲ πρὸς μέγεθος, οἶον, Κύκλωπος γὰρ ἔκειτο μέγα ρόπαλον παρὰ σηκῷ ὥς ἴστος νηὸς ἑικοσόροιο.⁷ Παράδειγμά ἐστι τοῦ προγεγονότος πράγματος παρένθεσις· καθ' ὁμοιότητα τῶν ὑποκειμένων πρὸς παραίτησιν, προτροπῆς ἢ ἀποτροπῆς ἕνεκεν· προτροπῆς μὲν, οἶον, Οὐκ⁸ αἶεις οἶον κλέος ἔλλαβε⁹ διος Ὀρέστῃς, ἐπεὶ¹⁰

1. Iliad. Φ. 17. MS. ἔθηκεν.

2. Iliad. B. 480. In Codice nihil præter tria prima verba.

3. MS. Πηνελόπη.

4. Iliad. B. 479. ubi Ἀρεῖ δὲ ζώνην.

5. Iliad. B. 87. ubi εἰσι.

6. Desunt voces Φοῖνικι μίην in MSto.

7. Sic MS. pro ὅσσον θ' ἴστων νηὸς. Od. I. 322.

8. Od. A. 298. ubi Ἥ οὐκ αἶεε.

9. ἦνεγε MS.

10. ἐπὴν MS.

ἔκτανε πατροφονῆα Αἰγισθον δολόμητιν· ἀποτροπῆς δέ, Οὐ δέ γὰρ οὐδὲ Δρύναντος υἱὸς κρατερός Λυκόεργος Δὴν ἦν· ἐπεὶ ἀθανάτοισιν ἔριζε·¹ διαφέρει δὲ παράδειγμα παραβολῆς· ὅτι τὸ μὲν παράδειγμα, ἀπὸ γεγονότων πραγμάτων παραλαμβάνεται· ἡ δὲ παραβολή, ἔξ ἀορίστων καὶ ἐνδεχομένων γένεσθαι.

Κόμμα ἐστὶ φράσις βραχὺ τι νόημα ἔχουσα, οἶον,² δεῖ δὴ χρημάτων κῶλον δέ, μέρος νοήματος· οἶον, ἄλλως τε κἂν ὁμηρον ἔχωσι.

Χαρακτῆρες ῥητορικοὶ τρεῖς· τουτέστιν εἶδη φράσεων· αὐστηρὸν, μέσον, ἰσχνόν· καὶ τὸν μὲν αὐστηρὸν ὁ Θουκυδίδης ἐπετηδέυσε χαρακτῆρα, καὶ Ἀντιφῶν ὁ τούτου διδάσκαλος· τὸν δὲ μέσον, Δημοσθένης, Ὑπερίδης, Δειναρχος, Λυκούργος· τὸν δὲ ἰσχνόν, Αἰσχίνης, Ἰσοκράτης, Λυσίας, Ἀνδοκίδης,³ Ἰσαῖος.⁴

Παραβολή ἐστὶ λόγος διὰ παραθέσεως ὁμοίου πράγματος τὸ ὑποκείμενον μετ' ἐνεργείας παριστάνων· οἶον, Κινήθη δ' ἀγορῇ, ὡς κύματα μακρὰ θαλάσσης πόντου Ἰκαρίοιο.⁵ γίνονται δὲ αἱ παραβολαὶ τετραχῶς· ἥτοι πάθους πάθει, ἢ διαθέσεως διαθέσει, ἢ φύσεως φύσει· ἢ πράξεως πράξει· πάθους

1. Sic MS. pro Δὴν ἦν, ὅς ῥα Θεοῖσιν ἐπουρανίοισιν ἔριζε· quod est in Iliad. Z. 131. In priore versu nullus dubito quin dederit Homerus, Οὐ μὲν οὐδὲ Δρύναντος. ut in Iliad. Ψ. 441. Ἄλλ' οὐ μὲν οὐδ' ὥς. Theocrit. VIII. 74. Οὐ μὰν οὐδὲ λόγον. XIX. 35. Οὐ μὰν οὐ κιθάραν. Eurip. Alc. 89. Οὐ μὰν οὐδὲ τις ἀμφιπόλων. Epicharm. ap. Diog. Laert. Οὐ μὰν, οὐ δὲ ποτὶ μέτρον. Restituenda est hæc formula Hermesianacti ap. Athenæum, XIII. p. 597. v. 63. Οὐ μὲν οὐδ' ὅποσοι σκληρὸν βίον ἐστήσαντο. ubi vulgo Οὐδὲ μὲν οὐδ'. Idem recte v. 15. Οὐ μὲν οὐδ' υἱὸς Μήνης. Corrigendus etiam Dionysius Geographus v. 240. Οὐ μὲν οὐδ' ὀλίγη. Vulgo οὐδὲ μὲν οὐδ'. Idem v. 839. recte Οὐ μὲν οὐδὲ γυναῖκας ὀρόσσειαι.

2. Deest οἶον in MS.

3. MS. Ἀνδροκύδης.

4. MS. Ἰσαῖος. De horum rhetorum stylis vid. Hermogen. περὶ Ἰδ. II.

5. MS. ἰκαρήϊο.

μὲν οὖν πάθει, ὧς δ' ὅταν ἀσπασίως διαθέσῃς δὲ διαθέσει,
ὧς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη,¹ ὧς
αὖθις² καθ' ὁμίλον ἔδν Τρώων ἀγερώχων· φύσεως δὲ φύσει,
οἶον, Ὅϊη περ φύλλων γενέη, τοίηδε καὶ ἀνδρῶν· πράξεως δὲ
πράξει, Οἱ δ' ὡς ἀμητῆρες ἐναντίοι ἀλλήλοισι.³

Περὶ Χαρακτηρισμοῦ.

Χαρακτηρισμός ἐστι, λόγος περὶ τῶν τὸ σῶμα ἰδιωμάτων
ἀπαγγελτικός· ὃν καὶ τίνες εἰκονισμόν λέγουσιν· οἶον, Γυρὸς
ἐν ὤμοισιν, μελανόχροος, οὐλοκάρηνος.

Περὶ Εἰκασμοῦ.

Εἰκασμός ἐστιν, ὁμοίότης εἶδους, παρασπῶσα⁴ τὴν φαν-
τασίαν πρὸς τὸ γελοιότερον· ὃ δὴ ἀπὸ τινων σκῶμμα καλεῖται·
διαφέρει δὲ τῆς εἰκόνος, ὡς γένος εἶδους· ἡ μὲν γὰρ εἰκὼν, οὐκ
ἐνθὺς εἰκασμός· ὃ δὲ εἰκασμός πάντως εἰκῶν.

Περὶ Συντομίας.

Συντομία ἐστὶ, φράσις αὐτὰ τὰ ἀναγκαῖα τοῦ δηλουμένου
ἔχουσα· οἶον, Κεῖται Πάτροκλος· νέκυος δὲ δὴ ἀμφιμάχονται
Γυμνοῦ· ἀτὰρ τάγε τεύχε' ἔχει κορυθαίολος Ἑκτωρ· καί,
Σφαῖραν ἔπει ἔρριψε μετ' ἀμφίπολον βασιλεία,⁵ Ἀμφι-
πόλον μὲν ἄμαρτε, βαθείη δ' ἔμπεσε δίνῃ· Ταί δ' ἐπὶ μακρόν
ἄυσαν· ὃ δ' ἔγρετο δῖος Ὀδυσσεύς.

Περὶ Βραχύτητος.

Βραχύτης ἐστὶ, φράσις τὶ πλέον τοῦ ἀκουουμένου νοούμενον

1. MS. ἀπέστης.

2. ὡς αὖ τίς. MS.

3. Sic recte Phavorinus ex Iliad. A. 67: Corrupte MS, ὡς δ' ὅτε
μητέρες ἐναντία ἀλλήλαι

4. MS. et Phavorinus περισπῶσα.

5. MS. βασιλείαν. et deinceps Ἀμφὶ πόλον μὲν γὰρ ἄμαρτε, βαθείη
δ' ἔμβαλε δίνῃ. Correxī ex Od. Z. 116. ubi αἱ pro ταί.

ἔχουσα· οἷά ἐστι τὰ Δελφικὰ ἀπαφθέγματα· Γνωθὶ σπαντόν· Χρόνου φεῖδον· Μηδὲν ἄγαν βραχύτητα δὲ ἔχει καὶ, Λακεδαιμόνιοι Φιλίππῳ, Διονύσιος ἐν Χορίνθῳ· βούλονται γὰρ εἶπεν, μὴ ὑψαίνοι, ἀπὼν¹ εἰς Διονύσιον, τανῶν γράμματα ἐν Κορίνθῳ διδάσκοντα, ὥς πρότερον ἐτυράννει.

Περὶ Συλλήψεως.

Σύλληψις ἐστὶ, φράσις, τὸ ἴδιον τι συμβαῖν κατὰ δύο τιθεῖσα· οἷον, Βορέης καὶ Ζέφυρος τῷ τε Θρήκηθεν ἄητον² καὶ, Τῷ δὲ δύω σκάζοντε βάτην· καὶ, Φάν δ' ἔμμεναι Ζηνὸς υἱοί· καὶ Κλυτοπόλου Ποσειδάονος.

Περὶ Ἐπαναλήψεως.

Ἐπανάληψις ἐστὶ, δις ἢ καὶ πολλάκις ἐπαλλήλως τι θεμένη φράσις· δις μὲν, Ἄλλ' ὁ μὲν Αἰθίοπας μετεκίαθεν— Αἰθίοπας, τοὶ διχθὰ δεδαίταται· πλεονάκις δὲ, Νιρεὺς Αἰσύμνηθεν³ ἄγε—Νιρεὺς, Ἀγλαΐης υἱός, Χαροποιό τ' ἄνακτος· Νιρεὺς, ὃς κάλλιστος ἀνὴρ—γίνεται δὲ ἐπανάληψις, ὅτι⁴ καθάπαξ ῥηθὲν, ὑποδιαίρεται κατὰ μέρος· Νιρεὺς ἐκ τοῦ ἵπτω· Νειρεὺς ἐκ τοῦ νέω, τὸ πορεύομαι· Νηρεὺς ἐκ τοῦ νήχω, τὸ κολυμβῶ.

Περὶ Προαναφωνήσεως.

Προαναφωνήσις ἐστὶ, λέξις περὶ τῶν μελλόντων προαναφωνουμένη, μεταξὺ τῆς συνεχούσης διηγήσεως· Αἶψα δ'

1. MS. ἄπων. De epistolis Laconicis vid. Valckenaer. ad Theocrit. Adonias. p. 257.

2. MS. τότε θρήκηκεν ἄηττον. Legendum in Homeri loco Iliad. Γ. 5. Βορρῆς—ῥήττην. Dein MS. τὸ δὲ βατὴν σκαζόντες. Correxī ex Iliad. T. 47.

3. Iliad. B. 671. ubi Νιρεὺς δ' αὖ Σύμνηθεν. Ἀπὸ legendum Αἰσύμνηθεν ut Iliad. Θ. 304. Mox edd. Ἀγλαΐης υἱός.

4. Legendum ὅτε.

ἐταῖρον ἐὼν ἰΠατροκλῆα προσέειπε Φθεγγόμενος παρὰ νηός· ὁ δὲ, κλισίηθεν ἀκούσας, Ἐκμολέν² ἴσος Ἀρηί· κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.

Περὶ Παρεκβάσεως.

Παρέκβασις ἐστὶ, λόγος χάριν ἱστορίας, ἢ γενεαλογίας παραλαμβάνομενος· ὥσπερ ἄ φησιν³ ὁ Φοινιξ περὶ Κουρήτων.

Περὶ Ἀμφιβολίας.

Ἀμφιβολία, ἐστὶ, λέξις ἢ λόγος δύο καὶ πλείονα πράγματα δηλοῦσα· λέξις μὲν γὰρ εἴρηται, ὅτι αἱ ὁμωνυμῖαι ἀμφίβολοί εἰσιν· οἶον, Αἴας· ἄδηλον γὰρ πότερον τῶν Αἰάντων δηλοῖ. λόγος δὲ, ἐπεὶ καὶ ἐν λόγῳ ἀμφιβολίαι εἰσὶν· οἶον, Ἀρματα δ' ἐκλιων πρὸς ἐνώπια⁴ παμφανόωντα· καὶ Δός δέ τέ μ' ἀνδρα ἐλεῖν, καὶ ἐς ὁρμὴν ἔγχεος ἐλθεῖν.

Περὶ Ἀντιφράσεως.

Ἀντίφρασις ἐστὶ λέξις, διὰ τοῦ ἐναντίου ἢ παρακειμένου τὸ ἐναντίον περιστῶσα, χωρὶς ὑποκρίσεως· πρόσκειται δὲ χωρὶς ὑποκρίσεως, διὰ τὴν εἰρωνεῖαν· διὰ μὲν τοῦ ἐναντίου τὸ ἐναντίον ἀντιφράζεται οὕτως· Ἐπεὶ οὐ μὲν ἀφανρότατος βάλλ' Ἀχαιῶν⁵ ἀλλ' ὁ ἄριστος δηλονότι· καὶ, Οὐδ' ἄρα τῷ γε ἰδῶν γήθησεν Ἀχιλλεύς· ἀλλὰ συνεχύθη καὶ ἐλυπήθη· ἐνίοτε καὶ ἀντὶ προτίθεται τὸ ἐκ τοῦ ἐναντίου· οἶον, Οὐκ ὁ κάκιστος, ἀλλ' ὁ ἄριστος· διὰ δὲ τοῦ παρακειμένου, τὰ κατ' εὐφημισμὸν λεγόμενα, καὶ τὴν κακίαν περιστέλλοντα· ὡς ὅταν τὴν σχολὴν ἄδειαν⁶ λέγωμεν, καὶ τὰς Ἐριννύας Εὐμενίδας καὶ

1. MS. αἶψα δὲ τ' ἄρ' ἐὼν Π. Iliad. A. 601.

2. MS. ἔκμελεν.

3. MS. ὡς παρὰ φησιν. Emendavi ex Phavorino in voce παρεκβάσεως. Respiciunt imminens ista Phœnicis oratio apud Iliad. I. 524. seqq.

4. MS. ἐνώπια.

5. MS. ἀφανρος βάλλ'.

6. MS. ἡδεῖα. Phavorinus in v. Ἀσχαλία—σχολή ἢ ἄδεια.

ἄχαριν,¹ τὸν λύπης ποιητικὸν· καὶ τὸν δυσεῖδη πίθηκον καλλίαν·² καὶ τὴν σκαιὰν, εὐώνυμον· καὶ τοὺς ἄλας, ἡδυντῆρας.³

Περὶ Ἀντονομασίας.

Ἀντονομασία ἐστὶ, λέξις, ἣ φράσις, διὰ συνωνύμων ὀνομάτων τὸ κύριον περιστῶσα· λέξις μὲν, Φοῖβε, ἀντὶ τοῦ Ἀπολλόν· καὶ Ἐννοσίγαιε, ἀντὶ τοῦ Πόσειδον· καὶ Ὁφραῖδη⁴ γλαυκῶπις· ὅταν ᾧ πατρὶ⁵ μάχῃται· ἀντὶ τοῦ Ἀθηνᾶ· φράσις δέ, Λητοῦς καὶ Διὸς υἱός· ἀντὶ τοῦ Απόλλων· ἔνιοι δέ τὴν ἔλλειψιν καὶ τὴν ἀντονομασίαν ὑποτάττονσι τῇ συνεκδοχῇ.

Περὶ Εἰρωνείας.

Εἰρωνεία ἐστὶ, λόγος διὰ τοῦ ἐναντίου τὸ ἐναντίον μετὰ τινος ἠθικῆς ὑποκρίσεως δηλῶν· ὡς παρ' Εὐριπίδῃ Μηδείᾳ·⁶ τὸν πόλλα ἡδικηκότα Ἰάσονα μακαριὰν αὐτὴν φησι πεποιηκέναι· ὁμοίως δέ καὶ Τηλέμαχος, πρὸς ἓνα τῶν μνηστήρων φησὶν Ἀντίνο', ἡ μεὺ καλὰ, πατὴρ ὡς, κήδεαι υἱοῦ· οὐ γὰρ ὁ Ἀντίνοος ὡς πατὴρ ἐφρόντιζεν αὐτοῦ· τούναντίον μὲν οὖν, καὶ ἐβούλετο ἀποκτεῖναι αὐτόν· καὶ ὅταν ὁ Ὀρέστης φησὶ Τυνδάρεφ, Ὁ τὰς ἀρίστας⁷ θυγατέρας σπείρας πατὴρ· ὁ τὰς κακίστας φύσας· τῆς δὲ εἰρωνείας, τὸ μὲν, ἐπὶ τῶν πέλας λέγεται· τὸ δέ, ἐφ' ἡμῶν, ἀστεῖσμός.

1. Pro ἄχαριν MS. χάροντα. Vid. quæ dedi in Glossario ad Prometh. 31. ed. 2dæ.

2. Suspicio hanc vocem καλλίαν corruptam esse ex καὶ λαιάν, et voces καὶ τὴν σκαιάν ejiciendas. MS. vero καὶ τὴν σκιάν.

3. Hesych. Ἠδυντῆρες· οἱ ἄλας. Ἐρατοσθένης. Cf. Photium, et Polluc. VI. 71. p. 608.

4. Iliad. Θ. 406. ubi ὄφρ' εἰδῇ.

5. MS. πρίν.

6. MS. Μίδεια. Simili fere errore citatur apud Schol. Venet. in Iliad. K. 56. Εὐριπίδης Μιδίᾳ, pro quo Μηδείᾳ recte Codex Lipsiensis.

7. ἀρίστους. MS. Locus est Orest. 740. ed Porson.

Περὶ Σαρκασμοῦ.

Σαρκασμός ἐστι μεχρὶ τοῦ σεσηρῆναι τοὺς ὀδόντας παραφαίνειν ὅπερ ἦν εἶκος ποιῆσαι τὸν Ἀχιλλέα λέγοντα· Τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἄπο μόνου Ἀχαιῶν Εἴλετο.

Περὶ Μυκτηρισμοῦ.

Μυκτηρισμός ἐστι, τὸ μετὰ ποίας κινήσεως καὶ συναγωγῆς τῶν μυκτήρων γινόμενον ὥσπερ καὶ Μένανδρός φησιν, Οἱ δὲ πάλιν ἐμυκτήρισαν¹ καὶ τὸ Ἐπέμυξαν² τινὲς οὕτως εἰλήφασιν.

Περὶ Χαριεντισμοῦ.

Χαριεντισμός ἐστι, λόγος εὐτράπελος, ἐν ᾧ διαχεῖται ὁ τε λέγων καὶ ὁ ἀκούων· Ἡ μάλα δὴ τοι Κύπρις Ἀχαιΐαδων.³

Cetera desunt.

1. Forsan legendum, οἱ δὲ πάλιν ἐμοῦ ἔμυκτήρισαν. Pollux, II. 78. καὶ τὸν εἶρωντα τινὲς μυκτῆρα καλοῦσι· καὶ μυκτηρισμὸν τὴν ἐξαπάτην Μένανδρος. Vid. Schleusner. Lex. Nov. Foed. v. Μυκτηρίζειν.

2. Iliad. Δ. 20. Vid. Hemsterhus. ad Hesych. in v.

3. Cetera invidit nobis vetustas. Quod si de Tryphone verum sit illud ἐξ ὀνύχων τὸν λέοντα, ceteros nescio, ego certe Tryphoniana deperdita ne triobolo quidem redempta vellem.

NOTES

ON THE

ELECTRA OF SOPHOCLES.

THE collection of Notes now offered to the Public was drawn up with no other view than that of facilitating, in a slight degree, the perusal of this noble Tragedy. As it is the primary object of our publication to assist the study of the Classical Authors, by removing corruptions, and elucidating difficulties, it is presumed that this attempt will not be unacceptable to the readers of Sophocles. It is unnecessary to inform the Scholar, that the text of the Tragedian, as it exists in the popular edition of Brunck, is far removed from that degree of correctness to which it is capable, even in these days, of being restored. The frequent failures of Brunck are attributable to the haste with which his numerous publications were executed; to the very inadequate extent of his reading; and, above all, to an arrogant feeling of superiority, and a confidence in his own sagacity, which prompted him to dispute and reject the readings of former editions, without taking the least trouble in investigating their pretensions. The same causes made him introduce into the text conjectures of his own, many of which are destitute not only of authority, but of probability. It is far from being my wish to detract from the merited reputation of a departed Scholar. Brunck's translations of Aristophanes and Sophocles are much better executed than any which preceded them; the independence of judgement, which made him rather consult the analogy of the Greek language, than the

established authorities of Scribes and Grammarians, is highly praise-worthy : and it cannot be doubted, that, had he allowed himself sufficient time for the examination of each question, his authors would have been preserved from the wounds inflicted by his pen, and his reputation from the frequent censures which his rashness produces. If, however, publications of Brunck's text and notes are to be multiplied ; if it is to be the standard and received edition ; it is at least of importance, that its unjustifiable readings and erroneous interpretations should be pointed out to the student. Since the publications of Brunck, Greek criticism has been wonderfully advanced by the judgment, the sagacity, and the learning of Porson ; and has attained to a degree of certainty, which thirty years ago could hardly have been contemplated. One leading benefit of this enlargement of the critical science is, that it prevents us from acquiescing in such inroads upon the text of the Ancients, as will be pointed out in the present Article.

A great part of these Notes will consist of attempts to explain difficulties, and to defend the authorized text against the violent alterations which it has sustained. I shall however frequently hazard conjectures of my own on passages which are clearly corrupt. I earnestly hope that they may not be deemed unnecessary, or unworthy the attention of a future editor of Sophocles ; and that, till a more satisfactory edition than those of Brunck, or Erfurdt, has appeared, these remarks may prove useful in the study of this great master of the Tragic art.

For the Notes to which the signature B. is affixed, I am indebted to Mr. Blomfield, the Editor of *Æschylus*.

VER. 2. 3. Ἀγαμέμνωνος παῖ, νῦν ἐκεῖν' ἔξεστί σοι Παρόντι
 λεύσσειν, ὦν πρόθυμος ἦσθ' αἰεί. These two verses are borrowed
 by the Comic writer Machon, in Athenæus Lib. XIII. p. 795. A.
 Sophocles seems to have had his eye on Homer Odyss. Ψ. 5.
 ὄφρα ἴδῃαι Ὀφθαλμοῖσι τεοῖσι, τὰ τ' ἔλδεαι ἡματα πάντα.
 "v. 2. is quoted by Plutarch Sympos. IX. 7. p. 1312. HSt.
 The whole passage should be compared with the Phœnissæ of
 Euripides v. 201. ἐπεὶ πόθον Εἰς τέρψιν ἦλθες, ὦν ἔχρηζες
 εἰσιδεῖν. Theocrit. X. 17. ἔχεις, πάλαι ὦν ἐπεθύμεις. Sallust
 B. C. 21. p. 80. ed. Wass. *En illa, illa, quam sæpe optastis,
 libertas,—in oculis sita.*" B.

v. 4. All the editions and manuscripts give Τὸ γὰρ παλαιὸν
 Ἄργος, except E. (one of the Paris MSS. No. 2884.) from
 which Brunck has published Τόδε γὰρ παλαιὸν Ἄργος, οὐπόθεις
 τόδε, Τῆς οἱ. κ. τ. λ. making the meaning obscure, and the metre
 objectionable. The difficulty in this passage seems to have arisen
 from a wrong punctuation, which joined τόδε with Ἄργος;
 read thus:

Τὸ γὰρ παλαιὸν Ἄργος, οὐπόθεις, τόδε
 Τῆς οἰστροπλήγος ἄλσος Ἰνάχου κόρης,
 Αὕτη δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ
 Ἀγόρα Λύκειος, ὃς ἀριστερὰς δ' ὁδε
 Ἦρας ὁ κλεινὸς ναός——

The cities of Argos and Mycenæ, being almost contiguous, went
 by the general name of Argos, as the two cities of London and
 Westminster are known under the common denomination of
London. The Tragedians use the names of Argos and Mycenæ
 indiscriminately. See an excellent Note on this subject in Mr.
 Elmsley's new edition of the Heraclidæ of Euripides, v. 188.
 The *Pædagogus*, having brought Orestes near to his paternal
 house at Mycenæ, points out to him some of the most noted
 objects within their view. *For with regard to the ancient Argos,
 the object of your desires,—This is the consecrated allotment of
 Io—this the forum of Apollo Λύκειος—this on the left the
 celebrated temple of Juno.* The accusative at the beginning of

the sentence without government, is not unfrequent in both Greek and Latin writers. Soph. Electr. 1071. Œdip. Tyr. 717. Æsch. Sept. Th. 396. Eurip. Orest. 1645. Ἑλένην μὲν, ἣν σὺ διολέσσαι πρόθυμος ὦν ἤμαρτες,—Ἥδ' ἐστίν. In his note on which passage, Porson has given several other instances of a similar construction.

No tragic senarius can begin as v. 4. in Brunck's edition, with Τόδε γάρ—. Where the Tragedians adopt an anapæst in the first place of the line, it is generally included in the same word, as in v. 7. The only exceptions are, where the line begins either with an article, or with a preposition followed immediately by its case; as in Philoct. 754. Τὸν ἴσον χρόνον. Eur. Orest. 888. Ἐπὶ τῷδε δ' ἡγόρευον. Iph. A. 646. Bacch. 502. Παρ' ἐμοί. See Hermann on Hec. p. liii—lvi.

v. 5. "Quoted by Eustath. on Iliad. Z. p. 629, 51." B.

v. 6. "Hesych. Λυκοκτόνου θεοῦ Σοφοκλῆς Ἡλέκτρα. κ.τ.λ. See Schol. Pausan. II. 19. Ἀργείοις δὲ τῶν ἐν τῇ πόλει ἐπιφανέστατόν ἐστιν Ἀπόλλωνος ἱερὸν Λυκίου. Read Λυκείου or Λύκειον." B.

v. 10. "Eustath. on Iliad. H. p. 674, 62." B.

v. 13. "καὶ σ' ἐθρεψάμην Schol. Venet. Iliad. I. 481." B.

v. 19. Μέλαινά τ' ἄστρον ἐκλέλοιπεν εὐφρόνη. Brunck's notion of ἄστρον εὐφρόνη being substituted for ἄστρα εὐφρόνης, is taken from some foolish scholia: and his note about an ἀντίπτωσις in Œdip. T. 833. had better be erased. Musgrave properly renders the line *Et atra nox excessit e celo*. ἄστρα are simply *the heavens* in Trach. 1108. Ὁ τοῦ κατ' ἄστρα Ζηνὸς ἀνδραγαθὸς γόνος. Musgrave cites Virgil Æn. III. 567. *Ter spumam elisam et rorantia vidimus ASTRA*. IX. 75. *piceum fert fumida lumen Tæda, et commixtam Vulcanus ad ASTRA favillam*. So Ovid Fast. II. *Rex patriis ASTRA petebat equis*.

v. 20. Πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιορκεῖν στῆγης,

Ξυναπτέον λόγοισιν ὡς ἐνταῦθ' ἐμὲν,

Ἴν' οὐκ ἔτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή.

Restore the old reading ξυνάπτετον, in place of ξυναπτέον,

which was proposed by Toup. Emend. in Suid. Vol. I. p. 116. and being found in one MS. E. was rashly adopted by Brunck. The objection to *ξυνάπτερον*, that Pylades is a mute personage, can have no weight: the *Pædagogus* calls upon Orestes and Pylades to confer their counsels, and communicate their intentions to him; Orestes, as suits his circumstances, declares their purposes in the joint name of himself and Pylades: see v. 53. 75. The usage of *ἐμὲν* for *ἐσμέν* is singular; but it is strengthened by the passage quoted by Brunck from Eustathius, who asserts that *ἐμὲν*, *ἔτε* are more agreeable to analogy than *ἐσμέν*, *ἔστε*, and cites from Callimachus *Γῆρας ἐμὲν*. Erfurdt adopts the reading of Dawes Misc. Crit. *ὡς ἐνταῦθ' ἴμεν*, which is decidedly wrong: *εἰμι*, with its compounds, has always a future sense; and *ἴμεν* would be *we will go*. Toup, (Vol. I. p. 226.) who is followed by Vauvilliers, with equal ill fortune reads *ὡς ἐνταῦθ' ἐσμέν*, and asserts that *ἐσμέν* can be an iambus!!! Mr. Gaisford on Hephæst. p. 218. approves the correction of Hotchkis, *ὡς ἐνταῦθ', ἵνα Οὐκ ἔστιν ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή*. If any change be requisite, I should prefer *ὡς ἐνταῦθα μὲν Οὐκ ἔστ' ἔτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή*.

v. 23. "Eustath. in Iliad. Z. p. 642, 35." B.

v. 34. Brunck's note is *nihil ad rem*. *ἀροίμην* is the aorist optative, not the future.

v. 35. "*Χρᾶ μοι τοιαῦθ' ὁ Φοῖβος*. MS. H. ap. Porson. Advers. *Χρᾶ*. Read *Χρᾶ μοι τοιαῦτα Φοῖβος*. see CEd. Tyr. 96. But perhaps a better reading would be *Τοιαῦτ' ἔχρα μοι Φοῖβος*." B.

v. 44. Λόγῳ δὲ χρῶ τοιῶδ', ὅτι ξένος μὲν εἰ
Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἐλθών· ὁ γὰρ
Μέγιστος αὐτοῖς τυγχάνει δορυξένων.

Erfurdt asserts that Phanoteus is not a proper name, but signifies an inhabitant of a town in Phocis. He must have forgotten v. 670. where to Clytæmnestra's enquiry *τίς σ' ἀπέστειλεν βροτῶν*; the *Pædagogus* answers, *Φανοτεὺς ὁ Φωκεὺς*. ["The

true reading is, ὅτι ξένος μὲν εἰ Φωκέως παρ' ἀνδρὸς Φανοτέως ἐλθών." B.]

ὁ γὰρ Μέγιστος αὐτοῖς τυγχάνει δορυξένων. Porson, in the Note on Hec. 788. (2d edit.) asserts that τυγχάνειν was never used for εἶναι, by the ancient authors, without the addition of a participle; and examines the passages which appear to oppose this canon. Erfurdt, in an Epistle to Schaefer, appended to the second Lipsig edition of Porson's four plays, contests the truth of the canon, (which had been laid down by Phrynichus) upon the authority of this line, which he says that Porson did not recollect. Now as the probabilities are infinitely greater that Erfurdt mistook the construction, than that Porson's memory failed him, we may safely adopt the former alternative, and consider τυγχάνει not as equivalent to τυγχάνει ὦν, but as signifying *contingit*, in which sense it is properly used with a dative: Eur. Hec. 631. κείνος ὀλβιώτατος, Ὅτῳ κατ' ἡμᾶρ τυγχάνει μηδὲν κακόν. Alc. 136. εἴ τι δεσπόταισι τυγχάνει. These instances however will not defend v. 315. of this play, νῦν δ' ἀγροῖσι τυγχάνει.

v. 51. "Eustath. Iliad. H. p. 692, 58." B.

v. 52. "Read λοιβαῖς τε πρῶτον with two MSS." B.

v. 53. εἰτ' ἄψορόν ἤξομεν πάλιν,

Τύπωμα χαλκόπλευρον ἡρμένον χερσίν,

Ὅ καὶ σὺ θάμνοις οἶσθά που κεκρυμμένον,

Ὅπως, λόγῳ κλέπτοντες, ἠδέϊαν φάτιν

Φέρωμεν αὐτοῖς.

που does not here signify *alicubi*, as the versions give it. οἶσθά που is a formula, as in v. 948. Παρουσίαν μὲν οἶσθα καὶ σύ που φίλων ὧς οὔτις ἡμῖν ἐστιν. Eur. Heracl. 89. Τὸν Ἡράκλειον ἴστε που παραστάτην Ἰόλαον. The meaning is, *you surely know*, or, *I take for granted that you know*. φέρωμεν is a correction of Brunck for φέρομεν, the reading of every edition and MS.; he is followed by Erfurdt and Schaefer. But if it be referred to κεκρυμμένον, ὅπως φέρομεν is right, and agreeable to Dawes's rule—that we might carry them an agreeable report.

the Antistrophe I have omitted ἄστρον after παμφεργεῖς, on account of the metre. I conceive παμφεργεῖς ῥιπὰς to signify the same as παμφαῆς ἀκτὶς Ἑλλίου Eur. Med. 1246. or *fervidus ictus* Hor. Od. II. 15. 9. and that ἄστρον was the explanation of some one, who, like the Scholiast, fancied that the *night-season* was implied. If this supposition be not approved, the measure may be preserved, by omitting the first λεύσω.

In the latter part of the Antistrophe, some difficulty remains. In the Aldine edition, the lines are,

Ὡ δῶμ' Αἰδου καὶ Περσεφόνης, 110

Ὡ χθόνι' Ἑρμῇ, καὶ πότνι' Ἀρὰ,

Σεμναί τε θεῶν παῖδες Ἑριννέες,

Αἱ τοὺς ἀδίκως θνήσκοντας ὁρᾶτε,

Τοὺς εὐνὰς ὑποκλεπτομένους,

Ἐλθετ', ἀρήξατε, τίσασθε πατρὸς 115

Φόνον ἡμετέρου·

Καί μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.

From Brunck's note, which is filled with illiberal reflections on Heath, Vauvilliers, and *Triclinii Stupor* (who omitted the relative in v. 113.) we learn nothing, except that he himself fancied that the second syllable of Ἑριννέες became short, by writing with one ν, Ἑρῖννῆς, for which Hermann and Erfurd take his word. I conjectured some years ago, when at school, that the passage might be corrected by the repetition of the article in v. 114. Αἱ τοὺς ἀδίκως θνήσκοντας ὁρᾶθ', Αἱ τοὺς εὐνὰς ὑποκλεπτομένους—. Some persons, to whom this emendation has been communicated, have considered it plausible. But I am now disposed to reject it, and am led by these considerations to propose a different reading. I. It was the peculiar province of the Furies to take cognizance of murder, not of adultery; witness the attention paid by them to the murdered Clytæmnestra, an adulteress. II. in v. 114. most editions have τοὺς τὰς εὐ. ὦ. III. one dipodia is wanting, to make these verses correspond with the Strophic. Hence I venture to propose, though not with great confidence, to alter the

position of the words ἔλθετ', ἀρήξατε, after which two feet have probably been lost. The whole passage I would read,

ὦ δῶμ' Αἴδου καὶ Φερσεφόνης, 110

ὦ χθόνι' Ἑρμῇ, καὶ πότνι' Ἀρά

Σεμναί τε θεῶν παῖδες Ἑριννύες,

Αἱ τοὺς ἀδίκως θνήσκοντας ὁρᾶτ',

ἔλθετ', ἀρήξατε, * * *

Τοὺς τὰς εὐνὰς ὑποκλεπτομένους 115

Τίσασθε πατρὸς φόνον ἡμετέρου,

Καί μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.

Ἄτα for Ἀρά is a correction mentioned in the notes of Erfurdt, to which he objects that the metre does not admit Ἄτα. This is so far from being the case, that Ἄτη is preferable on account of the verse; the first syllable of πότνια being oftener made short than long. But the real objection to Ἀρά is, that in the Tragedians Ἀραί are used synonymously with Ἑριννύες. Mr. Blomfield, in the Glossary on Æsch. Theb. 720. cites v. 70. Ἀρά τ', Ἑριννὺς πατρὸς ἡ μεγασθενῆς. Eumen. 419. Ἡμεῖς μὲν ἐσμεν Νυκτὸς αἰανῆς Τέκνα, Ἀραί δ' ἐν οἴκοις γῆς ὑπαὶ κεκλήμεθα. Soph. Œd. T. 418. δεινοποὺς Ἀρά. The divinity and power of Ate, the Goddess of Revenge, is acknowledged by the Tragedians as well as by Homer. Æsch. Theb. 955. Ἔστακε δ' Ἄτας τρόπαιον ἐν πύλαις.

vv. 115. 116. are to be rendered, *Avenge the murder of our father upon the stealers of his marriage bed; i. e. Ægisthus.* τίσασθαι has generally an accusative of the person, and sometimes is found, as here, with a double accusative. Homer. Odys. O. 236. Καὶ ἐτίσατο ἔργον αἰεκέες Ἀντίθεον Νηληῆα. Brunck's error, in changing Καί μοι into the emphatic Κάμοι, is too obvious to require notice.

The two concluding lines of the system, Μούνη γὰρ ἄγειν οὐκέτι σωκῶ Λύπης ἀντίρροπον ἄχθος, were translated by Professor Porson with his characteristic accuracy—*For I am no longer able by myself to draw up the weight of grief which is in the opposite scale.*

v. 124. Τὸν παῖλαι ἐκ δολερᾶς ἀθεωτάτας

Ματρὸς ἀλόντ' ἀπάταις Ἀγαμέμνονα.

These are two Dactylic tetrameters; and we must read with Erfurdt ἀθεώτατα, joining it adverbially with ἀλόντ', as in v. 1181. Ὡς ὧμ' ἀτίμως καθέως ἐφθαρμένον. Nothing was more common with Attic writers than to use the neuter plural of adjectives for adverbs, as ἀκόρεστα in the preceding line, Ἀλεκτρα γηράσκουσιν ἀνυμέναιά τε, v. 90. In superlatives, this is almost always the case, as we learn from Mr. Elmsley's note on Eur. Heracl. 544. Erfurdt seems right in joining the two next lines in one senarius, Κακᾶ τε χειρὶ πρόδοτον' ὡς ὁ τὰδε πορῶν—and antistr. vv. 142-3. Ἐν οἷς ἀνάλυσις ἐστὶν οὐδεμία κακῶν.

v. 129. All the copies, manuscript and printed, have Ὡς γενέθλα—but Brunck prints the line Γενέθλα γενναίων τοκέων, that it may correspond with the antistrophic v. 145. Νήπιος, ὅστις τῶν οἰκτρῶς. The interjection must be restored, and a correspondence with the antistr. may be produced by reading Νήπιός ΕΣΤ', ὅστις τῶν οἰκτρῶς. Or, since the copies vary between τοκέων and πατέρων, we may consider them both as Glosses, and read Ὡς γενέθλα γενναίων, which will agree with v. 145. as it stands in the edition of Brubach, and the MSS. Trin. and Harl. Νήπιος, ὅς τῶν οἰκτρῶς.

v. 131. Οἶδά τε καὶ ξυνίημι τὰδ', οὗ τι με
Φυγγάνει, οὐδ' ἐθέλω προλιπεῖν τόδε,
Μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον.

Brunck prints the antistrophic lines vv. 147-8-9. thus;

Ἄλλ' ἐμέ γ' ἂ στονέσσω ἄραρε φρένας,
Ἄ Ἰτυν, αἰὲν Ἰτυν γ' ὀλοφύρεται,
Ὅρνις ἀτυζομένα, Διὸς ἄγγελος.

That the first line should be a dactylic tetrameter, appears, I think, from the measure of the preceding and following verses, as well as from the adoption of that metre throughout this long Chorus. First then, respecting ἄραρε, see a note on Eur. Hippol. 1093. No licence can shorten the middle syllable of this perfect.

Secondly, The word, wherever it occurs in Attic writers, signifies *is fixed*, and cannot be construed with an accusative. See Æsch. Prom. 60. Eur. Orest. 1323. 1587. Med. 323. 415. 743. Hipp. 1093. Androm. 254. Heracl. 399. Electr. 948. If however it be thought that ἄραρε represents the Homeric Aorist, its present usage may be defended by Odys. E. 95. Ἀνταρ ἐπεὶ δειπνήσας καὶ ἤραρε θυμὸν ἐδώδῃ. But if this be deemed inconsistent with Tragic usage, perhaps we may substitute ἄρσεν *augm. abject. pro ἤρσεν*. The rejection of the augment, though not allowed in the dialogue, is frequent in the Choruses: see Hermann. ad Hec. p. xxix. The construction of ἀρέσκειν with an accusative was peculiar to the Attics. Mœris. p. 175. ἤρσέ με, Ἀττικῶς ἤρσέ μοι, Ἑλληνικῶς καὶ κοινῶς. In v. 178. the γ' is an insertion of Triclinius, for the sake of the verse; and never did he apply it less justifiably. These verses admit some of the licences of Heroic dactyls; for instance, the hiatus in ἄ Ἴτυν—καὶ Ἰφιδάνασσαν for the same reason, as I conceive, the second syllable of ξυνίημι is made short, though the Attic poets generally use ἴημι, Homer ἴημι. (See however Eur. Helen. 1282. μεθίημι.) And by a similar assumption of Homeric licence, the syllable is made long, upon which the penthemimeral cæsure falls. Ἄ Ἴτυν, αἰὲν Ἴτῶν ὀλοφύρεται. Then read,

Ἰὼ, παντλά-

μων Νιόβα, σέ δ' ἔγωγε νέμω θεὸν

Ἄτ' ἐν τάφῳ πετραίῳ

Αἰ αἰ, δακρύεις.

Porson, on Orest. 614. Μενέλαε, σοὶ δὲ τάδε λέγω—says, “Cum subito sermonem ad alium ab alio convertimus, primo nomen ponimus, deinde pronomen, deinde particulam.” advancing this passage among other instances, and reprobating Brunck's reading, adopted from one MS. σέ, σ' ἔγωγε. In the next line is one of the instances in the Tragedies of the poetic relative ὅστε for ὅς. See Æsch. Theb. 1058. Eur. Hec. 449. Perhaps ἄ γ' may here be preferable. Brunck prints Ἄ τ', and in the last line reads from two or three MSS. αἰεὶ δακρύεις. but the

common reading, for which there is better authority, is confirmed by the appearance of the same interjections in the correspondent place of the Strophe. The frequent correspondence of the interjections in antistrophic systems is a circumstance worthy of remark.

"In v. 133. Mr. Elmsley on Soph. Œd. Tyr. 181. reads στενάχειν, which is confirmed by v. 141." B.

v. 138. πάγκοινων λίμαν is quoted by the Scholiast on Eurip. Alcest. 905.

v. 153. Οὐ τοι σοὶ μούνα, τέκνον,
Ἄχος ἐφάνη βροτῶν.

Perhaps in the second line we should read Οὐδ' ἄχος ἐ. β. which will correspond with the antistr. v. 174. Ἔστι μέγας ἐν οὐρανῷ, where Hermann omits ἐν, but does not succeed in making a perfect agreement. To the passages in Brunck's note add v. 289.

vv. 157. 8. Unite these two lines in one hexameter ;

Οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα.

and in the antistrophe, vv. 177. 8. read,

Μήτ' οἷς ἐχθαίρεις ὑπεράχθου, μήτ' ἐπιλάθου.

Sophocles has an evident reference to Homer, Iliad I. 144.

Τρεῖς δέ μοι εἰσὶ θύγατρες ἐνὶ μεγάρῳ εὐπῆκτῳ,
Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα.

where the Scholiast observes that Laodice was called by the Tragedians Electra; and Iphianassa by Euripides Iphigenia. However the sacrifice of the latter damsel, though not her name, is mentioned by Sophocles in this play, v. 530. whence it is certain that another person is here implied. Erfurdt properly reads οἷα the fem. sing. for οἷα the adverb, as in Æsch. Pers. 21. quoted in the Scholium of Triclinius, Οἷος Ἀμίστρης, ἡδ' Ἀρταφρένης, Καὶ Μεγαβάζης.

v. 160. Erfurdt and Schaefer properly restore ὄλβιος, for which Brunck had substituted ὄλβιον, on his own authority. The construction Ὀλβιος, ὃν ἂ κλεινὰ γὰ ποτε Μυκηναίων δέξεται εὐπατρίδαν—Ὀρέσταν, is similar to v. 205. Τὸν ἐμὸς

εἶδε πατὴρ Θανάτους. Æsch. Theb. 549. τῷδ' ὃν λέγεις τὸν Ἀρκάδα. Eur. Hippol. 100. Τήνδ', ἥ πύλαισι σαῖς ἐφέστηκεν Κύνρις. Terent. Andr. prol. 3. *Populo ut placerent, quas fecisset fabulas.*

vv. 164. 5. Unite these in one verse, an Iambic Trimeter Catalectic. This species of metre is frequent. See vv. 163. 183. 1274. Horace Od. II. 18. *Mea renidet in domo lacunar.* Erfurd has so printed them.

v. 189. Ἀλλ', ἀπερεῖ τις ἔποικος ἀναξία.

This is not to be rendered after Brunck, *like some worthless stranger*. Such a meaning would require ἀνάξιος, a word which indeed some may wish to introduce into the text. But it is better to restore the comma after ἔποικος, and to translate ἀναξία *undeserving of such treatment*.

v. 205. "Read with Triclinius, Τοὺς ἐμὸς εἶδε πατὴρ, and in the antistrophe v. 224. Ὅφρα μ' ἔχῃ βίοςτος." B.

v. 206. "αἰκεῖς, and v. 216. αἰκῶς, to which πλαγὰ answers in the strophe. Read also αἰκῶς in v. 102." B.

v. 226. Τίτι γάρ ποτ' ἂν, ὧ φίλῃα γενέθλα,
Πρόσφορον ἀκούσαιμ' ἔπος,
Τίτι φρονοῦντι καίρια;

Without noticing the abuse lavished by Brunck on Vauvilliers and other critics, we may remark that his own translation of these lines is wrong: *A quo enim unquam, cara progenies, audire possim dictum aliquod conveniens mihi? a quo opportune cogitante?* Musgrave's is as bad—*Cui bene audiam? A quo laudabor?* τίτι must be construed after πρόσφορον. *For whom, what person of due sensibility can the language (of consolation) besit, which I shall hear?*

v. 242. "πτέρυγας γόων. Theognis κακῶν πτερὰ ποικίλ' ἐχόντων." B.

v. 248. Read δώσουσ' with Aldus: (the verse is Glyconeau.) and in the next line πάντων from the MS. of Trinity College. The metre corresponds with vv. 233-4-5. and twenty other lines in this Chorus. The last line εὐσέβεια θνατῶν (as the MSS.

and editions, before Brunck's, properly give it) is an Ithyphallic. See vv. 200. 220. 1421. 1441.

vv. 264-5. *καὶ τῶνδ' ἐμοὶ* (not *τῶνδ' ἐμοὶ*) *Λαβεῖν θ' ὁμοίως, καὶ τὸ τητᾶσθαι πέλει.* "I suspect *κάποτητᾶσθαι*." B.

v. 272. Read with Aldus and the MSS. *Τὸν αὐτοφόντην*, for which Brunck, Erfurdt and Schaefer substitute *αὐτοφέντην* from the Scholiast, who merely mentions it as a various reading. *ἦμιν* is here used in the same redundant way in which *μοι* perpetually occurs, as noticed by the Scholiast. This is the case also in v. 17. *Ὡς ἦμιν ἤδη λαμπρὸν ἡλίου φάος κ.τ.λ.* 357. *Σὺ δ' ἦμιν ἢ μισοῦσα μισεῖς μὲν λόγῳ.*

v. 275. *Ἡ δ' ὦδε τλήμων*—Read with Schaefer *Ἡ δ' ὦδε τλήμων*—*But she is so bold*—See the note on Eur. Hippol. 280.

v. 294. "Read *τηνικαῦτά γ'.*" B.

v. 299. "*σὺν δ' ἐποτρύνει πέλας Ὁ κλεινὸς αὐτῇ ταῦτα νέμφις παρών.* Correct *ταῦτά.*" B.

vv. 305-6. "*τε μοῦ—διέφθορας.* Eustath. II. B. p. 191." B.

v. 314. "*Ἡ καὶ ἐγὼ θαρσοῦσα μᾶλλον εἰς λόγους τοὺς σοὺς ἰκοίμην—καὶ* is here inadmissible. We should read *Ἡ τ' ἄν, i. e. ἡ τοι ἄν*—" This crasis is found in vv. 249. 323. The ignorance of its usage has occasioned many corruptions, some of which have been corrected by modern scholars.

v. 316. *Ὡς νῦν ἀπόντος, ιστόρει τί σοι φίλον.* The sentence seems to require *Ὡς νυν ἀπ.* and in v. 324. *Μή νυν ἔτ' εἶπης μηδέν.* These corrections would probably have been made before, but for the idea that the enclitic *νυν*, for *οὖν*, was necessarily short. That this is not the case, may be seen by reference to vv. 616. 1205. and various other lines, where the enclitic is obviously required. Mr. Blomfield has properly restored it in *Æsch. Theb.* 228. 232. where it is long before a vowel. This syllable, though common in Tragedy, is always, I believe, long in Comedy.

v. 341. We ought to read *Δεινὸν σέ γ' οὔσαν πατρός, οὐ σὺ παῖς ἔφους, Κείνου λελησθαι, τῆς δὲ τικτούσης μέλειν*, not *δεινὸν γέ σ'.* The pronoun *σέ* is emphatic. Mr. Blomfield

makes the same correction. τ. δὲ. τ. μ. should not be rendered, as in the translation, *te matris curam habere*; but *matris curam esse tibi*. The construction is very common. Eur. Heracl. 711. σοὶ δὲ χρὴ τούτων μέλειν. 713. Παιδὸς μελήσει παισὶ ταῖς λελειμμένοις. 717. Καὶ Ζηνὶ τῶν σῶν, οἷδ' ἐγὼ, μέλει πόνων. The dative is understood in Helen. 1440. τῆς τύχης μέλει πόνον. Soph. Aj. 688. Τεύκρω δ', ἣν μόλῃ, σημήνατε, Μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα.

v. 345. The proper reading is that of Aldus—'Επειθ' ἔλον γε θάτερ'—*In the next place, you must chuse one of two alternatives*. Brunck's note is not to be tolerated. He first gives ἐπεὶ θ' ἔλον for ἐπεὶ τοι ἔλον, cutting off a diphthong before a short vowel, (an unheard-of licence) and then rates Triclinius for reading θάτερον, though he is himself, on most occasions, ready enough to introduce an anapaest in an even place.

v. 358. "τοῖς τοῦ πατρὸς φονεύταις σύνει Grammat. in Aldi Cornucopia p. 179. A." B.

v. 360. "Perhaps ἐφ' οἷς σὺ νῦν χλιδᾶς, for ἐφ' οἷσι ν. χ." B.

v. 363. Aldus 'Εμοὶ γὰρ ἔστω τοῦμὲ μὴ λυπεῖν μόνον Βόσκημα. I prefer λυποῦν, the correction of Erfurdt.

v. 376. Mr. Elmsley, in the Edinburgh Review Vol. xix. p. 79. reads εἰ δὲ τῶνδὲ μοι Μειζόν τι λέξεις. No confusion is more common than that of δὲ and γάρ.

v. 380. "Φέγγες καθορῇ Ammonius v. ἐντανθοῖ. κατόψει Eustath. Odyss. Σ. p. 695. ed. Basil. See Antig. 764." B.

v. 385. "Eustath. Iliad. Θ. p. 694, 26." B.

v. 369. "τιμωρούμενοι Schol. Wesseling. Observ. II. 6." B.

v. 403. Eur. Hec. 1268. Μήπω μανείη Τυνδαρίς τοσόνδε παῖς. where Porson remarks, "Facile quis pro μήπω conjiciat μή ποτε. Sed μήπω eodem sensu Attici per λιτότητα quandam aliquando usurpant. Sophocles Electr. 403. Οὐ δῆτα μήπω νοῦ τοσόνδ' εἶη κενή. quod citat Suidas v. κενεόν."

v. 404. Χωρήσομαί τ' ἄρ', οἵπερ ἐστάλην ὁδοῦ. τ' ἄρ' is τοι ἄρα. Hermann (on Viger p. 795.) is widely mistaken in asserting that τ' here represents the copula τε, which cannot

be used with the first word in the sentence, unless followed by καί.

vv. 407-8-9. ΗΛ. Πῶς εἶπας; ἡ τῷ δυσμενεστάτῳ βροτῶν;

XP. Ὀν ἔκταν' αὐτή· τοῦτο γὰρ λέξαι θέλεις.

ΗΛ. Ἐκ τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἤρρεσεν.

I would read, Ὀν γ' ἔκταν' αὐτή. *Age—him whom she murdered with her own hands.* Mr. Elmsley (Edinb. Rev. Vol. xix. p. 79.) proposes in the next line τῷ τῷτ' ἤρρεσεν.

v. 424. ἡνίχ' ἠλίψ Δείκνυσι τοῦναρ· “Compare Eurip. Androm. 91. Theognot. in Athen. III. p. 104. B. Alciphron I. 1. as corrected by Bergler.” B.

v. 438. Κεμήλι' αὐτῇ ταῦτα σωζέσθων κάτω. Brunck's reading σωθέσθων for σωθέσθω is quite indefensible. See Porson's note on the Hecuba 1149. from which it appears that the ancients joined neuters plural with verbs plural, only where *living creatures* were spoken of; as Eur. Herc. F. 47. τέκνα μὴ θάνωσι.

v. 442. Σκέψαι γάρ, εἴ σοι προσφιλῶς αὐτῇ δοκεῖ

Γέρα τάδ' ὄν τάφοισι δέξασθαι νέκυσ,

Ἵφ' ἧς θανὼν ἄτιμος, ὥστε δυσμενῆς,

Ἐμασχαλίσθη.

αὐτῇ is neither to be construed after σοι, nor after δέξασθαι, but after προσφιλῶς. In the second line we should read δέξεσθαι, which appears to have been suspected by Vauvilliers—*For consider, whether the deceased who is in the tomb, seems to you likely to receive these honours with a disposition favourable to her, by whom he fell, and was ignominiously butchered, like an enemy—*

v. 445. “ἔμασχαλίσθης Etymol. M. p. 118, 29.” B.

Read κάρα the accusative.

v. 446. ἄρα μὴ δοκεῖς

Λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν;

Erfurdt, being misled by the subtilties of Hermann, alters ἄρα μὴ into ἄρα καί. The expression ἄρα μὴ δοκεῖς agrees with the English idiom, *What, you do not then imagine that this brings her a release from the guilt of murder?* The same formula occurs in Antig. 632. ὦ παῖ, τελείαν ψῆφον ἄρα μὴ κλύων

Τῆς μελλονύμφου, πατρὶ λυσσαίνων πάρει; Where Hermann (on Viger p. 789.) would read ἄρά μοι. Æsch. Theb. 193.

v. 457. "Eustath. Iliad. Θ. p. 694, 26." B.

v. 472. The first lines of this Strophe should be thus divided:

Εἰ μὴ ᾿γὼ παράφρων μάντις ἔφυν, καὶ
Γνώμας λειπομένα σοφᾶς,
Εἴσιν ἂ πρόμαντις

Δίκαι, δίκαια φερομένα χεροῖν κράτη.

The first line is a species of Antispastic Hendecasyllable: See Professor Gaisford's Notes on Hephæstion, p. 307. where will be found sixteen verses of the same kind, noted by Porson. The second line is the most common of all antistrophic dimeters, the Glyconeian. Compare Œdip. Tyr. 1086. Εἵπερ ἐγὼ μάντις εἰμι, Καὶ κατὰ γνώμαν ἴδρις.

v. 479. Ὑπεστί μοι θράσος. So Brunck in his two first editions: in the third he prints θάρσος, and says, "Triclinius perperam θράσος supposuit, quod metri lex minime requirebat. Differunt θράσος et θάρσος, *audacia*, et *confidentia*." θάρσος and θράσος are as much synonymous as καρδία and κραδία, κάρτος and κράτος. Compare Eur. Alcest. 604. Πρὸς δ' ἐμᾶ ψυχᾷ θράσος ἦσται. Suppl. 609. τόδε μοι τὸ θράσος ἀμφιβαίνει. In this verse, θράσος is required by the Antistrophic v. 495. Πρὸ τῶνδ' ἐτοι μ' ἔχει.

v. 484. Read ἀμφίπλεκτος with the Codex Jenensis. This word may be added to the instances in Porson's Note on Eur. Hec. 1125. of verbals of this form, bearing an active signification.

v. 491. Χαλκόπους Ἑρινός. "The Fury is described by the Oracle in Herodotus VI. 86. as wanting hands and feet." B.

v. 505. Πολύπονός ἱππεΐα— Here, and in v. 515. the editions of Stephanus, Canter, and Turnebus, give πουλύπονός, which makes the metre of these lines the same as that of four others in this epode, vv. 504. 506. 508. 509.

521. Ἐξείπας, ὡς θρασεῖα, καὶ πέρα δίκης

Ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.

The construction requires that this punctuation should be re-

stored. Brunck has removed the comma after ἄρχω, joining ἄρχω with the participle, in imitation of Homer. But the Attics would have said ἄρχομαι καθυβρίζειν, or ἄρχω ὑβρέως, not ἄρχω καθυβρίζουσα. The authority of Eustathius, which he advances, is, as far as it goes, directly against him. Ὅμηρος μὲν μετοχῇ αὐτὸ συνέταξεν οἱ δὲ μεθ' Ὅμηρον, καὶ γενικῇ αὐτὸ συντάσσουσιν, οἶον, ἄρχω ἀπειλῆς ἢ μάχης. In the passage before us, ἄρχω signifies *impero*.

v. 550. εἰ δέ σοι δοκῶ φρονεῖν κακῶς, Γνώμην δικαίαν σχοῦσα, τοὺς πέλας ψέγε. The difficulties found in the interpretation of this passage are owing to the term τοὺς πέλας not being understood. It signifies merely *others*: in the same way ὁ πλῆσιον is used in the Sacred Writings. *Blame others, when you have yourself gotten sentiments of justice.* Compare Aj. 1151. Ὅς ἐν κακοῖς ὑβρίζει τοῖσι τῶν πέλας. Eur. Hipp. 443. Οὐ τ' ἄρα λύει τοῖς ἐρώσι τῶν πέλας.

v. 552. Restore νῦν γέ μ', and in 556. εἰ δέ μ'. in v. 554. I prefer τοῦ τεθνηκότος θ' ὑπερ.

v. 563. Ἐροῦ δὲ τὴν κυναγὸν Ἄρτεμιν, τίνος Ποινῆς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αὐλίδι.

No alteration is here required; nor is the genitive ποινηῆς used for the dative, as Erfurdt asserts; but is dependent upon the preposition ὑπὲρ or ἀντὶ understood. Œdip. Tyr. 1478. καὶ σε τῇσδε τῆς οδοῦ Δαίμων ἄμεινον ἢ μὲ φρουρήσας τύχοι.

v. 567. ἐξέκίνησεν ποδοῖν

Στικτὴν κεράστην ἔλαφον, οὗ κατὰ σφαγὰς
Ἐκομπάσας, ἔπος τι τυγχάνει βαλόν.

Erfurdt cites instances of the phrase ἐκβάλλων ἔπος, to defend ἔπος βαλόν. But the sentence should be differently pointed: οὗ κατὰ σφαγὰς, Ἐκομπάσας ἔπος τι, τυγχάνει βαλόν. Musgrave properly renders σφαγὰς *jugulum*, comparing Eur. Orest. 285. Μὴ τῆς τεκούσης εἰς σφαγὰς ὤσαι ξίφος. On this use of the word, consult Mr. Blomfield's Glossary to Æsch. Prom. 888.

vv. 580-1. "These verses are quoted by Ælian in a fragment of his treatise on Providence *ap. Suid.* v. ὁμοῦ." B.

v. 596. ἴης, not ἰεῖς. See Porson on Orest. 141.

v. 612. I would read Ποίας ἐμοὶ δεῖ πρὸς γε τήνδε φροντίδος—and in v. 616. Εὐ νυν ἐπίστω τῶνδ' ἐμ' αἰσχύνην ἔχειν.

v. 630. "The construction, which the commentators have misunderstood, is this ; οὐκ οὐδ' ἐάσεις με θῦσαι ὑπ' εὐφήμων βοῆς ; i. e. μετ' εὐφήμων βοῆς, as it is rightly explained by Wesseling on Herodotus I. 17. ἐστρατεύετο δὲ Ὑπὸ συρίγγων τε καὶ πηκτίδων. Trachin. 425. ἦν ὑπ' ἀγνοίας ὀργῆς. (See Musgrave's Note.) In this Play, v. 711. Χαλκῆς ὑπαὶ σάλπιγγος. Pind. Ol. IV. 4. ὑπὸ ποικιλοφόρμιγγος αἰοιδᾶς. where the Scholia may be consulted. Eur. Bacch. 155. βαρυβρόμων ὑπὸ τυμπάνων. Hesiod. Scut. 280. Αἱ δ' ὑπὸ φόρμιγγων ἀνάγον χάρον. Herod. VII. 21. ὤρυσσον ὑπὸ μαστίγων. Compare Proclus Chrestomath. p. 9. Horace Od. III. 7. 30. SUB cantu querula despice tibia." B. Æsch. Agam. 1562. Καὶ καταθάψομεν Οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων. See Note on Eur. Hippol. 1294.

v. 634. "Eustath. Iliad. K. p. 789, 17. δὴ omittit Grammaticus *ap. Herman.* de Emend. Gr. Gramm. p. 359." B.

v. 637. "Photius v. προστατήριος. Compare Persius II. 6. 9." B.

v. 640. "Eustath. Iliad. Θ. p. 723, 24." B.

v. 648. Read Καὶ μή με, πλούτου— με enclitic cannot immediately follow the pause denoted by a comma.

v. 652. Erfurdt, to avoid the concurrence of the two participles ξυνοῦσάν εὐημεροῦσαν, without the conjunctive particle, gives εὐημεροῦσα. But it is shown by Mr. Elmsley, in his very able critique on the Republication of Markland's Supplices, &c. (*Quarterly Review*, Vol. vii. p. 452.) that this mode of construction was frequent with the Tragedians.

v. 670. "Eustath. Iliad. B. p. 274, 33." B.

(To be concluded in the next Number.)

ON CERTAIN EARLY
GREEK HISTORIANS,
MENTIONED BY
DIONYSIUS OF HALICARNASSUS.

IN reading the History of Herodotus, the admiration which the beauties of the composition are continually calling forth is not a little heightened by the reflexion that, although more than two thousand years have elapsed since its first appearance, as an *historical narrative* it still remains unrivalled; whatever other merits the writings of subsequent historians may possess, in the skilful arrangement of their facts, and in that magic power which enchains the attention and subdues the affections of the reader, they must be content to yield the palm to their great predecessor. This reflexion naturally excites in us a curiosity to know in what state Herodotus found that art which he afterwards carried to such perfection; to ascertain how far he was indebted for his surprising success to his own genius, and how far to the labours of those who preceded him. For while we allow that many of the beauties with which his work abounds were the native produce of the soil, we must still admit the probability that many were transplanted from other regions; nor is it easy to conceive that so accurate and so refined a taste could have been formed unless by the careful perusal of many authors, whose writings supplied him with specimens both of what he ought to follow and to avoid. The means, however, of gratifying this curiosity are now unfortunately denied us; of the labours of the historians, who lived before the time of Herodotus, only a few fragments remain; the rest of their writings have fallen into oblivion, obscured by the superior brightness of that merit, of which a part at least was borrowed from the light they afforded. To collect these fragments is the object of the present article; and should they be found on examination neither to contain much of instruction nor of amusement, they will still be entitled to some indulgence as the

remains of those, who, by contributing though but in a small degree, to form the genius of Herodotus, contributed at the same time to that pleasure which the literary world has so long received from his writings.

The information we possess concerning the historians who preceded Herodotus is principally derived from two passages in the Treatise of Dionysius of Halicarnassus, entitled, *Περὶ τοῦ Θουκυδίδου Χαρακτῆρος*. From the former (T. II. p. 138. Ed. Sylb.) we learn that "Even¹ many years before the Peloponnesian War, the historians of Greece were neither few in number nor confined to any one particular state; to this period may be referred Eugeon of Samos, Deiochus of Proconnesus, Eudemus of Paros, Democles of Phygelea, Hecataeus of Miletus, Acusilaus of Argos, Charon of Lampsacus, and Amelesagoras of Chalcedon. Hellanicus of Lesbos, Damastes of Sigeum, Xenomedes of Chios, Xanthus of Lydia, and several others, flourished only a short time previous to the Peloponnesian War, and were alive when Thucydides² was in the flower of his age. All these writers were nearly equal in genius and capacity, and pursued the same plan in the selection of their subjects; some of them composed accounts of the Greek, some of the barbarous nations; not, however, blending together the accounts of different nations in one work, but making the history of each particular people or city the subject of a separate volume. To one rule they appear rigidly to have adhered; whatever records, whether sacred or profane, they found preserved among the natives of the places, concerning which they were writing, these they published just as they received them, without addition or diminution; so that we find scattered throughout their works many fabulous stories, which had gained credit from their great antiquity, and many incidents of a dramatic cast, which to our modern understandings appear replete with absurdity. Those among them, who wrote in the same dialect, adopted for the most part the same style, which is per-

1. Ἀρχαῖοι μὲν οὖν κ. τ. εἰ.

2. See Bentley on Phalaris, Age of Pythagoras, on the meaning of the word *ἡλικία*.

spicuous, and popular, and pure, and concise, adapted to the subject, and displaying none of the artificial graces of composition. Nevertheless, a certain freshness of colouring, heightened by a greater or less degree of elegance, pervades all their writings, and has preserved them even to the present day."

In the other passage (p. 146.) Dionysius says that "With¹ regard to the very earliest historians, who are known to us only by their names, it is now impossible to form even a conjecture, whether their language was of that simple and unadorned kind, which, content with what is useful and necessary, aims at no superfluous ornaments; or whether they affected that stately, swelling, and elaborate style, which is continually on the lookout for extraneous embellishments. For the writings of very few of those authors have reached our times; nor is it universally believed that those, which are now extant, were really composed by the persons whose name they bear; such as the works of Cadmus of Miletus, of Aristæus of Proconnesus, and others of the same age. But the historians, who flourished but a short time before the Peloponnesian War and were alive when Thucydides was in the flower of his age, whether they adopted the Ionic dialect, which was then most in vogue, or the ancient Attic, which differed only in a few slight particulars from the former, pursued for the most part the same plan." He then proceeds to give an account of their style of composition, the same in substance with that we have already quoted, but more in detail.

Taking these two passages of Dionysius as the foundation, on which we are to build, we shall begin our account of the early Greek historians with

CADMUS of MILETUS.

Suidas mentions three persons of this name: I. the ²Inventor of Letters: II. the Son of Paudion: III. the Son of

1. οἱ μὲν οὖν ἀρχαῖοι πάντες κ. τ. εἰ.

2. Suidas calls the Inventor of Letters a Milesian; but this is evidently a mistake, as the Epigram, which immediately follows, makes him a Phœnician.

Archelaus. The second of these is the historian, to whom Dionysius alludes. Suidas says that, in the opinion of some authors, he was the first¹ Prose-Writer, and lived soon after the time of Orpheus. He composed an account of the foundation of Miletus and of the colonization of Ionia in four Books.²

The account, which Suidas gives, of the age of Cadmus, is undoubtedly erroneous. ³Josephus says, that he flourished only a short time previous to the expedition of the Persians into Greece. ⁴Clemens Alexandrinus tells us that Bion of Proconnesus epitomised Cadmus's History, and we learn from ⁵Diogenes Laertius, that this Bion was contemporary with Pherecydes of Syrus. But according to ⁶Cicero, Pherecydes of Syrus lived

1. Compare Suidas. νν. καταλογάδην, ιστορήσαι, πεζολόγος.

2. In Kuster's Edition, an obelus is prefixed to the concluding sentence of this article. It appears, in fact, to have been written on the margin as an explanation of the Epigram on the Phœnician Cadmus.

3. οἱ μέντοι τὰς ιστορίας ἐπιχειρήσαντες συγγράφειν παρ' αὐτοῖς, λέγω δὲ τοὺς περὶ Κάδμου τε τὸν Μιλήσιον καὶ τὸν Ἀργεῖον Ἀκουσίλαον, καὶ μετὰ τούτων εἴ τινες ἄλλοι λέγονται γενέσθαι, βραχὺ τῆς Περσῶν ἐπὶ τὴν Ἑλλάδα στρατείας τῷ χρόνῳ προέλαβον. Ed. Genevæ, p. 1034. E. cont. Apion. L. I.

4. καὶ ἐπὶ τούτοις ὁ Προκοννήσιος Βίων, ὃς καὶ τὰ Κάδμου τοῦ παλαιοῦ μετέγραψεν κεφαλαίουμενος. Stromatum Lib. VI. p. 629. Ed. Par. 1629.

5. γεγόνασι δὲ Βίωνες δέκα· πρῶτος, ὁ Φερεκύδης τῷ Συρίῳ συνακμάσας, οὗ φέρεται βιβλία δύο· ἔστι δὲ Προκοννήσιος· in Bione.

6. Sed, quod literis exstet proditum, Pherecydes Syrius primum dixit, animos hominum esse sempiternos; antiquus sane, fuit enim meo regnante gentili. Tuscul. Quæst. Lib. I. Bentley, on the Age of Pythagoras, says that Pherecydes is supposed to have died about Ol. LIX. being then 85 years of age. The latter circumstance he obtained from Lucian in Macrobius; but he mentions no authority for the former. The expression of Diogenes in Pherecydes is, γέγονε δὲ κατὰ τὴν πεντηκοστὴν ἐνάτην Ὀλυμπιάδα. Diogenes says indeed that he was a Scholar of Pittacus, who flourished about Ol. XLII. and died Ol. LII. 3. about seventy years old. Diog. in Pittaco. From which we may infer that in Ol. LIX. Pherecydes was far advanced in life. Suidas v. Φερεκύδης. says that he was born Ol. XLV.

in the reign of Servius Tullius, which lasted from Ol. L. 4. to Ol. LXI. 4. We may consequently suppose Bion to have flourished about Ol. LV. or about seventy years before the expedition of Darius. It appears, therefore, most probable that Cadmus lived towards the latter end of the seventh or the beginning of the sixth century before Christ.

Suidas says that, in the opinion of some persons, Cadmus was the first Prose-Writer: on this point, however, he is not altogether consistent. Under the word *ιστορήσαι* we find, *ὁ Ἐκαταῖος πρῶτος ἱστορίαν πεζῶς ἐξήνεγκε συγγραφὴν Φερεκύδης. τὰ γὰρ Ἀκουσιλάου νοθεύεται.* See also the words *συγγράφω* and *Ἐκαταῖος*. Under the word *Φερεκύδης* he divides the honour of being the first Prose-Writer between Cadmus and Pherecydes. Pliny. L. V. c. 29. (Ed. Hard.) says, *Nec Miletus fraudanda cive Cadmo, qui primus prosam orationem condere instituit*; but at L. VII. c. 56. we find *Prosam orationem condere Pherecydes Syrius instituit, Cyri regis ætate*; *historiam Cadmus Milesius*. We are told also by ¹Apuleius that Pherecydes of Syrus was the first writer in prose. If, however, the account we have given of the ages of Cadmus and Pherecydes be correct, there can be no doubt that Cadmus was the first Prose-Writer. Strabo² says that Cadmus, Pherecydes, and Hecatæus were the earliest writers in prose, and by placing Cadmus the first in order, appears to have considered him the first in time.

We have seen in the second passage quoted from Dionysius that there were extant in his time some writings, which bore

1. Quinetiam Pherecydes Syro ex insulâ oriundus, qui primus, versuum nexu repudiato, conscribere ausus est passis verbis, soluto loquutu, liberâ oratione. Floridorum. Lib. II.

2. *ὡς δ' εἰπεῖν, ὁ πεζὸς λόγος ὅγε κατεσκευασμένος μῖμημα τοῦ ποιητικοῦ ἐστὶ· πρῶτιστα γὰρ ἡ ποιητικὴ κατασκευὴ παρῆλθεν εἰς τὸ μέσον καὶ εὐδοκίμησεν· εἴτα ἐκείνην μιμούμενοι, λύσαντες τὸ μέτρον, τᾶλλα δὲ φυλάξαντες τὰ ποιητικά, συνέγραψαν οἱ περὶ Κάδμον, καὶ Φερεκύδην, καὶ Ἐκαταῖον.* Ed. Amst. 1707. p. 34. This passage is alluded to by Eustathius on Homer p. 9. Ed. Rom. who makes no mention of Cadmus.

the name of Cadmus, but which he considered spurious. Even these, however, have entirely vanished; nor does a single passage, professing to be a fragment of Cadmus, remain. Diodorus Siculus¹ says, that he, as well as Hecataeus and Hellanicus, had recourse to fable in their endeavours to account for the overflowing of the Nile.

With regard to Bion, who epitomised Cadmus's History, we have already shewn that he flourished about the fifty-fifth Olympiad, and that two books under his name were extant in the time of Laertius. Schweighæuser supposes that he is referred to in a passage in the second Book of Athenæus.² The passage in the thirteenth Book³ evidently belongs to another Bion, the fifth in Diogenes's Catalogue;⁴ whom Vossius⁵ also supposes to be meant in a passage of Plutarch,⁶ and in another of Agathias,⁷ though without assigning any reason for his opinion.

1. οἱ μὲν γὰρ περὶ τὸν Ἑλλάνικον καὶ Κάδμον, ἔτι δ' Ἑκαταῖον, καὶ πάντες οἱ τοιοῦτοι, παλαιοὶ παντάπασιν ὄντες, εἰς τὰς μυθώδεϊς ἀποφάσεις ἀπέκλιναν. Ed. Wessel. p. 44. This passage is quoted by Theophylactus Simocatta. Ed. Par. 1647. p. 186. C.

2. ἔστι δὲ ἡ κρήνη, ὡς φησὶ Βίων, μέση Μαιδῶν καὶ Παιόνων Ἴννα καλουμένη. p. 45. Ed. Casaub. vide Casaub. et Schweigh. in loco.

3. καθίστων δὲ καὶ πολλοὶ τοὺς καλλίστους βασιλέας, ὡς μέχρι νῦν οἱ Ἀθάνατοι καλούμενοι Ἀιθίοπες, ὡς φησὶ Βίων ἐν Ἀιθιοπικοῖς. p. 566. C. See Herodotus. Lib. III. c. 20.

4. πέμπτος, Σολεὺς, Ἀιθιοπικὰ γεγραφός. in Bione.

5. de Historicis Græcis. p. 336.

6. Βίων δὲ, καὶ ταύτην παρακρουσάμενον οἴχεσθαι λαβόντα. in Theseo. p. 12. Ed. Par. He is speaking of the Amazon Antiopa.

7. ἐς τούτων γὰρ δὴ τὸν Βελλεοῦν τῆς τοῦ Σεμιραμείου φύλου διαδοχῆς παυσαμένης, Βελητάραν τις ὄνομα, φυτουργὸς ἀνὴρ καὶ τῶν ἐν τοῖς βασιλείοις κήπων μελεδωνὸς καὶ ἐπιστάτης, ἐκαρπώσατο παραλόγως τὴν βασιλείαν καὶ τῇ οἰκίᾳ ἐνεφύτευσε γένει, ὥς που Βίῳ γέγραπται καὶ Ἀλεξάνδρῳ τῷ Πολυῖστορι ἕως, ἐς Σαρδανάπαλον, ὡς ἐκεῖνοί φασι, τῆς ἀρχῆς ἀπομαρανθείσης, Ἀρβάκης ὁ Μῆδος καὶ Βέλεσσος ὁ Βαβυλώνιος ἀφῆρηνται αὐτὴν τοὺς Ἀσσυρίους, καθελόντες τὸν βασιλέα, καὶ ἐς τὸ Μηδικὸν μετέστησαν ἔθνος, ἔξ τε καὶ τριακοσίων ἤδη πρὸς τοῖς χιλίοις καὶ ὀλίγῃ πλείονων ἐτῶν παρφηχότων, ἀφ' οὗ τὰ πρῶτα ὁ Νίνος τῶν ἐκείνη κατέσχε πραγμάτων. Ed. Par. 1660. p. 63. C. See also Syncellus.

EUGEON of SAMOS.

Of this writer no mention is found except in the above-cited passage from *Dionysius*; unless we suppose with *Vossius*¹ that the article *Ευγαίων* in *Suidas* refers to him. *Ευγαίων. ὄνομα κύριον.*

DEIOCHUS of PROCONNESUS.

The Scholiast on *Apollonius Rhodius* frequently mentions an author of the name of *Deilochus*, and it appears most probable that the name ought to be so written in *Dionysius*. His work related principally to the History of *Cyzicus* and the neighbouring territory, as will be seen from the following passages, in which the Scholiast on *Apollonius* refers to him.

Arg. L. I. v. 139. *Δηίλοχος* (the name is printed *Δηίοχος* in *Hœlzlin's* and *Shaw's* Editions) *δὲ καὶ Ἀμφιάραον*. He is reciting the names of the Argonauts.

v. 961. *Δηίλοχος τοὺς μὲν Δολίονας οὐκ ὀνομάζει, τὸν δὲ Κύζικον φησὶ, πυθόμενον τὴν τῶν ἀριστέων γενεάν, ξενίσαι.*

v. 966. *Δηίλοχος δὲ τὸ ἱερὸν οὐκ ἐκβασίου Ἀπόλλωνος φησὶν εἶναι, ἀλλὰ Ἰασονίου Ἀπόλλωνος.*

v. 976. *Κλείτη δὲ, θυγάτηρ Μέρωπος, Περκωσίου τὸ γένος, μάντεως, ἣν Κύζικος ἔγημεν, ὡς ἱστορεῖ Δηίλοχος καὶ Ἐφορος.*

v. 987. *Χυτὸς λιμὴν ἐν Κυζίκῳ οὕτω καλούμενος. ἐπεχείρησαν γὰρ οἱ Πελασγοὶ χῶσαι αὐτὸν, ὥς φησι Δηίλοχος, κατὰ ἔχθος τὸ πρὸς τοὺς Θεσσαλοὺς, ὑφ' ὧν ἐξεβέβληντο.*

v. 989. *Δηίλοχος Θετταλοὺς εἶναι φησὶν ἐγγχειρογάστορας τοὺς δὲ γηγενεῖς φησὶ τοῖς Ἀργοναύταις ἐπιβουλεύσαι, δοκούντας ληστὰς εἶναι.*

v. 1037. *περὶ τῆς μάχης καὶ Δηίλοχος ἱστορεῖ.* He is speaking of the battle in which *Cyzicus* was slain.

Ed. Par. 1652. p. 359. C. *εἰς τοῦτον χρόνον τοῦ Σεмираμείου γένους λήξαντος, Βελιταρᾷ κηπουργὸς ἐβασίλευσεν καὶ τὸ ἐκείνου γένος ἔξῃς μέχρι Σαρδαναπάλου, καθὰ Βίῳ καὶ Ἀλεξάνδρῳ δοκεῖ τῇ Πολυύστυρι.*

1. De Historicis Græcis. p. 10.

v. 1061. τοῦ δὲ λειμωνίου πεδίου μέμνηται Δηίλοχος, περί τε τοῦ τάφου Κυζίκου ὁ αὐτός.

v. 1063. περί δὲ τῆς Κλείτης φησὶ Δηίλοχος, ὑπο λύπης τελευτῆσαι.

v. 1065. 'Ενάνθης δὲ καὶ Δηίλοχος ἱστοροῦσιν ὅτι ἀπήγατο ἡ Κλείτη, καὶ ὅτι ἡ ταύτης κρήνη ἐν Κυζίκῳ.

L. II. v. 98. Δηίλοχος δὲ ἐν πρώτῳ περὶ Κυζίκου καταπυκτευθῆναί φησιν αὐτὸν ὑπὸ Πολυδεύκου. He is speaking of Amycus.

In Stephanus Byzantinus under the word Λάμψακος we find ἔστι δὲ Φωκαέων κτίσμα, πάλαι Πιτυούσα λεγομένη, ὡς Δηίχορος ὁ Κυζικηνός; so at least the passage stood until Vossius¹ suggested that for Δηίχορος should be read Δηίλοχος. Stephanus or his Epitomiser was probably lead to call Deilochus a native of Cyzicus, from observing that his writings related chiefly to that city.

EUDEMUS of PAROS.

²Clemens Alexandrinus accuses an historian of this name of stealing from the writings of ³Melesagoras, but says that he was a native of Naxos; ⁴Vossius, however, supposes him to be the same with the Eudemus mentioned by Dionysius. The author, whose Astrological History is referred to by ⁵Clemens in another place, as well as by ⁶Diogenes Laertius, and whose Geo-

1. De Historicis Græcis p. 351. This reading was also suggested by Joannes Meursius.

2. Μελησαγόρου γὰρ * ἔκλεψεν Γοργίας ὁ Λεοντίνος καὶ Εὐδημος ὁ Νάξιος, οἱ ἱστορικοί. Stromatūm, Lib. VI. p. 629. A. Ed. Par. 1629. * ἔκλεψαν.

3. The same with the Amelesagoras of Dionysius.

4. De Historicis Græcis, p. 365.

5. Θάλην δὲ Εὐδημος ἐν ταῖς Ἀστρολογικαῖς ἱστορίαις τὴν γενομένην ἔκλειψιν τοῦ Ἥλιου προειπεῖν φησι, καθ' οὗτε χρόνους συνήψαν μάχην πρὸς ἀλλήλους Μηδοὶ τε καὶ Λυδοὶ, βασιλεύοντες Κναζάρους μὲν τοῦ Ἀστυάγου πατρὸς Μήδων, Ἀλυάττου δὲ τοῦ Κροίσου Λυδῶν. συνάδει δὲ αὐτῷ καὶ Ἡρόδοτος ἐν τῇ πρώτῃ. Stromatūm, Lib. I. p. 302. A.

6. δοκεῖ δὲ (ὁ Θαλῆς) κατὰ τινὰς πρῶτος ἀστρολογῆσαι καὶ ἡλιακὰς

metrical History is quoted by Proclus (Commentary on Euclid. Lib. I. Prop. 26.) was a Peripatetic, as we learn from the same work of Proclus, (Definition of a plane Angle, and Prop. 32.) See also Prop. 15. and 44.

Ælian in his Treatise *περὶ ζώων ιδιότητος* relates several strange stories on the authority of a writer of the name of Eudemus. The passages will be found in L. III. c. 20. 21. L. IV. c. 8. 45. 53. 56. L. V. c. 7. Gronovius in a note on the first of these passages, speaking of this Eudemus, says, Qui vixit ante bellum Peloponnesiacum, Paro, vel Naxo oriundus, et artis Astrologicæ scientiâ clarus. Adi J. G. Vossium de Historicis Græcis, p. 365. Vossius, however, is so far from saying that this Eudemus is the same either with the Parian or the writer on Astronomical subjects, that he expressly declares himself unable to give any account of him.

DEMOCLES of ¹PHIGALEA.

² Strabo quotes a passage from Demetrius Scepsius, in which the name of this writer occurs. *μιμνήσκεται δὲ (Δημήτριος ὁ Σκήψιος) πρὸς ταῦτα τῶν ὑπὸ Δημοκλεοῦς λεγομένων, σεισμούς τινας μεγάλους, τοὺς μὲν πάλαι περὶ Λυδίαν γενομένους καὶ Ἰωνίαν μέχρι τῆς Τρωάδος, ἱστοροῦντος, ὑφ' ὧν καὶ κῶμαι κατεπόθησαν, καὶ Σίπυλος κατεστράφη κατὰ τὴν Ταυτάλον βασιλείαν, καὶ ἐξ ἐλῶν λίμναι ἐγένοντο, τὴν δὲ Τροίαν ἐπέκλυσε κύμα.* Schweighæuser is inclined to suppose that he is the author referred to in the following passage of ³ Athenæus. *τὸν γὰρ Ἀδωνιν Γίγγρην καλεῖτε ὑμεῖς οἱ Φοίνικες, ὡς ἱστορεῖ Δημοκλείδης.*

ἐκλείψει καὶ τροπὰς προειπεῖν, ὥς φησιν Εὐδήμος ἐν τῇ περὶ τῶν ἀστρολογουμένων ἱστορίᾳ. in Thalete.

1. The Greek word in Dionysius is *Φυγελεύς*, which is certainly wrong. In Stephanus Byzantinus it is written *Φιγαλεύς*.

2. p. 101. Ed. Amst. 1707.

3. p. 174. F. Ed. Casaub.

HECATÆUS of MILETUS.

We learn from Suidas v. Ἑκαταῖος that his father's name was Hegesander; that he flourished about Ol. LXV. during the reign of Darius, who succeeded Cambyses; that he was a Scholar of Protagoras, and the first who composed a history in prose; and that Herodotus was much indebted to his writings. Under the word ¹Ἑλλάνικος Suidas says that Hecatæus flourished during the Persian wars.

This account is in part confirmed by Herodotus, who tells us that, when Aristagoras planned the revolt of the Ionian Cities from Darius, ²Hecatæus in the first instance dissuaded the enterprise; and ³afterwards, when the unfortunate events of the war had demonstrated the wisdom of his former advice, he recommended Aristagoras, in case he found himself under the necessity of quitting Ionia, to fortify some strong position in the island of Leros, and there to remain quiet until a favourable opportunity occurred of re-occupying Miletus. ⁴We learn also from Herodotus that Hecatæus had visited Ægypt.

1. The words of Suidas are καὶ Ἑκαταίῳ τῷ Μιλησίῳ ἐπέβαλε, γεγονότι κατὰ τὰ Περσικὰ καὶ μικρῇ πρὸς. Kustér after Portus wishes to read μικρῇ πρὸ.

2. Ἑκαταῖος δ' ὁ λογοποιὸς πρῶτα μὲν οὐκ ἔα πόλεμον βασιλεῖ τῶν Περσέων ἀναιρέεσθαι, καταλέγων τὰ τε ἔθνεα πάντα, τῶν ἤρχε Δαρεῖος, καὶ τὴν δύναμιν αὐτοῦ· ἔπειτεν δὲ οὐκ ἔπειθε, δεύτερα συνεβούλευε ποιέειν ὅκως ναυκράτεες τῆς θαλάσσης ἔσονται. ἄλλως μὲν νυν οὐδαμῶς ἔφη λέγων ἐνορῶν ἐσόμενον τοῦτο· ἐπιστάσθαι γὰρ τὴν δύναμιν τὴν Μιλησίων ἐοῦσαν ἀσθενέα· εἰ δὲ τὰ χρήματα κατααιρεθῇ τὰ ἐκ τοῦ ἱοῦ τοῦ ἐν Βραγχίδῃσι, τὰ Κροῖσος ὁ Λυδὸς ἀνέθηκε, πολλὰς εἶχε ἐλπίδας ἐπικρατῆσαι τῆς θαλάσσης· καὶ οὕτω αὐτοὺς τε ἔξιν χρήμασι χρᾶσθαι, καὶ τοὺς πολεμιοὺς οὐ συλήσειν αὐτά· τὰ δὲ χρήματα ἦν ταῦτα μεγάλα, ὥς δεδῆλωται μοι ἐν τῷ πρώτῳ τῶν λόγων. Lib. V. c. 36.

3. Ἑκαταίου μὲν νυν τοῦ Ἠγησάνδρου, ἀνδρὸς λογοποιοῦ, τουτέων μὲν ἐς οὐδετέρην στέλλειν ἔφερε ἡ γνώμη, ἐν Λέρῳ δὲ τῇ νήσῳ τεῖχος οἰκοδομησάμενον ἡσυχίην ἄγειν, ἣν ἐκπέσῃ ἐκ τῆς Μιλήτου· ἔπειτα δὲ ἐκ ταύτης ὀρμώμενον, κατελεύσεσθαι ἐς τὴν Μίλητον. ταῦτα μὲν δὴ Ἑκαταῖος συνεβούλευε. Lib. V. c. 125. The revolt of the Ionian Colonies from Darius took place in the first year of the 69th Olympiad.

4. πρότερον δὲ Ἑκαταίῳ τῷ λογοποιῷ, ἐν Θήβῃσι γεννηλογήσαντι

According to ¹ Diogenes Laertius, Protagoras flourished Ol. LXXXIV. consequently Hecatæus could not have been his Scholar, as Suidas supposes. The Abbé Sevin (*Mémoires de l'Académie des Inscriptions*, T. vi. p. 472.) has two conjectures on this point; he suggests that we should either read Pythagoras instead of Protagoras; or that Suidas has by mistake said of the Milesian Hecatæus what was true of another Hecatæus, a native of Teos, who is mentioned by Strabo p. 953. Ed. Amst. 1707. ² Vossius, from misunderstanding a passage in the same ³ Diogenes, erroneously conceives our Hecatæus to have been a Scholar of Heraclitus.

Of his title to the honour of being considered the first Prose-Writer of History we have already spoken. That Herodotus was much indebted to his writings is also stated by Hermogenes, *De formis Oratoriis*, Lib. ii. cap. ult. We shall translate the whole passage, as it contains an account of the style of Hecatæus. "Hecatæus the Milesian, to whom Herodotus was principally indebted, is a clear and perspicuous writer, and

ἐωϋτόν καὶ ἀναδήσαντί τε τὴν πατριὴν ἐς ἑκαιδέκατον θεὸν, ἐποίησαν οἱ ἱεεὲς τοῦ Διὸς οἷόν τι καὶ ἐμοὶ οὐ γγενηλογήσαντι ἐμεωϋτόν· ἐσαγαγόντες ἐς τὸ μέγαρον ἔσω ἐὸν μέγα, ἐξηρίθμεον. δεικνύντες κολοσσούς ξυλίνους τοσοῦτους ὅσους περ εἶπον· ἀρχιρεὺς γὰρ ἕκαστος αὐτόθι ἴσταται ἐπὶ τῆς ἐωϋτοῦ ζοῆς εἰκόνα ἐωϋτοῦ· ἀριθμέοντες ὦν καὶ δεικνύντες οἱ ἱεεὲς ἐμοὶ ἀπεδείκνυσαν παῖδα πατρὸς ἐωϋτῶν ἕκαστον ἐόντα, ἐκ τοῦ ἀγχιστα ἀποθανόντος τῆς εἰκόνος, διεξιόντες διὰ πασεῶν, ἕως οὐ ἀπέδεξαν ἀπάσας αὐτάς. Ἐκαταίφ δὲ, γεννηλογήσαντι ἐωϋτόν καὶ ἀναδήσαντι ἐς ἑκαιδέκατον θεὸν, ἀντεγενηλόγησαν ἐπὶ τῇ ἀριθμῇ, οὐ δεκόμενοι παρ' αὐτοῦ, ἀπὸ θεοῦ γενέσθαι ἀνθρώπων· ἀντεγενηλόγησαν δὲ ὧδε, φάμενοι ἕκαστον τῶν κολοσσῶν Πίρωμιν ἐκ Πιρώμιος γεγονέναι· ἐς δ' τοὺς πέντε καὶ τεσσεράκοντα καὶ τριηκοσίους ἀπέδεξαν κολοσσούς, Πίρωμιν ἐκ Πιρώμιος γενόμενον, καὶ οὔτε ἐς θεὸν οὔτε ἐς ἥρωα ἀνέδησαν αὐτούς. Lib. ii. c. 143.

1. καὶ ἀκμάζειν κατὰ τὴν τετάρτην καὶ ὀγδοηκοστήν Ὀλυμπιάδα, de Protagorâ.

2. De Historicis Græcis. p. 439.

3. The passage in Diogenes is as follows. Μεγαλόφρων δὲ γέγονε (ὁ Ἡράκλειτος) παρ' ὀντιναοῦν καὶ ὑπερόπτης· ὥς καὶ ἐκ τοῦ συγγράμματος αὐτοῦ δηλόν, ἐν ᾧ φησι, Πολυμαθὴν νόον οὐ διδάσκει. Ἡσίοδον γὰρ ἂν ἐδίδαξε καὶ Πυθαγόρην, αὐθὶς τε Ξενοφάνεά τε καὶ Ἐκαταῖον. de Heraclito.

in some instances displays no inconsiderable sweetness of expression. As he wrote in the pure Ionic¹, and did not, like Herodotus, admit any mixture or variety of dialects, his diction is less poetical; in fact, he bestowed less pains upon this part of his work, and was less desirous of embellishing it. Although, therefore, his History consists principally of fables and marvellous stories, his writings give far less pleasure than those of Herodotus. For the mere thoughts and sentiments are not sufficient to the perfection of a work, but much also depends upon the diction; and the use of figurative expressions, the structure and connexion of the sentences, the harmonious flow of the language, and the proper adjustment of the pauses, all contribute to produce that pleasure, which we receive from the works of Herodotus, and of which there are various kinds arising from each particular species of writing. The inferiority, therefore, of Hecataeus was the natural consequence of his want of due pains and attention to the embellishment of his diction.”² Eusebius quotes a passage from Porphyry, ἀπὸ τοῦ ἀφιλολογίας ἀκροάσεως, which also states that Herodotus had

1. That Hecataeus wrote in the Ionic dialect, we learn also from Phrynichus *v. σκορπίζεται*. Ἑκαταῖος μὲν τοῦτο λέγει, Ἰώνων. αἱ δ' Ἀττικοὶ σκεδάννυνται φασί. See also Eustathius in Hom. p. 1441. Ed. Rom. Ἑκαταῖος δέ, οἱ Βιαντίδαι ἄνδρες σπουδαιέστατοι ἐγένοντο. Compare Pausanias, Lib. ii. c. 18. From Julius Pollux, Lib. i. c. 5. we learn that the word χειρογαστορες was used by Hecataeus to signify persons, who got their livelihood by manual labour. In the *Etymologicum Magnum* we find, *v. γέγειος, ὁ ἀρχαῖος παρὰ Ἑκαταίφ*. The remainder of the article is exceedingly corrupt; and *v. μέτασσαι. δύναται δὲ καὶ οὕτως ἐπίσσαι λέγεσθαι Ἰωνικῶς παρ' Ἑκαταίφ ἔστιν ἔπισσαι, αἱ ἐπιγιγνόμεναι τοῖς προγόνοις*. Dionysius says, in his *Epistle to Cnæus Pompey*, that Herodotus is the best model of the Ionic dialect; by which he appears from this passage of Hermogenes to mean the mixed and ornamented Ionic.

2. ἢ ὡς Ἡρόδοτος ἐν τῇ δευτέρᾳ πολλὰ Ἑκαταίου τοῦ Μιλησίου κατὰ λέξιν μετήνεγκεν ἐκ τῆς περιηγήσεως, βραχέα παραποιήσας, τὰ τοῦ Φοίνικος ὀρνέου, καὶ περὶ τοῦ ποταμίου Ἰππου, καὶ τῆς θήρας τῶν Κροκοδείλων. Eusebii Præp. Evang. (Ed. Par. 1628.) p. 466. B. See Herodot. Lib. ii. cc. 73. 71. 68.

borrowed considerably from Hecataeus. The Abbé Sevin conceives that ¹Clemens Alexandrinus accuses Hecataeus in his turn of having stolen from Cadmus; but the passage seems rather to mean that he borrowed from Melesagoras.

The references to his works are numerous, and shew that he was a very voluminous writer. Suidas tell us that he wrote a History; ²Strabo mentions it, and refers to the first Book, as will appear from a comparison of the ³passages cited below with Stephanus Byzantinus v. Λάκμων. It is also referred to by Stephanus under the words Οἶνη and Φάλαννα, and by the Scholiast on ⁴Apollonius Rhodius. To this work we must also refer the passage in the sixth Book of ⁵Herodotus, which gives an account of the expulsion of the Pelasgi from Attica.

The passage quoted by Demetrius Phalareus, Sect. 12. was probably the introductory sentence of this history: Ἐκαταῖος

1. Stromatum, Lib. vi. p. 629. A.

2. ἔτι δ' Ἐκαταῖος, ὁ τὴν ἱστορίαν συντάξας. p. 942. Ed. Amst. 1707. Strabo is recounting the names of the celebrated natives of Miletus. See also Solinus, c. 43.

3. βελτίων δ' Ἐκαταῖος, ὃς φησι τὸν ἐν τοῖς Ἀμφιλόχοις Ἰναχὸν ἐκ τοῦ Λακμοῦ ῥέοντα, ἐξ οὗ καὶ ὁ Αἴας ῥεῖ, ἕτερον εἶναι τοῦ Ἀργολικοῦ ὠνομάσθαι δ' ὑπὸ Ἀμφιλόχου, τοῦ καὶ τὴν πόλιν Ἀργος Ἀμφιλοχικὸν καλέσαντος· τοῦτον μὲν οὕτω φησὶν εἰς τὸν Ἀχελῶν ἐκβάλλειν, τὸν δὲ Αἴαντα εἰς Ἀπολλωνίαν πρὸς τὴν δύσιν ῥεῖν. p. 417. Ed. Amst. 1707. τὸν δ' Ἄων Αἴαντα καλεῖ Ἐκαταῖος, καὶ φησιν ἀπὸ τοῦ αὐτοῦ τόπου, τοῦ περὶ Λάκμον, μᾶλλον δὲ τοῦ αὐτοῦ μυχοῦ, τὸν τε Ἰναχὸν ῥεῖν εἰς Ἀργος πρὸς νότον, καὶ τὸν Αἴαντα πρὸς ἐσπέραν εἰς τὸν Ἀδρίαν. p. 486. Λάκμων, ἄκρα τοῦ Πίνδου ὄρους, ἐξ ἧς ὁ Ἰναχὸς καὶ Αἴας ῥεῖ ποταμὸς, ὡς Ἐκαταῖος ἐν πρώτῳ. Stephanus Byzantinus v. Λάκμων.

4. περὶ ἧς Ἐκαταῖος ἐν τῇ πρώτῃ τῶν ἱστοριῶν λέγει. Lib. i. v. 551.

5. Πελασγοὶ, ἔπειτεν ἐκτὸς Ἀττικῆς ὑπὸ Ἀθηναίων ἐξελάθησαν, εἴτε ὦν δὴ δικαίως, εἴτε ἀδίκως, τοῦτο γὰρ οὐκ ἔχω φράσαι, πλὴν τὰ λεγόμενα, ὅτι Ἐκαταῖος μὲν ὁ Ἠγησάνδρου ἔφησε ἐν τοῖσι λόγοισι λέγων ἀδίκως. ἔπειτεν γὰρ ἰδεῖν τοὺς Ἀθηναίους τὴν χώραν, τὴν σφισι ὑπὸ τὸν Ὑμησάδον εἶσαν ἔδωσαν οἰκῆσαι μισθὸν τοῦ τεύχεος τοῦ περὶ τὴν ἀκρόπολιν κοτε ἐληλαμένου· ταύτην ὡς ἰδεῖν τοὺς Ἀθηναίους ἐξειργασμένην εὖ, τὴν πρότερον εἶναι κακὴν τε καὶ τοῦ μηδενὸς ἀξίην, λαβεῖν φθόνον τε καὶ ἥμερον τῆς γῆς, καὶ οὕτω ἐξελαύνειν αὐτοὺς, οὐδεμίαν ἄλλην πρόφασιν προῖσχομένους τοὺς Ἀθηναίους. c. 137.

Μιλήσιος ὧδε μυθεῖται· τάδε γράφω ὥς μοι ἀληθέα δοκέει εἶναι· οἱ γὰρ Ἑλλήνων λόγοι πολλοί τε καὶ γελοῖοι, ὥς ἐμοὶ φαίνονται, εἰσίν. To his history we must also assign the passage quoted by Longinus, Sect. 27. ὥς καὶ παρὰ τῷ Ἑκαταίῳ· Κῆνξ δὲ, ταῦτα δεινὰ ποιούμενος, αὐτίκα ἐκέλευε τοὺς Ἡρακλείδας ἐκχωρεῖν· οὐ γὰρ ὑμῖν δυνατός εἰμι ἀρήγειν. Ὡς μὴ ὦν αὐτοὶ τε ἀπολήσθε, κἀμὲ τρώσσητε, ἐς ἄλλον τιναῖ· δῆμον ἀποίχeste¹—Several passages referred to by Strabo²: The explanation of the story of Cerberus, quoted by Pausanias Laconicis, c. 25. ἀλλὰ Ἑκαταῖος μὲν ὁ Μιλήσιος λόγον εὖρεν εἰκότα, ὅφιν φήσας ἐπὶ Ταῖνάρῳ τραφῆναι δεινόν, κληθῆναι δὲ ἄδου κύνα, ὅτι ἔδει τὸν δηχθέντα τεθνάναι παραντίκα ὑπὸ τοῦ ἰοῦ· καὶ τοῦτον ἔφη τὸν ὅφιν ὑπὸ Ἡρακλέους ἀχθῆναι παρ' Εὐρυσθέα.—and two other passages referred to by the same author³.—A passage in Athenæus, Lib. ii. p. 35. Ἑκαταῖος δ' ὁ Μιλήσιος, τὴν ἄμπελον ἐν Αἰτωλίᾳ λέγων εὖρεθῆναι, φησὶ καὶ τάδε. Ὀρεσθεὺς ὁ Δευκαλίωνος ἦλθεν εἰς

1. This passage is given as it stands in Toup's edition.

2. Παρ' Ἑκαταίῳ δὲ Κιμμερίδα πόλιν. p. 459.

Ἑκαταῖος μὲν οὖν ὁ Μιλήσιος περὶ τῆς Πελοποννήσου φησὶν, ὅτι πρὸ τῶν Ἑλλήνων ἔκρησαν αὐτὴν Βάρβαροι. p. 494.

Ἑκαταῖος δ' ὁ Μιλήσιος ἐτέρους λέγει τῶν Ἡλείων τοὺς Ἑπειούς· τῷ γοῦν Ἡρακλεῖ συστρατεῦσαι τοὺς Ἑπειούς ἐπὶ Αὐγείαν καὶ συνανελεῖν αὐτῷ τὸν τε Αὐγείαν καὶ τὴν Ἥλιν· φησὶ δὲ καὶ τὴν Δύμην Ἑπειῶν καὶ Ἀχαιῶν. p. 524.

Ταύτην δὲ φησιν Ἑκαταῖον τὸν Μιλήσιον δέχεσθαι τὴν Ἀμισόν. p. 830. See Eustathius on Homer. p. 361. Ed. Rom.

Ὅπερ Ἑκαταῖος μὲν ἐμφαίνει τὸ αὐτὸ εἶναι νομίζων τῷ ὑπὸ τοῦ ποιητοῦ Φθειρῶν ὄρει λεγομένῳ, p. 942. See also a passage, p. 723. which inclines the Oxford Editor of Strabo to think that Hecataeus was the author of a Poem entitled ἡ Φορωνίς.

3. Ταύτῃ τῇ Αὐγῇ, τῷ Ἑκαταίου λόγῳ, συνεγένετο Ἡρακλῆς, ὅποτε ἀφίκοιτο ἐς Τέγεαν· τέλος δὲ καὶ ἐφωράθη τετοκυῖα ἐκ τοῦ Ἡρακλέους, καὶ αὐτὴν ὁ Ἀλεὸς ἐσθόμενος ὁμοῦ τῷ παιδὶ ἐς λάρνακα ἀφίησιν ἐς θάλασσαν· καὶ ἡ μὲν ἀφίκετο ἐς Τεύθραντα δυνάστην ἄνδρα ἐν Καΐκου πεδίῳ, καὶ συνήκησεν ἐρασθέντι τῷ Τεύθραντι. Arcadicis. c. 4. And again, with reference to the same Auge, οὐχ ὁμολογούντες Ἑκαταίῳ τὰ ἐς αὐτήν. c. 47.

Αἰτωλίαν ἐπὶ βασιλείᾳ, καὶ κύων αὐτῷ στέλεχος ἔτεκε· καὶ ὃς ἐκέλευσεν αὐτὸ κατορυχθῆναι· καὶ ἐξ αὐτοῦ ἔφυ ἄμπελος πολυστάφυλος· διὸ καὶ τὸν αὐτοῦ παῖδα Φύτιον ἐκάλεσε· τούτου δ' Οἰνεὺς ἐγένετο κληθεὶς ἀπὸ τῶν ἀμπέλων. οἱ γὰρ παλαιοὶ, φησὶν, Ἕλληνες οἶνας ἐκάλουν τὰς ἀμπέλους· Οἰνέως δ' ἐγένετο Αἰτωλος¹—A passage from the Scholiast on Sophocles²—Another from the Scholiast on Euripides³—Several passages from the Scholiast on Apollonius Rhodius⁴—Two passages from Ælian⁵—One in Eustathius on Homer⁶;—and lastly, a passage in Arrian⁷. Perhaps, however, some of these

1. Compare Pausanias. Phocicis, c. 38. Ὅρεσθῃ τῷ Δευκαλίωνος βασιλεύοντι, ἐν τῇ χώρᾳ (Λοκρῶν τῶν καλουμένων Ὀζολῶν) κύων ἔτεκεν ἀντὶ σκύλακος ξύλον· κατορύξαντος δὲ τοῦ Ὅρεσθέως τὸ ξύλον, ἅμα τῷ ἦρι φυῆναι ἄμπελον ἀπ' αὐτοῦ λέγουσι, καὶ ἀπὸ τοῦ ξύλου τῶν ὄζων γεῖσθαι τὸ ὄνομα τοῖς ἀνθρώποις.

2. Ἐνιοὶ οὐ τὸν Ἀταλάντης Παρθενοπαῖόν φασι στρατεῦσαι, ἀλλὰ τὸν Ταλαοῦ, ὃν ἔνιοι διὰ τοῦ κ Καλαὸν προσαγορεύουσι, καθάπερ Ἀρίσταρχος ὁ Τεγεάτης καὶ Φιλοκλῆς ἱστοροῦσι· συγγραφέντων δὲ, Ἐκαταῖος ὁ Μιλήσιος. *Cœd. C. v. 1320. ed. Brunck.*

3. Καθάπερ ἄλλοι τέ φασι, καὶ Ἐκαταῖος γράφων οὕτως· ὁ δὲ Αἴγυπτος αὐτὸς μὲν οὐκ ἦλθεν εἰς Ἀργος. *Orest. v. 869. ed. Beck.*

4. Ὅτι δὲ ἐλάλησεν ὁ κριὸς καὶ Ἐκαταῖος φησιν. *Lib. i. v. 256.*
ἡ δὲ μέθυρος Ἀμαζῶν ἐκ τῆς πόλεως παρεγένετο πρὸς * λυτίδαν, ὥς φησιν Ἐκαταῖος. *Lib. ii. v. 948.*

οἱ ἀπὸ Δευκαλίωνος τὸ γένος ἔχοντες ἐβασίλευον Θεσσαλίας ὥς φησιν Ἐκαταῖος καὶ Ἡσίοδος. *Lib. iv. v. 266.*

5. τὴν μὲν ὕδραν τὴν Λερναίαν, τὸν ἄθλον τὸν Ἡράκλειον, ἀδέτψαν ποιηταὶ καὶ μύθων ἀρχαίων συνθέται, ὥνπερ οὖν καὶ Ἐκαταῖος ὁ λογοποιός ἐστιν. *Lib. ix. c. 23.*

καὶ λέγει μὲν ὁ Ἐκαταῖος ὁ Μιλήσιος Ἀμφιάρεων τὸν Ὀμικλέους κατακοιμίσαι τὴν φυλακὴν, καὶ ὀλίγον παθεῖν ὅσα λέγει. *Lib. xiii. c. 22.*

6. Π. 3. v. 6. ἱστορεῖται δὲ καὶ ὅτι κέρατα παρατίθενται καὶ ἐν σχήματι κριῶν, ὥς Ἐκαταῖος φησι, κρόταλα ψοφοῦσι καὶ οὕτω τὰς πυγμαιομάχους γεράνους ἀμύνονται καταφρονούσας ἄλλως τοῦ μήκους. See also the Scholia published by Villosion.

7. Γηρυόνην δὲ, ἐφ' ὅντινα ὁ Ἀργεῖος Ἡρακλῆς ἐστάλη πρὸς Εὐρύσθεως τὰς βούς ἀπελάσαι τὰς Γηρυόνης καὶ ἀγαγεῖν ἐς Μυκῆνας, οὐδὲν τι προσήκειν τῇ γῇ τῶν Ἰβήρων Ἐκαταῖος ὁ λογοποιός λέγει· οὐδὲ ἐπὶ νῆσον
τινὰ

passages, particularly those relating to the labours of Hercules, ought rather to be assigned to his genealogical work.

This work contained several Books: the first and second are mentioned in Stephanus Byzantinus¹; the second by Harpocration²; the third by Athenæus³; the fourth in Stephanus Byzantinus⁴.

We have the testimony of Strabo, that Hecataeus was one of the earliest writers on geographical subjects: οἱ τε γὰρ πρῶτοι θαρρήσαντες αὐτῆς (τῆς γεωγραφικῆς) ἀψασθαι τοιοῦτοί τινες ὑπῆρξαν, 'Ομηρός τε καὶ 'Αναξίμανδρος ὁ Μιλήσιος, καὶ 'Εκαταῖος ὁ πολίτης αὐτοῦ. p. 1. And again, p. 13. τὸν δὲ 'Εκαταῖον καταλιπεῖν γράμμα, πιστούμενον ἐκείνου εἶναι ἐκ τῆς ἄλλης αὐτοῦ γραφῆς. Agathamerus, p. 2. Ed. Huds. says that Hecataeus corrected a map of the world, which had been delineated by Anaximander. 'Αναξίμανδρος ὁ Μιλήσιος, ἀκουστῆς Θάλεω, πρῶτος ἐτόλμησε τὴν οἰκουμένην ἐν πίνακι γράψαι. μεθ' ὃν 'Εκαταῖος ὁ Μιλήσιος, ἀνὴρ πολυπλανῆς, διηκριβώσεν, ὥστε θαυμασθῆναι τὸ πρᾶγμα. 'Ελλάνκος γὰρ Λέσβιος ἀνὴρ πολυίστωρ ἀπλάστως παρέδωκε τὴν ἱστορίαν. In opposition to Strabo, Agatharchides (p. 47. Ed. Huds.) says that Hecataeus

τινὰ 'Ερύθειαν ἔξω τῆς μεγάλης θαλάσσης σταλῆναι 'Ηρακλέα· ἀλλὰ τῆς ἡπείρου τῆς περὶ 'Αμπρακίαν τε καὶ 'Αμφιλόχους βασιλέα γενέσθαι Γηρυόνην, καὶ ἐκ τῆς ἡπείρου ταύτης ἀπελάσαι 'Ηρακλέα τὰς βούς οὐδὲ τοῦτον φαῦλον ἄθλον τιθέμενον. Lib. ii. p. 126. ed. Ams. 1668. See Eustathius on Dionysius Periegetes. v. 558.

1. 'Εκαταῖος γενεαλογιῶν πρώτῃ. v. Μελία. See also v. 'Αμφαναί. 'Εκαταῖος γενεαλογιῶν δευτέρῃ· ἡ δὲ Θεμισκύρη πεδίον ἐστὶν ἀπὸ Χαδισίας μέχρι Θερμῶδοντος. v. Χαδισία. See the Scholiast on Apollonius Rhodius, Lib. ii. v. 1002. Χαδισίας δὲ αὐτὰς εἶπεν 'Εκαταῖος ἀπὸ τοῦ χαδῆσαι.

2. v. ἀδελφίζειν. Originally the passage stood, παρ' 'Εκαταίῳ τῷ Μιλήσιῳ ἐν β' 'Ηρωελεγείων. Vossius suggested that 'Ηρωελεγείων was a corruption of γενεαλογιῶν. The Abbé Sevin wishes to read 'Ηρωικῶν γενεαλογιῶν.

3. 'Αρκαδικὸν δὲ δεῖπνον διαγράφων ὁ Μιλήσιος 'Εκαταῖος ἐν τῇ τρίτῃ τῶν γενεαλογιῶν μάζας φησὶν εἶναι καὶ ὕεια κρέα. Lib. ii. p. 148. ed. Cas.

4. 'Εκαταῖος τετάρτῃ γενεαλογιῶν. v. Μύγισοι. See also v. Τρεμίλη.

confined himself to the description of the eastern parts of the world. ὅτι φησὶ, τῆς ὅλης οἰκουμένης ἐν τέταρσι κυκλιζομένης μέρεσιν ἀνατολῆς, λέγω, δύσεως, ἄρκτου, καὶ μεσημβρίας· τὰ μὲν πρὸς ἐσπέραν ἐξείργασται Λύκος τε καὶ Τιμαῖος· τὰ δὲ πρὸς ἀνατολὰς, Ἑκαταῖος καὶ Βάσιλις. Of the two, the opinion of Strabo appears to be the more deserving of credit, since he actually quotes a work of Hecataeus, under the title of γῆς περίοδος¹. Ammianus Marcellinus also mentions him as a writer on geographical subjects. Speaking of the Euxine Sea, he says, (Lib. xxii.) “Omnis autem ejus velut insularis circuitus littorea navigatio viginti tribus dimensa millibus stadiorum, ut Eratosthenes affirmat, et Hecataeus, et Ptolemæus, alique hujusmodi cognitionum scientissimi scrutatores, in speciem Scythici arcus nervo coagmentati geographiæ totius assensione formatur.” See also Festi Rufi Avieni ora maritima, Lib. i. v. 42.

Whether the treatises, which we find quoted in various writers under the titles of Εὐρώπης περίοδος, Ἀσίας περιήγησις, Λιβύης περιήγησις, Αἰγύπτου περιήγησις, were distinct works or parts of this larger work, cannot now be ascertained.

The first is quoted by Athenæus, Lib. x. p. 447. ed. Casaub. ἐν δὲ τῇ τῆς Εὐρώπης περιόδῳ Παίωνας φησὶ (Ἑκαταῖος) πίνεω βρύτον ἀπὸ τῶν κριθῶν καὶ παραβίην ἀπὸ κέγχρου καὶ κονύζης. αἰλείφονται δὲ, φησὶν, ἐλαίῳ ἀπὸ γάλακτος, by Harpocration, vv. Κύπασσις, Λοιδίας, and very frequently in Stephanus Byzantinus².

1. Ἐπαινεῖ δὲ μάλιστα τὴν Ἑκαταίου τοῦ Μιλησίου καὶ Μενεκράτους τοῦ Ἐλαΐτου, τῶν Ξενοκράτους γνωρίμων ἀνδρῶν, δόξαν, καὶ τὴν Παλαιφάτου· ὧν ὁ μὲν ἐν γῆς περιόδῳ φησὶν· ἐπὶ δ' Ἀλαζία πόλει ποταμὸς * ὁ Ῥύμος ῥέων διὰ Μυγδόνης πεδίου ἀπὸ δύσιος ἐκ τῆς λίμνης τῆς Λασκυλίτιδος ἐς Ῥυνδακὸν ἐσβάλλει· ἔρημον δὲ εἶναι νῦν τὴν Ἀλαζίαν λέγει· κώμας δὲ πολλὰς τῶν Ἀλαζώνων οἰκεῖσθαι, δι' ὧν Ὀδρύσσης ῥεῖ· ἐν δὲ ταύταις τὸν Ἀπόλλωνα τιμᾶσθαι διαφερόντως, καὶ μάλιστα κατὰ τὴν ἐφόρειαν τῶν Κυζικηνῶν. p. 828. See also Eustathius on Homer. p. 363. And again, p. 829. ὁ δὲ Ἑκαταῖος λέγει ἐπέκεινα τῶν ἐκβολῶν αὐτοῦ. See also Harpocration. v. Καλαύρεια. * Ὀδρύσσης.

2. Besides the passages here alluded to, see under vv. Αἰθάλη.

Ἀμπελος.

v. Χερρόνησος. ἔστι δευτέρα πόλις ἐν τῇ Θράκῃ Χερράνησος, περὶ ἧς Ἑκαταῖος ἐν Εὐρώπῃ· ἐν δ' αὐτοῖσι πόλις Χερρόνησος, ἐν τῷ ἴσθμῳ τῆς Χερρόνησον· καὶ τὸν πολίτην Χερρόνησιὸν φησιν· Ἀψινθίοισι πρὸς μεσημβρίαν * ὁμορέουσι Χερρόνησίται, ἀπὸ τῶν πύργων ἐσημήναντο τοῖσιν Ἀθηναίοισι τὸ γεγονός¹. * ὁμορέουσι.

v. Χίος. Ἑκαταῖος Εὐρώπῃ· Χῖοι κατὰ Ἐρυθράς. ἐν δὲ πόλις Χίος, ἀπὸ Χίου τῆς Ὀκεανοῦ, ἢ ἀπὸ τῆς χιόνος τῆς ἐκεῖ γιγνομένης πολλῆς, ἢ ἀπὸ νύμφης τῆς Χιόνος.

v. Χοιράδες. Ἑκαταῖος Εὐρώπῃ. Τιβαροῖσι δὲ πρὸς ἥλιον ἀνίσχοντα Μοσσύνοικοι ὁμορέουσιν, ἐν δ' αὐτοῖσι Χοιράδες πόλις.

v. Ὠρικός. Ἑκαταῖος λιμένα καλεῖ Ἡπείρου τὸν Ὠρικὸν ἐν τῇ Εὐρώπῃ· μετὰ δὲ Βουθρωτὸς πόλις· μετὰ δὲ, Ὠρικός λιμὴν. See Eustathius on Dionysius Periegetes v. 321.

v. Κρίσα. Ἑκαταῖος Εὐρώπῃ ἀπὸ Κρίσου Φωκίου. We should perhaps read Κρίσου τοῦ Φώκου. Compare Stephanus v. Φώκис. and Eustathius on Homer. p. 274. ed. Rom.

Ἄμπελος. Ἀρίνη. (in which article we should probably read, πόλις Οἰνώτρων, ἐν μεσογείῳ. See Ἀρτεμίσιον. Ἰξιάς. Κόσσα. Μαλάνιος. Μενεκίνη.) Αἰζική. Ἀρτεμίσιον. Γαληψός. Δανδάριοι. Δάρσιοι. Δατύλεπτοι. Δεξάριοι. Δεσιλοί. Δισοραί. Ἐλεύν. Ἐλεύντιοι. Ἐλιβύργη. Ἐντριβαί. Ἐπιλευκάδιοι. Εὐρυμεναί. Ζάγκλη. Ζώνη. Ἡδοί. Ἰλαραναγάται. Ἰμφής. Ἰμέρα. Ἰξιάς. Ἰστροί. Ἰτων. Καλάθη. Καπρίη. Κάπνα. Καρδησός. Καρκινίτης. Κανλικοί. Κόρινθος. Κόρσεαι. Κορώνεια. Κόσσα. Κραβασία. Κράνων. Κρήστων. Κρόβυζοι. Κρομόνουςα. Κρόταλλα. Κύνπαις. Λαμητῖνοι. Λῆμνος. Λιβυρνοί. Λιλύβαιοι. Λίμναι. Δοκροὶ ἐπιζεφύριοι. Μαδυντός. Μαινόβωρα. Μαστιανοί. Ματυκέται. Μέδμη. Μαλάνιος. Μελάγχλαινοι. Μενεκίνη. Μέντορες. Μήκιστον. Μηκύβερνα. Μήλουσσα. Μίσγητες. Μολυβδάνα. Μόνοικος. Μοτύη. Μυλαί. Μυργέται. Μύρινα. Νίναια. Νύραξ. Νῶλα. Ξάνθοι. Οἰνούσσαι, Ὀλιζών. Ὀλύκραι. Ὀργάλημα. Ὀρέσται. Ὀρέστη. Πευκετιάντες. Σάτραι. Σατροκένται. Σικάνη. Σινδοναῖοι. Σκαιοί. Σκύλλαιον. Σμίλα. Σολοῦς. Συρακοῦσαι. Συνώπιοι. Τιπάνισσαι. Τριζοί. Τρίσπλαι. Ὑδρέα. Ὑθμίται. Φάγρης. Φωκίς. Χαλκίς. Χανδάνη. Χελιδόνιον. Χαλάστρα. Ὑοψ. Χαιρώνεια. Χάλαιον. Κατάνη. Δωδώνη in fragmento. Κύρνος.

1. In the latter part of this passage there is great confusion; the concluding words are taken from Herodotus Lib. ix. c. 118.

The work entitled *Ἀσίας περιήγησις* is also quoted by Athenæus, who says, however, that Callimachus ascribed it to another author. *Ἐκαταῖος δ' ὁ Μιλήσιος ἐν Ἀσίας περιηγήσει (εἰ γνήσιον τοῦ συγγραφέως τὸ βιβλίον· Καλλίμαχος γὰρ Νησιώτου αὐτὸ ἀναγράφει·) ὅστις οὖν ὁ ποιήσας, λέγει οὕτω·* Περὶ τὴν Ὑρκανίην θάλασσαν καλομένην οὔρεα ὑψηλὰ καὶ δασέα ὕλησι, ἐπὶ δὲ τοῖσιν οὔρεσιν ἄκανθα κυνάρα. Καὶ ἐξῆς· Πάρθων πρὸς ἥλιον ἀνίσχοντα Χοράσμιοι οἰκοῦσι, γῆν ἔχοντες καὶ πεδία καὶ οὔρεα· ἐν δὲ τοῖσιν οὔρεσι δένδρεα ἐνὶ ἄγρια, ἄκανθα κυνάρα, ἰτέα, μυρική· καὶ περὶ τὸν Ἰνδὸν δὲ φησι ποταμὸν γίγνεσθαι τὴν κυνάραν. Lib. ii. p. 70. ed. Casaub. Part of this passage is quoted by Stephanus Byzantinus v. *Χορασμία*. And again, Lib. ix. p. 410. *ὡς καὶ Ἐκαταῖος δηλοῖ, ἢ ὁ γεγραφὼς τὰς περιηγήσεις ἐν τῇ Ἀσίᾳ ἐπιγεγραφομένη. Γυναικες δὲ ἐπὶ τῆς κεφαλῆς ἔχουσι χειρόμακτρα.* In which last passage Athenæus appears to suggest a doubt whether any of those works, which bore the title of *περιηγήσεις*, were really written by Hecataeus. In Stephanus Byzantinus; however, v. *Ἀβαρνος*, the description of Asia is expressly ascribed to our Hecataeus. *Ἐκαταῖος δ' ὁ Μιλήσιος ἐν Ἀσίας περιηγήσει Λαμψάκου ἄκρην εἶναι φησιν.* Whoever was the real author of the work, the similarity of style observable in the passages quoted from the different *περιηγήσεις* will induce us to believe that they were all the productions of the same pen. Thus in the same Stephanus:

v. *Παρικάνη*. *Ἐκαταῖος Ἀσία. ἐν δ' αὐτοῖσι πόλιν Παρικάνη οὖνομα.*

v. *Υῶπη*. *Ἐκαταῖος Ἀσία. ἐν δὲ πόλιν Υῶπη. οἱ δὲ ἄνθρωποι ἐσθῆτα φορέουσιν, οἷον περ Παφλάγονες.*

v. *Χοῖ*. *Ἐκαταῖος Ἀσία. ἐς μὲν τοῦτο ἡ Βεχειρικὴ, ἔχονται δ' αὐτῶν Χοῖ· καὶ πάλιν, μέχρι μὲν τούτων Χοῖ. καὶ πάλιν, Χοῖσι δ' ὁμoureόουσι πρὸς ἥλιον ἀνίσχοντα Διζήρες.*

v. *ᾠπία*. *Ἐκαταῖος Ἀσία. ἐν δ' αὐτοῖς οἰκεῖουσιν ἄνθρωποι.*

1. See Schweighæuser's Note on the passage.

ποι παρὰ Ἰνδὸν ποταμὸν ὤπται· ἐν δὲ τεῖχος βασιλῆϊον μέχρι τούτου ὤπται· ἀπὸ τούτου ἐρημὴ μέχρις Ἰνδῶν¹.

The description of Africa is referred to by Stephanus Byzantinus, under the word Ψύλλοι. Ἐκαταῖος περιγῆσει Λιβύης· ὁ Ψυλλικός κόλπος μέγας καὶ βαθὺς, τριῶν ἡμερῶν πλεῖς². The description of Egypt under the word Χέμμις. ὡς Ἐκαταῖος ἐν περιγῆσει Αἰγύπτου· ἐν Βούτοις περὶ τὸ ἱερόν τῆς Αἰγύπτου ἔστι νῆσος Χέμμις ὄνομα, ἰρή τοῦ Ἀπόλλωνος· ἔστι δ' ἡ νῆσος μεταρσίη, καὶ περιπλεῖ ἐπὶ τοῦ ὕδατος, καὶ κινεῖται (ἐπὶ τοῦ ὕδατος).³ Stephanus Byzantinus⁴ refers to a geographical work of Hecataeus, under the general title of Περιήγησις, of which Athenæus⁵ also quotes the second Book. The first Book is referred to by Harpocration v. Ῥοδανία. It is worthy of remark, that all the passages in Stephanus relate either to Egypt, or to countries either in Africa or border-

1. See also under the words Ἀπάτουρον. Γάνδαρ. Γάνδροι. Ἐρυθρά. Ζαυηκέ. Ζήβυττις. Ζυγαντίς. Θρίγη. Ἰάμαι. Ἰαγξούατις. Ἰξβάται. Ἰπκόνησαι. Ἰσσηδόνες. Κασπίαυρος. Καρδυντός. Κεδρέαι. Κόραξοι. Κόρδυλοι. Καλατίαι. Κορύδαλλα. Κρόσσα. Κύλανδος. Κυή. Κύρβη. Κώρυκος. Κανθηλία. Κράδη. Κρῶς. Λάδη. Λαμπώνεια. Λιρύντεια. Μάκρωνες. Μάρες. Μάρμακες. Μέγασα. Μέδμασα. Μελανίππιον. Μέλισσα. Μέσσαβα. Μηδία. Μίλητος. Μιμνηδός. Μόσχοι. Μύης. Μυκοί. Μύλισιν. Μυόνησος. Ναγίδος. Ξάνθος. Ξύλος. Οἰάνθη. Πάταρα. Πάτρασις. Σίγη. Σίδη. Σιδήλη. Σίδουσσα. Σιδών. Σινδία. Σιτάκη. Σκυλάκη. Σόλοι. Στεφανίς. Στρώη. Τείρια. Τνύσσοι. Ὑβέλη. Φαναγόρεια. Φελλός. Χανδανάκη. Χάραδρος. Δῶροι in fragmento.

2. See also vv. Ἐλένιος. Εὐδείπη. Μεταγώνιον. Μῶλυς. Ὀνειβάτης. Στοῖαι. Φασήλουσαι. Φοινικουσαι. Κύβος. Κυνόσσημα.

3. The words, which are included in brackets, should probably be omitted. Compare Herodotus, Lib. ii. c. 156. from which passage we are inclined to read ἐν Βούτοις παρὰ τὸ ἱερόν. See also vv. Λήβρις. Νείλος. Σνίς. Τάβις. Ὑσαις. Σῆνος.

4. See the words Γαῦλος. Δούλων πόλις. Θίγη. Ἱεράφη. Καλαμένη. Καμαρηνοί. Μαγδωλός. Μάζυες. Μάσκωτος. Ἀθάρραβις, Ἐκαταῖος δ' ἐν δευτέρῳ περιγῆσεν. Κύρη.

5. Ἐκαταῖος δὲ ἐν δευτέρῳ περιγῆσεως εἰπὼν περὶ Αἰγυπτίων, ὡς ἄρτοφάγοι εἰσὶν, ἐπιφέρει, τὰς κριθὰς εἰς τὸ πόμα καταλέουσιν. Compare

ing upon it. Under the word *Ténédos*, in *Stephanus Byzantinus*, we find *ὡς Ἑκαταῖος ἐν Ἑλλησπόντῳ*. This treatise probably formed a part of the description either of Europe or of Asia¹.

The supposition that the Milesian Hecataeus wrote a description of *Ægypt* receives some support from the passage of *Diodorus Siculus* already cited in our account of *Cadmus*, in which he says that *Cadmus*, and *Hellanicus*, and *Hecataeus* had recourse to fable in order to account for the annual overflowing of the Nile. *Arrian*² says expressly that such a work was extant in his time under the name of *Hecataeus*, although he appears uncertain whether *Hecataeus* was really the author. If we compare the Scholiast³ on *Apollonius Rhodius*, Lib. iv. v. 259. with

pare *Eustathius* in *Hom.* p. 1270. Lib. x. p. 447. And again, Lib. x. p. 418. *Αἰγυπτίου δ' Ἑκαταῖος ἀρτοφάγους φησὶν εἶναι, κυλληστίας ἐσθιόντας, τὰς δὲ κρίβας εἰς ποτὸν καταλέοντας*. See also Lib. iii. p. 114.

1. In addition to the passages already pointed out, *Stephanus Byzantinus* refers to *Hecataeus* in many other places, but without mentioning to what particular work. See vv. "Αβοτις. "Αβροι. "Αγάμεια. "Αδρία. Αἰγάτης. Αἰγιαλός. Αἰώνεια. Αὔσιγδα. Βαϊάκη. Βάντιοι. Βολβιτίνη. Γέφυρα. Γηγλυμώτη. Γρύνοι. "Εριμον. "Ερμώναςσα. "Εφεσος. Θορικός. "Ιαπωνία. Καβησσός. Κανθήλη, Κανλωνία. Καρύανδα. Κρομύμων. Κύνος. Μυρικαῦς. Λίπαφος. Ναρβών. Οἰδάντιον. Σερμυλία. Ξεσάρηθος. Σίξος. Χάλυβες. Φάκουσσα. See also *Harpocration* v. "Οξυθύμια, and a corrupt article in *Hesychius*, ὑπ' αὐνήν.

2. *Αἰγυπτου Ἡρόδοτός τε καὶ Ἑκαταῖος οἱ λογοποιοὶ (ἡ εἰ δὴ του ἄλλου ἢ Ἑκαταίου ἐστὶ τὰ ἀμφὶ τῇ γῇ τῇ Αἰγυπτίᾳ ποιήματα) δῶρόν τε τοῦ ποταμοῦ ἀμφότεροι ὡσαύτως ὀνομάζουσι*. Exp. Alex. Lib. v. p. 324. Ed. Amst. 1668.

3. The Scholiast is speaking of the accounts given by different authors of the route, by which the Argonauts returned to Greece; his words are, *Ἑκαταῖος δὲ ὁ Μιλήσιος, ἐκ τοῦ Φάσιδος διελθεῖν εἰς τὸν Ὀκεανόν, εἰτα ἐκείθεν εἰς τὸν Νεῖλον, ὅθεν εἰς τὴν ἡμετέραν θάλασσαν*. The words of *Herodotus* are, *ἡ δ' ἐτέρη ἀνεπιστημανστότερη μὲν ἐστὶ τῆς λελεγμένης, λόγῳ δὲ εἰπεῖν, θαυμασιωτέρη' ἢ λέγει ἀπὸ τοῦ Ὀκεανοῦ ῥέοντα αὐτὸν ταῦτα μηχανᾶσθαι τὸν δ' Ὀκεανὸν γῆν περὶ πᾶσαν ῥέειν*. It is true that at v. 384. the Scholiast ascribes this opinion to *Hesiod*; and says that *Hecataeus* asserted on the contrary that the Argonauts returned to Greece by the same course which they pursued in going,

an



Herodotus, Lib. ii. c. 21. we shall find reason to conclude that Hecataeus adopted what Herodotus there describes as at once the least scientific and most marvellous mode of accounting for the phenomena of the Nile.

The work on the Philosophy of the Egyptians, referred to by Diogenes Laertius,¹ was probably the composition of another Hecataeus, a native of Abdera, who according to Diodorus² Siculus lived in the time of Ptolemy Lagus. Compare Josephus Tom. II. pp. 455. 456. 458. 472. Ed. Havercamp. Plutarch Mor. pp. 353. 354. 666. Ed. Par. 1624. Clemens Alexandrinus pp. 417. 603. Ed. Par. 1629. Origen contra Celsum p. 13. Ed. Spencer. 1658.

In Stephanus Byzantinus v. Μελήττου κόλπος we find, ὡς Ἑκαταῖος ἐν Αἰολικοῖς. The Abbé Sevin supposes the Treatise so entitled to have been a genealogical work, giving an account of the descendants of Æolus; but the passage in Stephanus seems rather to refer to a work on geography. Pausanias, Lib. iv. c. 2. says, Ἑκαταῖος δὲ ὁ Μιλήσιος ἐν Σκίῳ μοῖραν τῆς Ἑρετρικῆς ἔγραψεν εἶναι Οἰχαλίαν. For Σκίῳ the Abbé wishes to read Αἰολικῶ; Facius proposes to read ἐν Σκίῳ, μοῖρα τῆς Ἑρετρικῆς, which appears to receive some support from Stephanus v. Σκιάς. ἔστι καὶ Σκιά πολίχμιον. Ἐυβοίας, οὗ τὸ ἔθνηκὸν Σκιεύς. The Abbé says also that Stephanus, when he mentions the title of this work, always uses the singular number Αἰολικὸν, whereas in the passage already quoted, as well as under the word Ἀμαζόνιον, we find the plural ἐν Αἰολικοῖς.

Cedrenus (p. 11. Ed. Par. 1647.) says that Hecataeus wrote a History of Phœnicia; but this assertion, as the Abbé Sevin an opinion ascribed in the former passage to Herodotus; yet when we consider that according to the testimony of Diodorus the opinions of Hecataeus concerning the Nile savoured much of fable, it seems more probable that the mistake lies in the latter passage than in the former.

1. Ἑκαταῖος ἐν τῇ πρώτῃ περὶ τῆς Αἰγυπτίαν φιλοσοφίας. And not many lines before, Ἑκαταῖος δὲ καὶ γεννητοὺς τοὺς θεοὺς εἶναι κατ' αὐτούς. (τοὺς Μάγους.)

2. p. 56. Ed. Wess.

justly remarks, arose from his having misunderstood a passage of Josephus, p. 18. Compare also Syncellus, p. 43.

The Abbé is induced by a passage in Diodorus Siculus¹ to doubt, whether a History of the Hyperboreans, which is expressly ascribed by Ælian² to Hecatæus of Abdera, ought not to be assigned to the Milesian. It is quoted, however, in Stephanus Byzantinus vv. *Ἐλίξιοι, Καραμβύκη* as the work of the former. The Scholiast³ on Apollonius Lib. ii. v. 677. mentions the work, but does not assist us in determining to which Hecatæus it belonged. Pliny mentions this History, (Lib. vi. c. 17.) and probably quotes it: (Lib. iv. c. 13.) "*Septentrionalis Oceanus; Amalchium eum Hecatæus appellat a Paropamisio amne, qua Scythiam alluit, quod nomen ejus gentis linguâ significat congelatum.*" See Solinus, c. 22.

In the *Eclogæ Physicæ* of Stobæus, p. 55. Ed. Antv. 1575. we find a passage, which probably confirmed Vossius in the idea already mentioned, that Hecatæus was a scholar of Heraclitus. *Ἡράκλειτος καὶ Ἐκαταῖος, * ἀναλμα νοερὸν τὸ ἐκ θαλάττης εἶναι τὸν ἥλιον, σκαφοειδῆ εἶναι ὑπόκυρτον· γίγνεσθαι δὲ τὴν ἑκλειψιν κατὰ τὴν σκαφοειδοῦς στροφὴν, ὥστε τὸ μὲν κοῖλον ἂν γίγνεσθαι, τὸ δὲ κυρτὸν κάτω πρὸς τὴν ἡμετέραν ὄψιν· τὸ δὲ μέγεθος ἔχειν, εὖρος ποδὸς ἀνθρωπείου.* Compare Diogenes Laertius de Heraclito⁴.

1. *ἡμεῖς δ', ἐπεὶ τὰ πρὸς ἄρκτους κεκλιμένα μέρη τῆς Ἀσίας ἠξιώσαμεν ἀναγραφῆς, οὐκ ἀνοίκειον εἶναι νομίζομεν τὰ περὶ τῶν Ὑπερβορέων μυθολογούμενα διελθεῖν. τῶν γὰρ τὰς παλαιὰς μυθολογίας ἀναγεγραφότων Ἐκαταῖος καὶ τίνες ἕτεροί φασιν κ.τ.ε.* p. 158. Ed. Wess.

2. *ἀνθρώπων Ὑπερβορέων γένος, καὶ τιμὰς Ἀπόλλωνος τὰς ἐκεῖθι, ᾄδουσι μὲν καὶ ποιηταί, ὕμνουσι δὲ καὶ συγγραφεῖς· ἐν δὲ τοῖς καὶ Ἐκαταῖος, οὐ Μιλήσιος, ἀλλ' ὁ Ἀβδηρίτης.* Lib. ii. c. 1.

3. *Ἐκαταῖος δὲ μέχρι τοῦ αὐτοῦ χρόνου εἶναι φησι τὸ τῶν Ὑπερβορέων ἔθνος· ἔστι δὲ αὐτῷ βιβλία ἐπιγραφόμενα περὶ τῶν Ὑπερβορέων.*

4. In 1806. was published at Heidelberg a Collection of the Fragments of the ancient Historians by Frid. Creutzer; but the Writer of this Article has not been able to procure a copy of the Work.

(To be concluded in the next Number.)

A SKETCH OF THE PRINCIPAL USAGES
OF THE
MIDDLE VOICE OF THE GREEK VERB,
WHEN ITS SIGNIFICATION IS STRICTLY OBSERVED.

—◆—
To the Editor of the MUSEUM CRITICUM.

SIR,

THE following article I have found very useful in presenting to my pupils the doctrine of Kuster under a different arrangement. Every thing at least is thus made very strong, clear, and distinct. And in the hope that other *adolescentuli* may be the better for the perusal, it is with your good leave submitted to their eye.

I remain, Mr. Editor,
most faithfully yours,

J. T. M. R. S. Y.

March 9, 1813.

—◆—
Qui bene dividit, bene docet.

The first four may be called usages of *reflexive*; the fifth, the usages of *reciprocal* signification.

I. Where A does the act on himself, or on what belongs to himself, i. e. is the object of his own action.

1. ἀπήγγατο, *he hanged himself.*
2. Ὡμῶξεν δ' ὁ γέρων, κεφαλὴν δ' ὄγε κόψατο χερσίν.
Iliad. X. 33.

II. Where A does the act on some other object M, relatively to himself (in the sense of the dative case put acquisitively) and not for another person B.

1. Α κατεστρέψατο τὸν Μῆδον.
He made the Persian subject, or subdued him, to himself.

Α κατέστρεψε τὸν Μῆδον τῷ Β. *res prorsus alia.*

2. To this usage belongs the following—

κοιῇ ἀπώσάμενοι τὸν Βάρβαρον. Thucyd. I. 18. *et similia.*

III. Where A gets an act done for himself or for those belonging to him by B.

1. Of Chryses it is said, λυσόμενος θυγάτρα, *to get his daughter released by Agamemnon, on the payment of a ransom, that is, briefly, to ransom his daughter.*

Whereas of Agamemnon it is said, Οὐδ' ἀπέλυσε θυγάτρα, *sc. τῷ Χρύσει.* He did not grant the release, he did not release her.

So too Chryses to the Greeks, Παῖδα δ' ἐμοὶ λύσαιτε φίλην.

To this head may be appended, διδάσασθαι τὸν υἱὸν—*to get one's son instructed.* Euripides has said, with a double idiom, Medea v. 297. παῖδας περισσῶς ἐκιδάσκεισθαι σοφούς.

2. δανείζω, *to give a loan, to lend, as A to B.*

δανείζομαι, *to get a loan, to borrow, as B from A.*

So too in the Epigram, χρήσας, *having lent; χρησάμενος, having borrowed.*

Ἄνερα τις λιπόγμων ὑπὲρ νότιοι λιπανγῆς

Ἦγε, πόδας χρήσας, ὄμματα χρησάμενος.

Again, χρῆσαι, *to utter a response; χρῆσασθαι, to seek a response, to consult an oracle.*

IV. Where, in such verbs as κόπτομαι, *lugco*, σεύομαι, *τίλλομαι*, &c. the direct action is done by A on himself, but an accusative or other case follows of B, whom that action farther regards.

1. εἶπερ ἂν αὐτὸν

Σεύωνται παχέες τε κύνες κ. τ. λ. Iliad. Γ. 25.

although fleet dogs stir themselves in pursuit of him.

. Διωνύσοιο τειθήνας.

Σεῦε . . . Z. 133. *res prorsus alia.*

Again, Πρώται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ

Τιλλέσθην . . . Ω. 740, 11. *tore their hair in mourning over him.*

But *κείρομαι* is differently used. Bion has *Κειράμενοι χαίτας ἐπ' Ἀδώνιδι*, not *Ἀδωνιν*.

To this class belong *φυλάττω* and *φυλάττομαι*.

φυλάξαι τὸν παῖδα. φυλάξασθαι τὸν λέοντα.
and so too the following—

Ὡς εἰπὼν, οὗ παιδὸς ὀρέξατο φαίδιμος Ἐκτωρ.
stretched out his arms to receive his Son.

Thus far the *reflexive* uses; now the *reciprocal* use.

V. Where the action is reciprocal betwixt two persons or parties, and A does to B what B does to A.

as in verbs of *contract, quarrel, war, reconciliation*, and the like.

ἕως ἂν διαλυσώμεθα τὸν πόλεμον. Demosth. Philip. A. §. 6.
till we shall have put an end to the war in which we are engaged with Philip, by treaty mutually agreed upon.

In a very different sense, as follows, is *διαλῦσαι* used.

παρῆναι δὲ [Ἀλκιβιάδης] καὶ τῷ Τισσαφέρνῃ μὴ ἄγαν ἐπείγεσθαι τὸν πόλεμον διαλῦσαι. Thucyd. VIII. §. 46.
to be in no hurry to put an end to the war between the two conflicting parties in Greece.

REMARK. Though on some occasions the active voice is used where the middle would be proper, that is, where the act is denoted without farther relation to the agent, though there does exist a middle verb so to denote it; yet where the two voices exist in actual use, the middle denoting the action relatively to the agent, as in N° II. is very seldom, if ever, in pure Attic used to denote the action when it regards another person.

Ex. Gr. *ιστάναι τρόπαιον* may be said of an army who erect their own trophy: for it is true as far as it goes, they do erect a trophy.

But *ἐστήσατο τρόπαιον* cannot be said of him who erected a trophy for others, but *ἔστησεν* only.

BIBLIOGRAPHICAL NOTICE

OF

THE EDITIONS OF

ÆSCHYLUS.

ALDI. *Venetius* 1518.

THIS first edition of Æschylus was printed under the superintendence of Asulanus at the Aldine Press. Aldus himself died in 1516. The compositor of the press not only printed from a faulty manuscript, but was unable to read it, such as it was. Robortellus expresses his astonishment at the carelessness of the printers, who might have had recourse to better MSS. of which there was no want in Italy. It is amusing however to hear him talk of numberless MSS. in which the three first plays were written "*sine labe ulla.*"

The value of this edition proceeds chiefly from its rarity. From the cause above-mentioned, it cannot be considered as of equal authority with any single MS. of the three first plays. In the latter plays it deserves more consideration, on account of the extreme paucity of manuscripts which contain the seven tragedies.

In the three first editions there is a lacuna from v. 319. to v. 1076. of the *Agamemnon* (ed. Stanl.) and from v. 1168. of the *Agamemnon*, to v. 8. of the *Choephori*. In those of Aldus and Turnebus, these two plays form only one, under the title of *Agamemnon*. The only two MSS. which are at present known to contain a part of these tragedies, have the same defects; viz. the Medicean, and that at Wolfenbüttel.

The MS. of the three first plays, which was so inaccurately represented by the workmen of the Aldine Press, was in all probability that which Dr. Butler calls *Venetus Primus*.

ROBORTELLI. *Venetii* 1552.

Mr. Dibdin, who calls this the edition of Robertellus, describes it as being the first which contains the seven tragedies *complete*. He does not seem to have derived his information from an inspection of the book itself, which has the same chasms as the Aldine edition, but has the title of the Choephori, and is vastly superior to its predecessor in accuracy. Mariano Savello, being informed of Robortello's intention of publishing Æschylus, sent him a very ancient MS. containing the Agamemnon and Choephori in their mutilated state, together with the Eumenides and the Supplices. Robortello himself had collated several MSS. of the three first plays, and was assisted by the remarks of Ludovico Castelvetro, a most judicious scholar, and of Michael Sofiano. He justly remarks that there is a great similarity in *all* the copies of these plays. He introduces into the text many of his own corrections, and some conjectures of Sophianus¹. It is worth while to observe, that the *errata* at the end of this edition have not been sufficiently attended to by later editors. Its excellence may be judged of from the great help which it afforded to the late Professor Porson in correcting the text of Æschylus. See *Prometh.* 350. 389. *Agam.* 1086. Robortello also collected the Scholia, and published them in a volume which corresponds to the text. Both are very rare. A copy was sold at Dr. Heath's sale for £4. 6s.

TURNÉBI. *Parisiis* 1552.

This edition, which was dedicated by Adrien Turnébe to the celebrated Michel l'Hôpital, appeared in the same year with the preceding. He states in his Preface, that he had

1. This Michael Sophianus was a man of rank, and a native of Constantinople. He was living at Venice in the year 1564. See Martini Crusii *Turco-Græcia* p. 200.

Robortello made use of the MS. which Dr. Butler and Mr. Blomfield designate by Colb. 2.

access to one MS. alone, belonging to the President Aimar de Ranconet, which contained only the three first plays. He professes to have corrected the remaining plays, partly by the context, and partly by the help of Scholia. These must have been the Scholia of Robortello; but his edition of the plays Turnebus had certainly not seen, since he includes the Agamemnon and Choephoroi in one. It may therefore be doubted which edition first appeared. Robortello dates his Preface the first of February 1552. I think, therefore, that bibliographers do wrong in placing him after Turnébe.

Mr. Elmsley has observed, that the *Codex Ranconeti* answers to No. 2789. of the MS. in the French King's Library. Two copies of this edition, at the sale of Dr. Heath's Library, one on large and the other on small paper, fetched respectively the sums of £1. 6s. and 17s. 6d.

VICTORII vel STEPHANI. *Parisiis* 1557.

Pietro Vettori informs us in the Preface, that, with all respect for Robortello and Turnébe, who had so recently published Æschylus, he thought that he could still mend him, and being unwilling that his lucubrations should perish, he had given them to Henri Etienne, then a young man, to be by him printed. He justly values himself upon his good fortune in being able at length to give the Agamemnon *entire*. Vettori possessed a very ancient MS. containing the seven Plays of Æschylus, and the Argonautics of Apollonius. From this some leaves have been cut out, containing the greater part of the Agamemnon and the beginning of the Choephoroi. He found another MS. containing the Agamemnon *entire*; but all the MSS. which he consulted wanted precisely as much of the Choephoroi as his own MS. did. This therefore he considers to be the most ancient MS. of that play extant. He procured also a collation of a MS. belonging to the Cardinal Alessandro Farnese, which contained the Agamemnon. He was assisted in his labours on Æschylus by Bartolomeo Barbadori.

Vettori considerably augmented the Scholia from his ancient MS. The Remarks of Henri Etienne are at the end of the volume, in which he talks largely of the MSS. which he had consulted; but considerable allowance must be made by the reader for a certain latitude of speech, in which that eminent printer sometimes indulged when speaking of his *subsidia*. He had probably looked into one or at most two Manuscripts. This edition is now much sought after. A copy at Dr. Heath's sale fetched the enormous price of £4. 14s. 6d.

CANTERI. *Antwerp. Ex officina Christophori Plantini.*
1580. 12mo.

This edition, which represents what may be called the received text of Æschylus, contains a Greek dedication by William Canter to Pietro Vettori, his Prolegomena, the fourth chapter of the fifth book of his *Novæ Lectiones*, in which the plays of the three tragedians are arranged in historical order, two epigrams on Æschylus, and the rest as in H. Stephens. At the end are some brief critical remarks of Canter, and *Æschyli Sententia aliquot insigniores*. The text is frequently corrected and the metre restored by the editor, who also recovered part of the prologue of the Choephoroi from the Frogs of Aristophanes. On the whole this edition is very valuable, and a creditable monument of the learning and acuteness of Canter, who promised to undertake a Latin version of Æschylus, from doing which he was prevented by death.

STANLEY. *Londini. Typis Jacobi Flesher.* 1663. Fol.

This magnificent edition contains the text of Canter, the Scholia from Stephens, Stanley's Latin version and notes, a collection of the Fragments of Æschylus, various readings from former editions and two MSS., and the prefaces, dedications and notes of former editors. Some additional Scholia on the three first plays are given from the Arundel or Selden MS.; and the

former Scholia are corrected and enlarged from another MS. in the Baroccian Collection.

In his Preface Stanley observes, *Æschylum etiam edere et illustrare voluit Vir incomparabilis Isaacus Casaubonus, ipso teste ad Strabonem pp. 18. et 104. sed vel nihil præstitit, vel quod præstiterat (non nisi magna rei literariæ jactura) intercidit.* It is with concern that I am obliged to remark, that the concluding part of the above sentence seems to have been intended to veil the truth ; which now appears to be, that Stanley was not only aware of the existence of Casaubon's labours on Æschylus ; but that he actually got possession of them, and converted them without acknowledgment to his own use ; and that almost all his good conjectures on the Agamemnon are the property of Isaac Casaubon. Πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει.

Stanley's collations of the Arundel and Baroccian MSS. are very imperfect. His notes are very learned, and contain a great deal of matter illustrative of Æschylus ; but not a little which is irrelevant. The collection of Fragments is very considerable, but imperfect. This edition is extremely scarce.

PAUWII. *Hagæ Comit.* 1745. 4to.

This edition contains the whole of Stanley's, typographical errors not excepted, together with the animadversions of the editor John Cornelius de Pauw, which are a useless farrago of absurd and illegitimate criticism, erroneous disquisitions on metre, false interpretations of his author, and false praise of himself. A severe critique on this edition appeared in the *Acta Eruditorum* for 1749.

GLASGUÆ. *Typis Foulis.* 1746. 4to et 12mo.

A reprint of the text of Stanley.

SCHUTZII. *Halæ,* 1782-99. 8vo.

This edition, which has never been completed, is principally remarkable for the verbose commentaries with which it is loaded.

Mr. Schutz had the collations of three MSS. containing the first plays, and one comprising all. He professes to have collated with diligence the early editions of *Æschylus*, an assertion which is quite untrue; since he omits at least a third of the various readings which do occur, and notes down several which do not occur. In the three first plays he follows with implicit deference the editions given by Brunck; and in the few instances where he departs from them, he is generally wrong. His notes are occasionally instructive, but for the most part tedious and puerile beyond measure; as long-winded as those of Ezechiel Spanheim¹, without a fiftieth part of the Baron's learning. Mr. Schutz manifests throughout a total ignorance of the dialect and metres of the Greek scenic writers, and a very superficial knowledge of the Greek language in general. In imitation of his prototype Brunck, he pillages, without any acknowledgment, the works of preceding critics; and in his notes on the *Supplices*, he filches in the most audacious manner the corrections of Porson, from the Glasgow edition of 1795. It is with great justice, therefore, that Mr. Dibdin terms this "a most excellent and valuable edition;" that Mr. Harles speaks of the improved edition by the famous Mr. Schutz.

GLASGUÆ. 1795. Fol.

The following account of this edition is given by the author of the *Pursuits of Literature*. "Mr. Porson, the Greek Professor at Cambridge, lent his MS. corrections and conjectures on the text of *Æschylus* to a friend in Scotland. His corrected text fell into the hands of the Scotch Printer Foulis, and without the Professor's leave, or even knowledge, he published a magnificent edition of *Æschylus* from it, without notes." The fact is, that Mr. Porson furnished Foulis with a corrected copy of Pauw's edition, from which a duodecimo impression was

1. It is well known that this commentator of brazen entrails threatened to edit *Æschylus*; a design, which some lucky combination of circumstances rendered abortive.

struck off in 1794, which was kept back till 1806. In the mean time Mr. Foulis published his folio edition in 1795.

The illustrious critic in question never openly acknowledged this edition, but there were too many marks of the master's hand for it to be mistaken. It is not to be supposed however that the text of this edition is that which the Professor would have given to the public, had he openly undertaken to edit Æschylus.

BOTHEI. *Lipsiæ* 1805. Octavo.

An edition on remarkably good paper, which is the only good thing about it.

BUTLERI. *Cantabrigiæ* 1809. Quarto et Octavo.

When the Syndics of the Cambridge University press were desirous of reprinting Stanley's Æschylus, the editorship was offered to Mr. Porson, who declined to undertake it, under the restrictions which they thought proper to impose. Their choice then fell upon Mr. Butler, to whom, as being then a very young man, this selection was highly honourable.

We have in the present edition, as far as it goes, the entire of Stanley's folio, together with the whole of his *Curæ Secundæ* from the autographs in the University Library. Dr. Butler has given, moreover, the collations of different MSS. which had been procured by Drs. Needham and Askew, of which the latter published a specimen at Leipzig in 1746.¹ and some varieties of which he had communicated to Burton. Besides these *Subsidia*, Dr. Butler has been enabled to give the collations of two MSS. at Venice, one of which was no doubt used by Aldus.

1. Dr. Askew, who is characterized by Mr. Dibdin, as "having possessed not only a great knowledge of Grecian Literature, but a peculiar felicity of intellect," obtained by various means a considerable share of reputation amongst his contemporaries, but he was undoubtedly a man of very little learning and less literary honesty.—Of his want of the latter quality one proof is given by Mr. Porson in his Appendix to Toup. p. 495.

The Editor has given what appeared to be useful in the notes of all the editors and commentators subsequent to Stanley, omitting, as he tells us, what seemed to be redundant and irrelevant. He has interspersed his own remarks.

The third volume was published last year, and the *Persæ* alone remains, which is to be followed by the *Fragments*, an *Index*, and a general *Preface*. The whole will undoubtedly form a very useful *Corpus Æschyleum*, in four Volumes 4to, and eight octavo.

BLOMFIELDII. *Cantabrigiæ* 1810.

Of this edition, the *Prometheus* was published in 1810. A second edition of it in 1811. and the *Septem contra Thebas* in 1812. Mr. Blomfield promises the remaining Plays and Fragments in succession. This edition contains a corrected text, accompanied by notes, explanatory of the alterations, a Glossary of the remarkable words and expressions, and an Index to the Glossary. The whole edition, when completed, will probably form three octavo volumes of about 400 pages each. This edition also is printed at the expense of the University.

The following editions of detached plays have appeared.

PROMETHEUS VINCTUS.

Lutetiæ Parisiorum. apud Wechel. 1548. 8vo.

Of this edition, which is mentioned on the authority of Fabricius, I know nothing. It is preceded by a *Preface* of Auratus.

GARBITIUS. *Basil. apud Oporin. 1559. 8vo.*

The text of Turnebus with a Latin version by Garbitius, Greek Professor in the University of Tübingen. Reprinted at Strasburg 1609. and in the *Tragædiæ Selectæ* of H. Stephens. Paris 1567.

MORELLI. *Londini* 1773. Quarto.

An edition intended for the use of schools, by the celebrated and laborious Dr. Thomas Morell.

BRUNCKII. *Argentorati* 1779. *Octavo*.

In company with the *Persæ* and *Septem contra Thebas*, the *Antigone* of Sophocles and the *Medea* of Euripides. By the help of two Paris MSS. and by his own acuteness, Brunck was enabled to improve to a certain degree the text of *Æschylus*. But the edition was put forth with his usual precipitancy.

The *Prometheus*, as Harles informs us, was printed in certain German School-books. Schutz printed it as a lecture-book at Halle in 1781. Under the text, which differs little from Stanley's, are given various readings, and Scholia.

SEPTEM CONTRA THEBAS.

FLORENTIS CHRISTIANI. *Lutet. Paris apud. Morell.* 1584. 4to.

The Greek text of Stephens, with a few various readings in the margin, and a Latin version by Florens Christianus,* “*stylo ad Tragicos Latinos accedente, quam proxime fieri potuit.*” This is a beautiful and rare book. It escaped the notice of Dr. Butler.

Caselii. 1581. 4to.

Of this edition I know nothing.

BURTONI. *Oxonii* 1779.

Of the *Pentalogia* published by that prince of scholars, Burton, this play is the last. The critical merits of the editor may be briefly summed up in the words which Styan Thirlby applied to the laborious Grabe. “*Criticus non fuit, neque esse potuit, utpote neque ingenio, neque judicio, neque, si verum dicere licet, doctrina, satis ad eam rem instructus.*”

AGAMEMNON.

This play is printed in the *Tetralogia* published by Wolf, at Halle, 1787.

* It may not be amiss to inform our younger readers, that the name of this flourishing Christian was *Florent Chrétien*. He was the tutor of Henry the Great.

CHOEPHORI.

*Glasguae. 1774. apud Foulis. 4to.**Edinburgae. 1811.*

A neat edition of the Glasgow text of 1794, with the disposition of the choruses from Dr. Burney's *Tentamen*. It is published by Professor Young of Glasgow.

EUMENIDES.

WAKEFIELDII. Londini 1794. 8vo.

In his *Tragædiarum Delectus*. This edition, like most of the productions of Gilbert Wakefield, exhibits marks of acute but perverted genius, and extensive but misapplied learning. Several passages are ingeniously restored.

HERMANNI. Lipsiæ. 1799. 8vo.

It is well known that Mr. Hermann has for many years been preparing an edition of Æschylus, of which the present publication, being merely the text of the *Eumenides*, was intended as a specimen. The learned editor manifests his usual boldness in his critical operations on Æschylus. *Et ferrum et ignis sæpe medicinæ loco est.*

In enumerating the editions of Æschylus, it would be unpardonable not to mention Dr. Charles Burney's elaborate and excellent *Tentamen de Metris ab Æschylo in Choricis Cantibus adhibitis*, in which the choral metres of this poet are arranged with skill and dexterity. Dr. Burney may undoubtedly take to himself the words of Canter, "Carminum rationem omnium, in Æschylo magis quam in Sophocle aut Euripide perturbatum, sic in integrum restituimus, ut ex difficillima, et obscurissima facillimam eam et apertissimam reddiderimus."

C. J. B.

NOTICE OF NEW CLASSICAL PUBLICATIONS.

RICARDI PORSONI ADVERSARIA. *Notæ et Emendationes in Poetas Græcos, quas ex Schedis Manuscriptis Porsoni, apud Collegium SS. Trinitatis, Cantabrigiæ, repositis deprompserunt et ordinarunt, nec non Indicibus instruxerunt* JACOBUS HENRICUS MONK A.M. CAROLUS JACOBUS BLOMFIELD A.M. *Cantabrigiæ, Sumptibus Collegii SS. Trinitatis, Excudit Johannes Smith, Academia Typographus.* 1812.

THE most singular as well as the most valuable critical publication which has appeared for many years, is this collection of posthumous notes and observations from the pen of Porson, to which the Editors, Professor Monk and Mr. Blomfield, have given the title of *Porsoni Adversaria*. This volume being already in the hands of every scholar in this country, and the proofs which it exhibits of the sagacity, ingenuity and learning of the author being universally seen and acknowledged, it is not intended in this place to make any display of the merits of its contents: nor will it be attempted to decide the degree of judgment and care which has been exerted by the Editors in the publication. But some information (fuller than that contained in the Preface) respecting the nature of the documents from which this work has been compiled, and the plan which was adopted in the execution, will probably be deemed acceptable; and this information we shall now proceed to communicate.

Immediately after the fatal event which deprived the world of the first Scholar of his age, it was the care of those friends who were interested in preserving his reputation from the chance of injury, to seal his papers, and to select from his library such

books as contained marginal notes written in his hand. For this service the literary public is principally indebted to the late amiable and learned Dr. Raine, Master of the Charterhouse School, whose intimacy with Professor Porson had subsisted from their early youth, and who was solicitous that these monuments of the learning and genius of his beloved friend should be given entire in a publication, the completion of which he unhappily did not live to behold. In the sale of Porson's books, in June 1809, a few, containing specimens of his beautiful writing, were purposely inserted. The unusual competition, which these excited among the purchasers, induced the executors to fix a larger price upon the remainder, than had been at first intended. It was determined to offer this inestimable purchase to Trinity College, Cambridge, of which Society he had himself been so illustrious an ornament, and within whose walls his mortal remains were deposited. Accordingly, in December 1809, at the instance of Dr. Raine, who was himself a Senior Fellow of the Society, the reserved part of the library, consisting of between two and three hundred volumes, (many of them very valuable) containing notes in Porson's hand, together with the whole of his papers, were purchased by Trinity College for one thousand guineas: a sum, which when compared with the intrinsic value of the collection, cannot be deemed excessive. A few months afterwards, the Society determined that the contents of the manuscripts should be given to the world, and committed the task of editorship to three of their members, Professor Monk, Mr. Dobree, and Mr. Blomfield. Mr. Dobree was at first prevented by illness from taking a share in the work, and shortly after his recovery set out on a journey to Spain, leaving the execution of it to his two colleagues.

When the documents were examined, they were found to present obstacles and difficulties to the publishers, which had not been anticipated, and of which it is difficult to convey in words an adequate conception. Amidst the prodigious variety of matter scattered through the books and papers, scarcely any thing appeared in

a form intended to meet the public eye. The notes found in the margins and on the blank leaves of the books contained, generally speaking, references to passages which might defend particular readings, or notices of corrections made by himself or other critics, the mention of which generally implies his approbation. Of these *notulæ*, very few wore the appearance of regular commentaries: they were evidently intended only as *memoranda* for himself, written either from his love of accuracy, or with a view to their utility in his projected critical works. In his different copy-books the annotations presented more appearance of regular criticism. a few critical fragments, particularly those found in a common place book, bearing the date 1787, from which most of the *Observationes Variæ* are extracted, bore evident marks of having been originally written with a view to publication. But the mass of the contents of the copy-books were detached emendations and critical observations upon passages of ancient writers, extending almost through the whole range of classical literature, and inserted in these precious depositories without the slightest regard to arrangement, and at very different periods of his life. It is well known that Porson possessed the faculty of writing in a hand not only excelling all other hands in the neatness, correctness, and elegance of the characters, but at the same time exceedingly minute. In his earlier MSS. particularly, he indulged his fondness for small writing to such a degree, that the quantity of matter compressed into a single page is scarcely conceivable. Sometimes not less than forty or fifty perfect notes, upon unconnected passages in a great variety of authors, are included in one small page. The same close, but unconnected, form of writing appears in the loose scraps of paper, upon which he was in the habit of recording his criticisms, and which presented themselves in great abundance. To reduce to system and arrangement the contents of these numerous wildernesses, and to incorporate them with the marginal and other notes found in the printed books, appeared at first a hopeless undertaking. Indeed the Editors were advised by some friends, to whom they communicated the circumstances, to acquit

themselves of their task, by printing separately the contents of each book and each paper, and then connecting them by a general Index. Though this mode of publication would have vastly abridged their labour, and perhaps have satisfied the public, yet they determined to show their gratitude for the honour which their College had conferred upon them in the selection for this task, by producing a publication as complete as the nature of the documents, and their own ability would admit. They persevered therefore in a plan of bringing together, arranging, and referring to the same editions, all the notes upon each author which they could discover in the different parts of this multifarious collection. The labour attending the execution of this scheme can only be estimated by those, who will take the trouble of tracing any part of the book to the various manuscript sources from which it is derived. This labour was considerably increased, owing to the notes on the same author being frequently written in the margins of different editions, and to the same passage having been handled in different modes, and in notes of different forms.

The publication was retarded for some time by the want of suitable types. The old Greek types at the University Press were worn out and condemned, and of the new *Porsonian* types, only two sizes (those in which the *Prometheus* and the *Hippolytus* are printed) had been cast. A set of types upon the same model, of a middle size, were ordered by the Syndics of the Press to be cast for this work; and immediately upon their completion the book was put to press. In June 1812, the Notes on the Greek Poets, with the exception of those on the eleven entire Plays of Aristophanes, were completely printed. The necessity which then existed for Mr. Blomfield's quitting the vicinity of Cambridge to reside upon a living in Buckinghamshire, made it impossible for the two Editors to carry any further a joint publication upon the strict principle of co-operation which they had judged it right to adopt. Having accordingly made two Indexes, and prefixed a Preface, the Editors delivered the result of their labours into the hands of those by whom the task had been enjoined. And here

their concern with the publication ceased: the disposal of their book to the bookseller, and the price by him affixed to it, are circumstances with which they were totally unconnected. But though the high price of this volume is a general subject of regret, and most of all to the Editors, yet it is fair to observe, that if the value of a book is to be estimated by the merit of its contents, it is impossible to complain of dearness in the present instance. The matter in Porson's criticisms is exceedingly condensed. Had the remarks and emendations here published been written by Porson at the same length as the elegant and chastized Preface to the *Hecuba*, they would have occupied at least five times their present space: and had the publication of such a multitude of critical dainties been entrusted to any of our German brethren, they would probably have been diffused through many full-grown volumes, to the great delight of all lovers of bulky literature.

It was deemed however more consistent with the respect due to the remains of Porson, and more agreeable to the wishes of the public, to print the exact words of the author, without any addition, except such explanations and occasional remarks, as were requisite to prevent ambiguity. The words of the Editors are distinguished by being printed in Italics.

The Praelection on Euripides, which immediately follows the preface, was read by Porson in the public Schools at Cambridge, on the occasion of his election to the Greek Professorship, and is known to have occupied less than two days in the composition. Though the subject of the distinguishing excellencies and comparative merits of the three Greek Tragedians has been handled by so many writers, we should in vain search for any account of them, which can be compared with this dissertation, for judgment, acuteness, elegance, or precision. When a friend expressed to the Professor his surprise at so finished a composition being the production of so short a time, he answered, with his usual candour, that though the composition was hasty, the subject had for some time employed his meditations. It is printed from the only copy which he ever wrote, and is divided into paragraphs by the Editors.

The emendations of the fragments in Athenæus form the most valuable part of this volume, and will remain a proof of the extent to which an union of consummate learning and ingenuity may restore the most corrupt and desperate passages of ancient poets. It is well known that Athenæus was the favourite book of Porson. The remains of Greek Comedy, with which it so richly abounds, at once gratified his taste for the exquisite humour and elegant diction of the Attic stage, and exercised his skill in removing the corruptions which the barbarous ignorance or carelessness of copyists had introduced. When his papers were examined, not only every common-place book, but almost every scrap of paper was found to contain specimens of his labours on Athenæus. Upon Athenæus, the earliest efforts of his juvenile criticism were exerted: and the same writer received the latest touches from the hand of the veteran critic, during the last years of his life. When the number of these emendations is considered, when it is compared with what has been effected by the most industrious and acute of other critics, those persons must surely be silenced, who are in the habit of complaining, that Porson should have accomplished so little.

Many of his emendations on Athenæus were evidently written before he had seen any edition except that of Casaubon 1657. But as these were frequently retouched and corrected afterwards, it was judged that all attempts to fix the periods in which the different notes were written, would prove fallacious. Some of the corrections are anticipated in the edition of Schweighæuser: though, considering the great number of critics whose exertions are recorded by that Editor, it is surprising that this should not be the case more frequently. It is proper to remark, that the notes written by Porson, subsequently to the appearance of Schweighæuser's Edition, may generally be distinguished by the references made in them to the collations of MSS. which it contains. Some of the notes upon Athenæus are taken from the margin of the last mentioned edition; a much greater number from the margin of his copy of Aldus. Two rich collections of notes were furnished by two copies of Casaubon, which he had

used, in the possession of Mr. Richard Heber, and Mr. Henry Drury. The former of these copies contains the specimen given in pp. 83—7. of a new edition of the text.

The observations on the Tragedians, like those on Athenæus, are collected from common-place books, loose papers, and the margins of printed books. The volumes most enriched with such notes, are, Johnson's Sophocles, Markland's octavo editions of the Supplices and the two Iphigenias, and Brunck's small editions of various plays of Æschylus, Sophocles, and Euripides. It was in the margin of the last-mentioned volumes that Porson wrote similar *notulæ* upon the four plays afterwards published by himself. From a comparison of these written observations with the printed notes, it appears that where he merely refers to passages which defend a different reading from that of the edition, or to critics who have proposed an emendation, he may *generally* be considered as either adopting that emendation, or as bearing his testimony to its probability. Frequently the reading itself is not specified; and it is only by actual reference to the passages pointed out, that the tendency of the note can be ascertained. This circumstance must be carefully attended to by all who wish to derive the full benefit from the critical materials of this collection.

Porson's notes on Aristophanes are considerably fuller and more numerous than those on the Tragedians: indeed they appeared sufficient to form the ground-work of a new edition; and it was accordingly directed that they should not be inserted in the present publication. The Governors of Trinity College have however lately determined that these Notes shall appear in a form similar to the contents of this Volume, and have entrusted the task of collecting and editing them to Mr. Dobree.

The remainder of the Porsonian Manuscripts are to be published in the same manner by Professor Monk. It is therefore unnecessary to say more respecting them in the present place. The emendations of the Greek Lexicographers are exceedingly numerous and valuable. Porson has himself been

heard to express surprise, that after so many first-rate scholars had been employed on Hesychius, so much should have been left for his hand to effect.

It may be proper here to remark, that of the MSS. Notes of Porson upon the Greek Poets, nothing has been omitted in this collection, except a few of the juvenile emendations, which it is evident from his publications, that he had himself rejected; and a few others which escaped the searches of the Editors. The latter will be printed along with the remainder of his posthumous criticism.

It is a just tribute to the typography of Cambridge to notice, that the large paper copy of the *Adversaria*, is one of the most beautiful and highly finished books that the presses of this country have yet produced.

ΦΙΛΗΜΟΝΟΣ ΛΕΞΙΚΟΝ ΤΕΧΝΟΛΟΓΙΚΟΝ. *Ex Bibliotheca Parisiensi. Londini 1812. 4to et 8vo. pp. 167.*

THE Lexicon of Philemon of which Villosion had spoken in such high terms of approbation, and of which Ruhnken had given some extracts, is at length published for the first time by Dr. CHARLES BURNEY, from the MS. in the National Library at Paris, a transcript of which he procured, we believe, about seven years ago. And we learn from a notice in the last page of the volume, that the same eminent scholar proposes to publish in succession the remains of the celebrated Παρασκευὴ Σοφιστικὴ of Phrynica, the brief Lexicon formerly in the Coislin Library called by Montfaucon Ἄλλος Ἀλφάβητος, which we suspect to be an epitome of a Dramatic Lexicon, and the Etymological Treatise of Orion the Theban, from which the compiler of the Etymologicon Magnum has so largely borrowed.

We are no doubt under great obligations to Dr. Burney for publishing the Lexicon Technologicum before us, but he will

confer a much greater favour upon classical literature by the publication of the other three *ἀνέκδοτα* above-mentioned.

The fact is, that nearly the whole of this *Lexicon* of *Philemon* has been long before the public in the vast collection of *Phavorinus Camers*, who transcribed it from beginning to end.* The present publication therefore is principally useful, inasmuch as it enables us to assign to their right author those articles which *Phavorinus* borrowed from him.

Of the *Lexicon* itself, only a small part is come down to us entire. It consisted originally, as the author's nuncupatory epistle informs us, of treatises on the eight parts of speech. Of these we have remaining only the list of nouns, and of verbs beginning with A, and two only beginning with B. Dr. Burney has sent the present volume into the world unaccompanied either by a preface or notes, but preceded by the following dedication, which is a very flattering expression of his regard for and opinion of the four gentlemen to whom it is addressed.

JACOBO HENRICO MONK, Græcarum Literarum Professori Regio, PETRO PAULO DOBREE, CAROLO JACOBO BLONFIELD, et JOANNI KAYE, Cantabrigiensibus, quum ingenio, tum doctrina florentissimis, Hoc *Philemonis Lexicon*, nunc primum typis divulgatum, summa benevolentia commendat CAROLUS BURNEIUS; et futurum sperat, ut ex Almæ suæ Matris alumnis brevi exoriatur, qui hoc opus, notis illustratum, iterum in lucem edat.

Of the birth, parentage, and education of *Philemon*, who is a very different personage from the Athenian Grammarian of that name cited by *Athenæus*, we are quite ignorant. He addresses his work to *Antiphanes*, who it seems was not satisfied with the *Τεχνολογία* of *Hypareschius*, as being confused and ill arranged. Of this *Hypareschius*, *Suidas* gives the following account, Ὑπερέσχιος, Ἀλεξανδρεὺς, γραμματικός· ἐπὶ τῶν χρόνων Μαρκανοῦ τοῦ βασιλέως. ἔγραψε Τέχνην γραμματικὴν· Περὶ

* We had made this observation before we had seen a letter of the celebrated M. Bast to M. Bredow, in which the same circumstance is remarked.

‘Ονομάτων’ Περὶ ‘Ρήματος’ καὶ ‘Ορθογραφίαν. We should suspect that the three last-mentioned treatises were only parts of the *Τέχνη γραμματική*, did not Philemon mention specifically ‘Υπερσχίου περὶ ὀνομάτων Τεχνολογία.

It may perhaps be advisable to inform our younger readers, that the ancient grammarians made a tripartite division of grammar, viz. *Γραμματικὴ τεχνική, ἐξηγητική, κριτική*. to the first of which belonged etymology, analogy, orthography, dialects, and all that is now included under the head of grammar; to the second belonged the province of interpretation, and the third, or judiciary, was concerned about the comparative merits, the moral usefulness, the purity and integrity of the text of ancient authors. This last was considered to be a sort of *ἐγκυκλικὴ μάθησις*, embracing every branch of knowledge, and the first examples of it were given by Aristotle, Crates Mallotes, and Aristarchus.* We have an excellent specimen of the *ιστορικὴ* or *ἐξηγητικὴ* in the ancient Scholia on Apollonius Rhodius, and of the *κριτικὴ* in the Venetian Scholiast on Homer. The later grammarians employed themselves principally about the *Τεχνική*. Dionysius the Thracian wrote a celebrated *Τεχνικὴ γραμματικὴ* or *Τεχνολογία*, edited by Fabricius, and was called by way of distinction *ὁ Τεχνικός*. He is frequently cited under that name by the compiler of the *Etymol. Magnum*. His *Τεχνολογία*, like that of Philemon, was *περὶ τῶν ὀκτῶ μερῶν λόγος*.† With regard to the age of Philemon, as Hypereschius flourished under Marcian, who died A.D. 457, and as our author quotes also Sozomenus, the ecclesiastical historian, who lived about the same time, we may determine that he did not write this Lexicon before the end of the fifth century, and this is all that can be said with certainty. Our own opinion is that he did not live before the tenth century, and this is founded in part upon the circumstance of so little use hav-

* Vid. D. Heins. Prolegom. in Aristarch. Sac. p. 1. Maussac. Dissert. Critic. de Harpocr. p. 384. Villoison. Anecd. Græc. T. II. p. 99. seqq.

† Vid. Porphy. ap. Villois. Anecd. Græc. T. II. p. 101.

ing been made of his Lexicon by the grammarians of the later ages. We are aware that a great portion of this Lexicon occurs in the *Etymologicum Magnum* and Zonaras, but we believe, not that *Philemon* was pillaged by the compilers of those vocabularies, but that all three borrowed from common sources, viz. the works of Herodian, Herodorus, Orus, Trypho, Pausanias, Ælius Dionysius, &c. For instance, the gloss of *Philemon* on Αἰδοιέστατος is also in the *Etymol. M.* p. 31, 6. but it is there cited from *Philoxenus* περὶ συγκριτικῶν. The article on Ἀκνθος is also in Zonaras, who quotes it from *Theognotus*. From *Theognotus* also is taken the etymology of Σμῶδιξ. See *Etymol. M.* p. 721, 20. Now *Theognotus* lived in the ninth century.

Philemon also illustrates his rules by examples from *Aphthonius*, *Ælian*, *Julian*, *Lucian*, and *Synesius*, which practice is a strong indication of his being a very modern grammarian. He is anterior to the fourteenth century, since he seems to have been copied by *Thomas Magister* and *Georgius Lecapenus*. We may therefore probably consider him as having lived about the tenth century.

Villoison has made great use of this Lexicon in his notes upon the *Homeric Lexicon* of *Apollonius*; the extracts which *Ruhnken* and his friends have published, are pointed out by *Mr. Kidd*, in the very learned and instructive preface to his collection of the *Opuscula Ruhnkeniana*; some mention of it is made by *Professor Schweighæuser* in *Athen.* IV. p. 131. C. Vol. xiii. p. 420. and it is examined by *M. Schneider* in the *Biblioth. Philolog.* Gotting. Vol. ii. p. 520. of whose remarks we have not been able to procure a sight.

We cannot help regretting that the learned Editor of the present volume has not accompanied it with a short commentary; we do not think that a long one is requisite. Neither our abilities nor our limits will enable us to supply this defect, but we shall content ourselves with pointing out, in a few instances, the sources from which *Philemon* has borrowed, and the grammarians who have made use of him, and with giving a few specimens of what we conceive might be a useful commentary,

1. Ἀβλῆς Eadem habet Zonaras, paucis immutatis, et Etymologi M. auctor, ex Choerobosco εἰς τὸν τέταρτον κανόνα τῶν ἀρσενικῶν ὀνομάτων. M. v. 5. rectius Etymologus et Phavorinus εἴτε εἰς ὡς, εἴτε εἰς ης.

3. Ἀγνωτα. Hæc ad verbum translata sunt ex Herodiano, qui a Scholiasta Aristoph. ad Ran. 951. laudatur.

5. Αἰδοιέστατος. Hæc profert Etymol. p. 31, 6. ex Philoxeno περὶ συγκριτικῶν.

6. Αἰδῶς—ἐν τῇ ὀνομαστικῇ ἄξύνεται—ἐν τῇ αἰτιατικῇ δὲ περισπᾶται. Etymol. M. p. 30, 40. Discimus ex Schol. Venet. ad Iliad. B. 262. Aristarchum αἰδῶ, ἥῳ circumflexe scripsisse, Dionysium vero Sidonium oxytone. Pamphilus omnes id genus accusativos circumflectebat, Dionysius Thra. Aristarchum culpat, qui αἰδῶ et ἥῳ circumflexe scripserit, alia vero oxytone, Πυθῶ Διητώ. Vide etiam ad Iliad. I. 240.

7. Hujus articuli rectius apud Phavorinum constituitur, Αἰθιοπῆας. Αἰθιοψ, καὶ κατὰ μετασχηματισμὸν Αἰθιοπέης. Nempte respicitur Ilias A. v. 423.

9. Apud Etymolog. M. p. 37, 10. et Zonar. in voce, qui ambo et proximam glossam habent; utramque ex Herodiano desumptam esse puto.

12. In fine θλάτης legendum ex Phavorino et Etymol. M. p. 40, 50. Conferendus est canon a Scholiasta Veneto traditus ad Iliad. E. 158.

13. Minime prætermittendum est quod in fine hujus periochæ apud Phavorinum legitur. ἔλετο, ἔντο, καὶ Δωρικῶς γέντο· κέλετο κέντο παρὰ Ἀλκμᾶνι. Cf. Schol. ad Theocr. l. 77. Koen. ad Gregor. p. 87.

14. Voces σκοτίαν αἰῶνα sunt ex Eurip. Phœniss. 1498. unde adducuntur ab Eustath. ad Iliad. Δ. p. 501. Mox νωτιαῖος μυελός recte Phavorinus. Schol. Venet. ad Iliad. T. 27. Ἐκ δ' αἰῶν πέφεται]—ἡγουν ὁ νωτιαῖος μυελός. quo respicit Hesychius. Τίνας δὲ τῶν νεωτέρων τὸν νωτιαῖον μυελὸν ἀπέθωκαν, ὡς Ἰπποκράτης. Τὸν αἰῶνα τίς νοσήσας, ἐβδομαῖος ἀπέθανεν qui locus Erotiano citatur p. 16. Pindari etiam testimonio adducto, αἰὼν δὲ δι' ὅστέων ἐρραίσθη. Ceterum αἰὼν generis est muliebris

in Iliad. X. 58. a Philemonē allegato, φίλης αἰῶνος ἀμερθῆς. quem locum imitatur Simonides Anthol. III. xxiii. 15. Ἡ καὶ Τίμαρχον γλυκερῆς αἰῶνος ἄμερσας. Pindar. Pyth. E. 8. κλυτὰς αἰῶνος ἄκραν βαθμίδων ἄπο.

16. Ἀλεξαμενὸς Τῆϊος. Recte igitur legitur Ἀλεξαμενοῦ in Athenæo XI. p. 505. C. minus recte Tyrwhitti typographus ad Aristot. Poet. p. 116. Ἀλεξαμένου.

18. Hæc mutuatus est Eustathius ad Iliad. E. p. 578.

19. Phavorinus omittit voces ἡ μαμάκυτος. Glossam ex Methodio desumptam esse patet ex Etymol. M. p. 55. 12. Zenoras tamen eandem ex Theognoto profert. Nempe Theognotus Methodium, Theognotum Philemon compilavit. Hic tamen Callimachi testimonium ab illis prolatum, omittit. Voce μαμά-κυθος, seu potius μαμμάκυθος, cui synonyma fuere μαμμόθρε-πος et τηθαλλαδοῦς, quod a nobis Anglis elegantiore dialecto diceretur a *moll-coddle*, utitur Aristoph. Ran. 1015. ubi vid. Schol. et interpp. ad Hesych. in voce. Hemsterhus. ad Polluc. III. 20. Pierson. ad Mærin. p. 258.

20. Etymol. M. p. 596, 51. Zonar. p. 81.

22. Hæc pleniora servavit Etymol. M. p. 60. ult. ex Grammatico quodam vetustiore. Cum nostro fere consentiunt Zonaras, et Phavorinus qui tamen pro ἄλειφαρ cum Etymologo exhibent ἄλειφα, quæ forma occurrit in Æsch. Agam. 323. Callim. Fragm. 12. (vid. Ruhnken. Ep. Crit. II. p. 178.) Hipponax ap. Polluc. X. 87. Κάλειφα ῥόδιον ἡδὺ, καὶ λέκος πύρον. Mox iidem recte φιλαλειπτῶ pro φιλαλείπτῃς, nisi forte in proverbio legendum sit Οὐκ ἔστι πίστις ἀνδρὶ φιλαλείπτῃ τινί. Ceterum memoratu dignum est quod in hoc capite tradit Etymologus, δεῖ γινώσκειν ὅτι γέγραπται Διφίλῳ τῷ κωμικῷ δράμα, (ὁ) ἐπι-γέγραπται Ἀλειπτρία. Vide annon legendum sit Ἀντιφάνει. Athen. III. p. 123. B. Ἀντιφάνης ἐν Ἀλειπτρίᾳ (φέρεται καὶ τὸ δράμα ὡς Ἀλέξιδος). Quin Pollux X. 17. ait, Ἀμφιδος δὲ καὶ δράμά ἐστιν Ἀλειπτρία. Equidem Antiphanis hanc fabulam fuisse opinor, cujus etiam Ἀκέστρια citatur.

43. 220. 242. Ex Harpocrate desumpta.

159. Ex Herodiano descripta. Vid. Hermann. de Em. Gr. p. 310.
105. Ad verbum ex Schol. Aristoph. Vesp. 747.
214. Eadem fere, sed contractionora, citat Hermannus ex Technologia MS.
244. Ex. Ariatophanis Scholiasta ad Plut. 302.
248. Ex eodem ad Nub. 769.
- Verb. 22. Hæc ad verbum habet Georgius Lecapenus apud Villoison. Anecd. Græc. T. II. p. 79. not.

Catalogus, sive Notitia Manuscriptorum, qui, a cel. E. D. CLARKE comparati, in Bibliotheca Bodleiana adservantur. Pars prior. Inseruntur Scholia quædam inedita in Platonem et in carmina Gregorii Nazianzeni. Oxonii e typographeo Clarendoniano. 1812. 4to. pp. 105.

IT is well known to the literary public, that a very valuable collection of MSS. was brought to this country by Dr. E. D. Clarke, with whom few travellers can be compared, whether we consider the number of countries which he visited, the extent and variety of his researches, or the diligence and success with which he applied himself to collect materials, illustrative of natural philosophy and antiquities. It is, perhaps, not equally well known, that these very curious MSS. were offered by Dr. Clarke, on liberal and advantageous terms, to the University, of which he is a distinguished ornament, and whose public buildings bear testimony to his exertions in procuring, and his liberality in presenting, some of the most interesting relics of the ancient arts. That learned body, with a spirit of œconomy, which might have been exerted on a better occasion, declined enriching, at a moderate expense, its manuscript stores, the deficiency of which is the subject of constant regret with those of its members, who pay a critical attention to the languages of antiquity. On this, as on a former occasion, these *Κειμήλια* were eagerly purchased by

the Curators of the Bodleian Library, who did not, it is to be presumed, accurately calculate the intrinsic value of certain quires of vellum, parchment, and yellow paper, disfigured by pot-hooks not easy to be deciphered, but were anxious to add to the literary treasures already deposited in that noble collection. On whose shoulders rests the blame of that ill-judged parsimony, which deprived us of the benefit of Dr. Clarke's offer, we are not disposed to enquire, nor will the public be much interested to know; but we thought it necessary to state thus much, in order that the world may know that it was the Doctor's wish that his valuable collection should belong to his own University. We are now presented by Professor Gaisford with a Catalogue descriptive of as many of the Clarkian MSS. as are written in Greek, Latin, and French, in number fifty. To these was originally added a very curious MS. of Ovid's Epistles, written in the thirteenth century, which some careless or rapacious virtuoso borrowed of the learned possessor, and with a forgetfulness, to which of all persons book-collectors seem to be most subject, omitted to return. We are informed that a subsequent Catalogue will appear of the remaining part of the collection, comprising the Oriental MSS.

As Professor Gaisford's Preface is short, we shall transcribe it entire for the information of our Readers, who will unite with us in expressing a wish, that the intimation, which is given towards the conclusion, of an edition of Plato from the same able hand, may be realized.

LECTORI S.

Omnibus jamdudum innotuit, V. C. Edvardum Dan. Clarkium, LL.D. Coll. Jes. apud Cantabrigienses nuper Socium, ex itinere per varios Europæ Asiæque tractus instituto reducem cum alia industriæ suæ monumenta secum retulisse, tum præcipue haud exiguam codicum manu exaratorum copiam, vetustate pariter ac bonitate spectabilium, qui pecuniis Academicis haud ita pridem coempti, et Bibliotheca Bodleiana repositi, perpetuis Eruditorum usibus inserviunt. Istorum codicum, quotquot Græco, Latino, vel Gallico sermone perscribuntur, recensionem hodie tibi offero. In qua conficienda, operam inprimis dedi, ut libri uniuscujusque status atque habitus, (i. e. forma voluminis,

foliorum numeri, et materies in qua scriptus est,) quoad ejus fieri potuit, accurate proponerentur. Præterea non titulos solum exhibui et auctorum nomina, sed prima sæpissime et postrema singulorum tractatum verba, Lambecii, Montefalconii, et Bandinii, longo licet intervallo, vestigia secutus. Eorundem quoque exemplo scholia inedita e nn. 12. 39. protraxi, collationem insuper Dialogorum Platonis daturus, nisi re diu perpensa, collationem istam in majus quoddam opus, aliquando forsân proditurum, reservare decrevissem. Quod superest, codicum scripturam, quantum rei typographicæ rationes permisere, ubique retinui; hoc tantum veritus, ne in accentuum notis addendis vel omittendis, sæpius aliquanto, quam debueram, erraverim.

Vale, et his nostris conatibus fave.

T. GAISFORD.

Dabam ex Ædæ Christi

vii Kal. Nov.

We think that we shall confer a favour upon the possessors of this Catalogue, if we communicate with them the names of the different places from which Dr. Clarke procured these MSS. with a list of which he has favoured us. The numbers refer to those in Mr. Gaisford's Catalogue.

No. 1. 2. 7. 10. 11. 19. 35. 37. 38. 39. 43. 49. 50. from Constantinople.

No. 3. 12. 13. 14. 15. 16. 39. from Patmos.

No. 4. 8. 9. 36. 40. 41. 42. from the Isle of Princes.

No. 5. 44. 45. 46. from Paros.

No. 6. 47. 48. from Naxos.

No. 17. 18. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 31. 32. from Vienna.

No. 30. 33. 34. from Paris.

Professor Gaisford appears to give a very accurate description of the size, age, quality, condition, and contents of each MS. We have only a few observations to offer upon two or three of them.

The title of the first MS. is ΦΙΛΙΠΠΙΟΥ ΣΟΛΙΤΑΡΙΟΥ βιβλος ἡ λεγομένη ΔΙΟΠΤΡΑ καὶ ΓΕΩΡΓΙΟΥ τοῦ ΠΙΣΙΔΟΥ ΕΞΑΗΜΕΡΟΝ διὰ στίχων πολιτικῶν τε καὶ ἱαμβικῶν. Of this the third leaf is inscribed, μερικὴ ὑπόμνησις διὰ στίχων πολιτικῶν,

πὼς ἡ ψυχὴ ἀπὸ τοῦ σώματος διαζεύγνται. Mr. Gaisford remarks, "Defectus libri primi quem in Codice Vindobon. notat Lambecius Comment. tom. V. p. 76. ex hoc nostro suppleri potest. Incipit: Πὼς κάθη πὼς ἀμεριμνεῖς πὼς ἀμελεῖς ψυχὴ μου." We are extremely obliged to the Professor for this short observation, because it has enabled us to discover a very curious fact; that this MS. which Dr. C. purchased at Constantinople, is the same which had been purchased there by Stephen Gerlachius in the year 1577, from which Martin Crusius, in his *Turco-Græcia* (1584), published some extracts; one of which is the very portion of which Mr. Gaisford cites the first line. His words are these, p. 198. "Ex manuscr. libro, qui ΔΙΟΠΤΡΑ inscriptus est, a D. Gerlachio 1577. Constantinopoli emptus: continens disputationem animæ et corporis, cur non se ad moriendum præparent. Incipit,

Πὼς κάθη, πὼς ἀμεριμνεῖς, πὼς ἀμελεῖς, ψυχὴ μου;
ὁ χρόνος σου πεπλήρωται· ἔξελθε, τοῦ σαρκίου.
ποῦ τραπεζῶν ἀβρότητα, μαγείρων μαγγάνειαι;
ποῦ τῶν αὐλῶν τὰ θέλγητρα, τὰ τύμπανα καὶ λύραι;
ποῦ ἡ χαρὰ ἡ πρόσκαιρος τοῦ βίου, ἡ ματαλία;
ὡς ὄναρ παρελήλυθεν, ὡς καπνὸς διελύθη."

The title of ΔΙΟΠΤΡΑ was frequently adopted by the monkish authors. The famous *Speculum Salutis*, the *Speculum Morientium*, &c. are well known.

No. 12. is a curious MS. of the Poems of Gregory Nazianzen, apparently written in the tenth century. In the margin of it are some Scholia which Mr. Gaisford has printed. Amongst these in f. 83. b. is a quotation from Lucian, descriptive of a painting of *Zeuxis*. The MS. itself we have never had an opportunity of inspecting; but we have now before us a *fac-simile* of this Scholium made by Mr. Porson, and a transcript of it in his own exquisite hand-writing. From this we are led to believe that Mr. Gaisford is not quite accurate in his representation of this part of the MS. In line 1. the *fac-simile* has very plainly the words,

Ζεῦξις ἀρίστος συγγραφέων γενόμενος. and in line 2. καινοτομεῖν, where Mr. G. gives καινοποιεῖν.

No. 28. containing the Comedies of Terence, is one of the most beautiful MSS. ever seen, written by a Florentine notary A. D. 1466.

No. 39. is the famous MS. of Plato, written on vellum in the year 896. It contains the first twenty-four dialogues, with the titles precisely as they are given in the Basil Edition of 1534. In the margin are written Scholia in a very ancient hand, of which Mr. Gaisford has printed such as are not already before the public in the collection of Ruhnken, which, with the extracts from the Parisian MS. No. 1807, by M. Brondsted, and Mr. Kidd's accurate collation of the Scholia, with the Anecdota Græca of Siebenkees, forms a valuable Appendix to the *Sylloge Ruhnkeniana*.

We observe that this MS. preserves the true orthography in the name of one of the accusers of Socrates, Μέλητος. We collect from a fragment of Callimachus, quoted in p. 206. E. (Bentl. ccxxxix.) that this MS., or a copy of it, was used by Eustathius. We have not had an opportunity of inspecting it ourselves; but the extracts, which we have seen of it, prove its extreme importance to a future editor of Plato.

EPISTOLÆ PARISIENSES. *In quibus de rebus variis, quæ ad studium antiquitatis pertinent, agitur. Editæ a G. G. BREDOW, Profess. Histor. in Universitate Vratislaviensi. Lipsiæ. 1812.*

THE accumulation of MSS. treasures in the National Library at Paris has afforded vast facilities to those continental scholars, who are sufficiently near to that metropolis to take advantage of its literary stores. The *Epistola Critica* of M. Bast has made us frequently regret the state of affairs which precludes our access

to that immense collection. The present *fasciculus* of Epistles originated in the visit of M. Bredow, and some of his learned friends, to Paris. In the number of these friends was M. Bast, whose untimely death he bewails in terms of great feeling, and describes the assiduity with which that able scholar availed himself of the riches of the Parisian Library.

The first Epistle is from the Editor to M. Schneider, and contains a well-digested history of the different collections which have been published of the *Geographi Minores*. The second is an inedited letter of the celebrated Luke Holstein to M. Peiresc. The fifth is a very curious letter of M. Bast on the word ἡγουν, which, being expressed in ancient MSS. by a peculiar compendium, has repeatedly deceived the scribes and editors. The following remark, relating to an eminent countryman of ours, does not appear to us to be just. "Un riche Anglois fit copier ici, il n'y a pas bien long temps, le lexique de Philemon dans toute son étendue, tandis qu'il eut pu se contenter de le faire collationner sur Phavorinus, travail qui ne lui auroit même procuré qu'un certain nombre de variantes plus ou moins insignifiantes." M. Bast might have added, that it was nevertheless very desirable that the Lexicon of Philemon should be published, in order that those parts of Phavorinus, which have been extracted from it, may be assigned to their right author, and have their due weight and authority.

Ep. X. is written by M. Brondstedt, and contains several corrections of the Scholia on Plato from MSS. at Paris.

Ep. XIV. contains a notice of and extracts from two MSS. of Heraclides Ponticus, with corrections of the same author from the Venetian Scholia on Homer. This letter is from M. Hase, one of the keepers of the Greek and Latin MSS. in the Imperial Library.—The volume concludes with an Index.

ΕΥΡΙΠΙΔΟΥ ΗΡΑΚΛΕΙΔΑΙ. *Euripidis Heraclidæ. Ex recensione PETRI ELMSLEY A.M. Qui Annotationes suas et aliorum selectas adiecit. Oxonii, Excudebat Samuel Colingwood. 1813. 8vo. pp. 144.*

THE Tragedy of the *Heraclidæ* appears not to have met with so much attention either from the editors or the readers of Euripides, as, from the beauty and facility of the dialogue, and other characteristic traits of the author's excellence, it unquestionably deserves. With pleasure do we announce, and with pleasure will our readers learn, the publication of this Play, from the Clarendon Press, with a text corrected by Mr. Elmsley, and accompanied by notes, abounding in critical and philological information, of a highly valuable and useful nature. The Editor is already well known to the literary world as the reviser of the Edinburgh Thucydides, the publisher of the *Achæneuses* of Aristophanes and *Œdipus Tyrannus* of Sophocles, and the author of some very learned classical articles in the Edinburgh and Quarterly Reviews: among the latter, his review of Markland's *Supplices* and two *Iphigenias* (*Quarterly Rev.* No. xiv.) deserves to be named as a paper which for ingenuity and learning has never been surpassed by any article, either in a British or a foreign journal.

Mr. Elmsley is, in his mode of criticism, a decided follower of Dawes and Porson. His writings exhibit a strong proof of the success which attends a close and careful observation and comparison of the peculiarities of contemporary Greek authors. The suspicious and unwearied caution which he must have exerted in an incessant perusal of the Attic writers, particularly of the three Tragedians and Aristophanes, and his diligence in noting down metrical and grammatical usages, cannot escape the reader's observation. He has by this means enabled himself and others securely to correct many inaccuracies, which have been transmitted to us by the copyists of these works, and has besides enlarged our knowledge of the real state of the language at that period. Much of the doctrine of the Alexandrian grammarians,

respecting the formation of the Greek verbs, the significations and usages of their tenses, and the rules of Syntax, have already given way to the test of critical examination; and are found to exist no where but in the grammars, to be unlearned by the student as soon as he has left school. The day cannot be very distant, when the learner of the Greek Language will be no longer perplexed and misled by imaginary forms, and analogies clumsily constructed:—If the Porsonian style of criticism be exerted by others with the same success as by Mr. Elmsley, we may hope to see such forms of the Greek verbs laid down, and such rules of construction clearly defined, as were in actual use among the classical authors. Our grammars will, it is true, decrease in bulk; but the access to a real knowledge of the language will be proportionably facilitated.

At the bottom of the pages containing the text, are given the readings of the Aldine edition, even where the variations are very slight. Here we have two remarks to make; first, that Aldus's text in the *Heraclidæ* is purer than in most of the other plays of Euripides; and secondly, that of the improvements which it has received during three hundred years, a large proportion are those of Mr. Elmsley himself.

The notes which follow are much more comprehensive and more valuable than those on the *Œdipus Tyrannus*. Mr. E. professes to insert all that is useful in the commentaries of his predecessors, which, to say the truth, has not considerably swelled the size of his volume. He appears laudably scrupulous in assigning each correction and interpretation to its author. His language is remarkably accurate, concise, and pointed: and though no undue severity is exercised by him against other critics, yet all his writings show a turn for irony, which gives them a distinguishing and peculiar character.

The only material fault that we find in Mr. Elmsley's works is, too great a fondness for establishing new canons of criticism. When by unwearied observation he has discovered that a particular

form or construction occurs but seldom in the Tragedians or Aristophanes, he is much too apt to conclude that it never ought to occur, and to alter the exceptions to his rule of exclusion. It happens, of course, that some of these alterations are violent, and consequently improbable. An attention to instances of rare usage is highly useful and important to the critic: the circumstance of an expression, a construction, or a metrical arrangement, being seldom used, is sufficient to decide a controverted reading, and to prevent the introduction of any thing similar in an emendation. But before we alter the authorized reading in such cases, we should reflect, that of the writings of those poets only a small proportion has descended to our times; and that if three or four lines occur, containing an unusual, though legitimate, form either of metre or of syntax, it is agreeable to all just reasoning upon probabilities to believe, that the lost writings, could they be restored, would present many other lines corroborative of those instances.

It is however due to Mr. E. to mention, that the alterations of the description to which we have objected are almost entirely confined to proposals in his notes. The actual emendations of his text are, for the most part, irrefragable. We cannot help noticing the candour with which he occasionally retracts his conjectures, when subsequent reflection has shewn him that they were unnecessary.

Neither the present occasion, nor our present limits, admit of a critical examination of the points upon which we differ from Mr. Elmsley. We would not call upon our readers to reject any of his opinions either lightly or hastily; and a bare expression of dissent would be equal injustice to him and to ourselves. It was intended, instead of a critical examination of readings, to mention some of the grammatical observations in the notes on the *Heraclidæ*, which we owe, either wholly or in part, to Mr. Elmsley. But owing to the length of some preceding articles, our Number has already exceeded its destined limits, and we are reluctantly

compelled to forego the intention of producing these specimens of the merits of the publication, and of conveying to our readers the useful information contained therein.

Mr. E. gives the readings of the MSS. which have been collated, and is particular in noticing the editions in which the Aldine readings were first altered: he also explains the construction where any real difficulty occurs. Of course this edition of the *Heraclidæ* may be said almost to supersede the use of any other.

We understand that Mr. Elmsley intends to publish the *Helen* with notes upon the same plan as the *Heraclidæ*, with which it is to form an uniform volume.



C. Cornelii Taciti Opera recognovit, emendavit, Supplementis explevit, Notis, Dissertationibus illustravit Gabriel Brotier. Editio nota et auctior. Londini, curante et imprimente A. J. Valpy A. M. Coll. Pemb. Oxon. nuperrime Socio. 1812. 5 Tom. 8vo.

MR. Valpy says in his Preface, that in order to make the present edition as perfect as possible, he has not only reprinted the substance of both the Paris editions of 1771 and 1776, but has availed himself of the labours of subsequent editors, and of the translations of Murphy and Dureau. Among the notes will be found some that were selected by the late Professor Porson, and some by Mr. Kidd, from Ruhnken and other eminent critics. Brotier's Dissertations are collected together in the fifth volume, in which we find also, by rather a singular arrangement, the *Testimonia Veterum Scriptorum*; it contains, moreover, a Catalogue of the Manuscripts, Editions, and Translations of Tacitus, founded upon the Catalogue in the Bipontine Edition. Mr. Valpy has sometimes, though not frequently, inserted his own remarks and conjectures in the Notes; and in his Preface has given two Tables, the one of Roman, the other of Grecian Coins, with their

respective values in English money; the latter appears to agree exactly with the Table in the last volume of the *Travels of Anacharsis*.

LITERARY INTELLIGENCE.

CAMBRIDGE UNIVERSITY PRESS. A second edition of Professor Monk's *Hippolytus of Euripides* is just published. The former edition has been revised, a few alterations made in the text, and several slight corrections and additions in the notes. The improvements in this edition are in a great part owing to the suggestions of other scholars, particularly of Mr. Elmsley and Mr. Tate. The editor has affixed a full index to the contents of the annotations. It is his intention to publish the *Alcestis* upon the same plan.

Dr. Butler's fourth volume of *Æschylus* is in a state of forwardness. The *Persæ* are completely printed; and the Doctor is now employed upon the Fragments. In the same volume will be given an *Index Rerum*, and *Index Auctorum* to all Stanley's notes, and similar Indexes to the *Variorum* notes: also a general Preface, Life of *Æschylus*, and general critical remarks on his works. Dr. B. intends also to make an entirely new Index to *Æschylus* on the plan of Beck's Index to *Euripides*: this is to be given in the supplemental volume which is to contain his own text, but will be so framed, that it will serve for reference to the numbers of Stanley's verses.

Dr. Maltby's edition of Morell's *Thesaurus* is already far advanced in the Press; and, when completed, will tend greatly to facilitate the acquisition of an accurate knowledge of the Greek language. As Dr. Maltby has affixed to each word its different significations in Latin, his work will serve the double purpose of a *Lexicon* and a *Gradus*. Great numbers of words, omitted by Morell, have been inserted; the sources, from which

he derived his Examples and Synonyms, have been carefully traced and examined; and no opportunity has been omitted of noticing the discoveries that have been made by later scholars on the subject either of verbal or metrical Greek criticism.

The Syndics of our Press determined, at their last meeting, to print a new edition of Dawes's *Miscellanea Critica*, at the expense of the University. It will contain extracts from Greek MSS., unpublished emendations of Dr. Bentley, and notes communicated by Professor Porson to the editor, the Rev. Thomas Kidd. We have seen the editor's papers; and, from the learning and industry exhibited in them, we are persuaded that this publication will be useful and important.

Mr. Blomfield's edition of the *Persæ* of Æschylus will very shortly be sent to Press.

Mr. Hermann printed at Leipsic, in the years 1810 and 1811, the *Hercules Furens*, and the *Electra* of Euripides, in two very small volumes, as lecture-books. These editions having only just reached this country, we have not had an opportunity of examining them, and are only able to say that each contains a preface upon metrical topics, with short notes under the Greek text in a small type.

The sixth volume of Erfurdt's *Sophocles*, containing the *Ajax*, is published, and a few copies have been imported by the London booksellers. We understand that the Editor died very lately.

Accounts of some of the new classical publications, lately imported from Germany, were intended for insertion in the present Number; but owing to want of room, they are unavoidably postponed.——The Second Number will be published in October.

A new edition of *Callimachus*, by an English Scholar, is in contemplation.

ERRATUM.

P. 100. l. 29. *Lege* Herodorus.

ANIMADVERSIONES QUÆDAM

IN

FRAGMENTORUM SOPHOCLEORUM

SYLLOGEN BRUNCKIANAM

BRUNCKIUM aliunde hunc Fragmentorum fasciculum accepisse, non ipsum contexuisse, quibus rationibus permotus sim ut credam, alibi fusius explicui. Hodie pauca quædam ab eo omissa supplere, et admissa corrigere decrevi, quod negotii, etiamsi leviculum sit, Sophoclis lectoribus haud ingratum fore confido. Verbum igitur non amplius addam, sed ad Fragmenta statim me accingam.

ΑΙΑΣ ΛΟΚΡΟΣ

I. Εἰ δελν' ἔδρασας, δεινὰ καὶ παθεῖν σε δεῖ.

Δίκης γὰρ ἐξέλαμψε νῦν ὅσιον φάος.

Stobæi MSS. habent Δίκας δ' ἐξέλαμψεν ὅσιον φάος, unde Grotius senarium fecit qui cum superiore cohæreret. Theophilus primum tantum laudat. Diversa sunt fragmenta. Seidlerus, vir loquax, secundum versum dochmiacum esse putat.

In fragm. IV. v. 1. lege φρένα. v. 3. καλούς. v. 4. ὅταν δ' ὁ δαίμων. ut in notissimo isto, "Ὅταν δ' ὁ δαίμων ἀνδρὶ πορσύνῃ κακὰ, Τὸν νοῦν ἐβλάψε πρῶτα. fr. V. Καὶ πεζὰ καὶ φορμικτά. Vid. Porsoni Adv. p. 299.

ΑΙΓΕΥΣ.

II. Καὶ μὴ γε πλείω τῶνδ' ἔχειν δυσφημίας.
Lege Καὶ μὴ πλέω γε.

III. Κέστρον σιδηρᾷ πλευρὰ καὶ κατὰ ράχιν
Πλέον ἀλοῆσαι.

142 *Animadversiones quædam in Fragmentorum*

Emendate citaverat Bentleius in Epist. ad Hemsterh. ex Polluc. X. 36. καὶ κατὰ ῥάχιν Ἥλανε παίων. Sed et ante Bentleium Casaubonus ad Athen. p. 482.

IV. In Herculis fragmento hic citato pro Στρέφονσι κρήνης φῦλα χωρίτην ὄφιν, Stephauus exhibet φῦλα καὶ χ. ὁ. unde optime Jacobsius Animadv. in Eurip. p. 110. φύλακα χωρίτην ὄφιν.

ΑΙΘΙΟΠΕΣ.

II. Photius in Lexico MS.—Σοφοκλῆς Αἰθίοψι τοὺς ἐσφιγμένους μύρμηκας τῇ σαρκώσει. Τετράπτεροι γὰρ νῶτον ἐν δεσμώμασι [Σφῆκοι κελαινόρινες.] Voces uncinulis inclusas omisit Brunckius. μελαινόρινες Etymol. M. p. 385. 4.

ΑΛΕΞΑΝΔΡΟΣ.

III. Eustathius citat Sophoclem ἐν Ἀλεξάνδρῳ. Sed Ἀλεξάνδρῳ Schol. Venet. ad Iliad. E. 158. ubi Στίχων δ' ἀγρώστην ὄχλον.

ΑΛΗΤΗΣ.

Sic scribendum esse hujus fabulæ nomen monuerat Casaubon. ad Athen. p. 483.

III. Λέληθεν αὐτόν. Lege αὐτόν.

V. Ἄλλ' ἀξίως ἔλεξας οὐδὲ μὴν πικρῶς.

Γένος γὰρ εἰς ἔλεγχον ἐξιὼν καλόν,

Εὐκλειαν ἂν κτήσαιτο μᾶλλον ἢ ψόγον.

Corrigo, Γένος γὰρ εἰς ἔλεγχον ἄξιον καλῶν, Εὐκλειαν ἂν κτήσαιο.

VI. In fine legendum Κούδεις ἂν οὕτως εὐτυχοί.

ΑΛΩΔΑΙ.

V. Τί ταῦτα πολλῶν ῥημάτων ἔτ' ἐστί σοι; forsan corrigendum ἐνεστί σοι.

VI. Μὴ πάντ' ἐρευνᾷ· πολλὰ καὶ λαλεῖν κακόν.

Manifesto legendum, πολλὰ καὶ λαθεῖν καλόν. Quippe, Nescire quædam magna pars sapientiæ.

- XI. Δεινὸς γὰρ ἔρπειν πλοῦτος ἔς τε τὰ βατά
Καὶ πρὸς τὰ βατὰ δὴ, χῳπόθεν πένης ἀνὴρ
Μηδ' ἐντυχὼν δύναιτ' ἂν ὦν ἐρᾷ τυχεῖν.

Importunum istud δὴ infersit Heathius. Lego καὶ πρὸς γε τὰ βατά. Ceterum supra pro Codicum lectione *Τυραννίδος τ' ἄγουσιν ἡδίστην ἑδραν*, "Grotius," ait Brunckius, "*prava conjectura dederat θακούσιν.*" Imo vero *optima* ac certissima. Verbum enim non α *χρήματα*, tunc enim numerus singularis necessarius esset, sed ab ἀνθρωποι pendet.

ΑΧΙΛΛΕΩΣ ΕΡΑΣΤΑΙ.

- I. Τέλος δ', ὁ χυμὸς οὔτ' ἀφεθῆναι πως θέλει.
Οὔτ' ἐν χερσὶν τὸ κτῆμα σύμφορον μένειν.

Primus versus in libris depravatus est. Grotius dedit, οὔδ' ὅπως ἀφῆ θέλει. Conjiicio οὔτε πως ἀφῆ θέλει, vel forsā, οὔτε πῶς ἡφθαι.

- IV. Παπαί, τὰ παιδίχ', ὡς ὀράς, ἀπώλεσας.

In Lexico Coisliniano ap. Montfauc. p. 474. male legitur Ποπαί, τὰ παιδί, ὡς ὀράς. In Cratini versu ibidem citato legendum puto Μισεῖ γὰρ πάνν τās γε γυναῖκας, πρὸς παιδικὰ δὲ τρέπεται νῦν. Sed vide Photium in v. Παιδικά.

ΕΛΕΝΗ.

- I. Ἦν καλλίστην &c. Hæc Euripidis verba esse in Hecub. 638. jam alii monuerunt.—Μοχ pro ἐν γλώσση τί με Παρηγορεῖ lege ἐν γλώσση μέ τι.

- II. Γυναῖκα δ' ἐξέλοντες, ἥ θράσσει γένυν.

Lego, ἥ θράσσει γε νῦν.

- V. πέπων δ' ἐρινὸς ἀχρεῖος ὦν

Ἐς βρῶσιν, ἄλλους ἐξερινάζεις λόγῳ.

Jos. Scaliger. in Stromat. 803. ex ingenio supplet, Πέπων δ' ἐρινὸς παντελῶς ἀχρεῖος ὦν. Porsonus Adv. p. 59. Πέπων δ' ἐρινὸς ὡς ἀχρεῖος αὐτὸς ὦν Εἰς βρῶσιν.

Photius. Πανόν. ἀπὸ τοῦ πάντα φαίνειν σχηματισθέντα κατὰ μεταβολὴν τοῦ Φ. Σοφοκλῆς Ἑλένης γάμῳ. Hæc omisit Brunckius.

ΕΠΙΓΟΝΟΙ.

- II. Κάκιον ἄλλ' οὐκ ἔστιν, οὐδ' ἔσται ποτὲ
Γυναικὸς, ἣ εἴ τι πῆμα γίγνεται βροτοῖς.
Lege Κάκιον ἄλλ' οὐκ ἔστιν. et mox omitte ἥ.

ΕΠΙΦΥΛΗ.

- III. Ὅπου δὲ μὴ τὰ ῥᾶστ' ἐλευθέρως λέγειν
Ἐξεστι, νικᾷ δ' ἐν πόλει τὰ χείρονα,
Ἀμαρτίαι σφάλλουνσι τὴν σωτηρίαν.

Sophocles scripserat τὰ λῶστ' ἐλευθέρως λέγειν. Œd. T. 1066. Καὶ μὴν φρονουῖσά γ' εὖ, τὰ λῶστά σοι λέγω. Æsch. Prom. 204. Ἐνταῦθ' ἐγὼ τὰ λῶστα βουλευῶν. Eurip. Hippol. 901. τὸ λῶστον σοῖσι βουλευσαι δόμοις.

- VIII. Ἡ γλῶσσ' ἐν οἷσιν ἀνδράσιν τιμὴν ἔχει,
Ὅπου λόγοι σθένουσι τῶν ἔργων πλέον.
Pro ὅπου lege ἐκεῖ.

ΕΥΜΗΛΟΣ.

Hæc fabula ab Harpocrate et Hesychio laudatur. Sed Hesychii MS. ἀμήλω, unde suspicor legendum utrobique Ἀμύκω.

ΕΥΡΥΣΑΚΗΣ.

Hujus dramatis titulum uni Hesychio debemus, seu potius Marco Musuro, namque in Hesychii Codice Glossa hunc in modum legitur, Ἀδόξαστον. ἀνέλπιστον. Σοφοκλῆς Εὐρησά. Sub ultima voce aliud fortasse latet quam Εὐρυσάκει.

ΘΥΕΣΤΗΣ.

- I. Πρὸς τὴν ἀνάγκην οὐδ' Ἄρης ἀνθίσταται.
Plato Sympos. 19. p. 154. ed Fischer. καὶ μὴν εἰς γε ἀνδρίαν Ἐρωτι ΟΥΔ' ΑΡΗΣ ΑΝΘΙΣΤΑΤΑΙ.

ΙΝΑΧΟΣ.

Fragmentum insigne a Brunckio omissum notavit Tyrwhittus Conj. in Strabon. p. 25. Larcherus ad Herodot. T. III. p. 441.

ρεῖ γὰρ ἀπ' ἄκρας
Πίνδου, Λάκμου τ' ἀπὸ Πεῖραιβῶν.
Εἰς Ἀμφιλόχους κάχαρνᾶνας,
μίσγει δ' ὕδασι τοῦ Ἀχελώου
καὶ ὑποβάς ἐνθένδ' εἰς Ἄργος,
διὰ κύμα τεμῶν, ἥκει δῆμον
τοῦ Λυρκείου.

Nemo non correxerit τοῖς Ἀχελώου. Dein legendum, Καὶ γῆν ὑποβάς ἐνθεν εἰς Ἄργος. Supra dixerat Strabo, φέρονται δ' ὑπὸ γῆν ποταμοὶ πολλοί. Alterum fragmentum ex Schol. Aristophan. ad Ran. 1385. Platon. Polit. II. p. 431. C. laudavit Ruhnkenius ad Timæi Lex. p. 10.

Νύμφαι ὀρεσσιγόνου . . . θεαῖσιν ἀγείρω
Ἰνάχου, Ἀργείου ποταμοῦ, παισὶν βιοδώροις.

Sic enim distribuendi sunt isti versiculi.

ΙΝΩ.

Hac fabula Sophoclem immerito beavit Brunckius. Versus quem ex Athenæo citat Euripideus est, nempe Bacch. 1127. Apud Hesychium quidem legitur Ἄλυτον—ἀκατάπαυστον Σοφοκλῆς Ἰνει. (Sic MS.) ubi forsán legendum Αἰγεί. Vel si vera lectio sit Iνοῖ, eandem fuisse fabulam crediderim cum Ἀθάμαντι.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

In corrupta Erotiani glossa pro Ἄντεον θεὸν omnino rescribendum Ἄνταιον θεόν. Hesychius, Ἄνταια. ἐναντία. ἰκέσιος. Αἰσχύλος Σεμέλη. σημαίνει δὲ καὶ δαίμονα. καὶ τὴν Ἐκάτην δὲ Ἄνταιαν λέγουσιν, ἀπὸ τοῦ ἐπιτέμπειν αὐ [τὴν τὰ ἄνταια.] Sic enim legendum. Ceterum in Codice Erotiani apud Cantabrigienses pro προσπνέοντα ἀντίας θεοῦ, scribitur προσπαίοντα ἀντέας θεοῦ.

ΚΡΙΣΙΣ.

III. Helladius Besantín. Chrestomath. p. 17. ed. Meurs. Ἡ μαγὶς δὲ, ἀντὶ τῆς τραπέζης, Αἰγύπτιον δοκεῖ, καὶ παντελῶς ἐκθεσμον. Ἐπίχαρμος δὲ ὁ Δωριεὺς, καὶ Κερκίδας ὁ

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μελοποιός, ἐπὶ τῆς αὐτῆς διανοίας ἐχρήσαντο τῇ λέξει, καὶ μὴν καὶ ὁ Ἀττικὸς Σοφοκλῆς.

ΛΑΚΑΙΝΑΙ.

I. Στένῃ δ' ἔδυμεν ψαλίδα κοῦκ ἀβάρβαρον.

Hemsterhusius in Addendis corrigit ἔδειμε. Ut ut hoc sit, omnino legendum in fine ἄβορβορον. *We went under a narrow dome, where there was plenty of dirt.* De hoc sensu vocis ψαλὶς vid. Scalig. ad Manil. p. 119.

ΛΑΟΚΟΩΝ.

I. βαρβάρους εὐοσμίας Schol. Aristoph. l. c.

II. Manifesto ejiciendum est alterum μέδεις.

ΛΗΜΝΙΑΙ.

IV. Ἄθως σκιάζει νῶτα Λημνίας βοός.

Plutarchus de fac. in Orb. Lun. p. 1724. citat καλύψει πλευρά. Suidas et Paræmiographus MS. καλύπτει πλευρά. Salmasius Exerc. Plin. p. 129. laudat, Ἄθως σκιάζει νῶτα Λημνίας ἀλός.

ΝΑΥΠΑΙΟΣ.

V. Οὗτος δ' ἐφέυρε τείχος Ἀργείων στρατῶ,
Σταθμῶν, ἀριθμῶν, καὶ μέτρων εὐρήματα.

In primo versu τεῦχος Salmasius de Usur. p. 431. et ante eum Scaliger ad Manil. p. 288. qui et sequentes versus paullo diverse citat.

VI. Οὐ λιμὸν οὗτος τόνδ' ἀπῶσε. Optime Scaliger l. c. τῶνδ' ἀπῶσε.

IV. Ἐρχομαι, τί μ' αὔτεις;

Rectius Suidas τί μ' αὔεις;

ΝΙΠΤΡΑ.

I. 2. In Stephani MS. Coisliniano legitur γν—ceteris adustus. Montfaucon. p. 285. supplet γυνή.

ΟΙΝΟΜΑΟΣ.

III. Τοίαν Πέλοψ ἱγγα θηρατηρίαν

Ἐρωτος, ἀστραπὴν τιν' ὀμμάτων ἔχει.

Porsonus, cum corrigeret *Τοιάνδ' ἐν ὄψει λύγγα* (λύγκα) *θηρατηρίαν*, non legerat, opinor, Valckenaerii notam. Himerius apud Photium p. 1242. *παίζοντας τοὺς νέους περὶ τὸν θάλαμον ιστόρησε, καὶ ταῖς αὐτῶν ἴνγξι ποιεῖ τὴν χάριν ἐλέγχοντας. Lege, τὴν χάριν ἔλκοντας.* Ælian. N. A. III. 17. *εἶτα τὰ πτηνὰ ἔλκουσιν οἰοεὶ ἴνγξι τῷ ἄσθματι.* (Haud raro confunduntur ἔλκω et ἐλέγχω. In Plutarch. T. III. p. 1391. HSt. male legitur *ἐν γωνίᾳ τινὶ καθ' ἡσυχίαν ἀναλύων συλλογισμοὺς καὶ περιέλκων φιλοσόφων.* Recte Xylander *περιελέγχων.* In Aristoph. Equit. 365. confusa sunt ἐξελῶ et ἐξελέγξω.) Notum est Theocriteum *Ἰνγξ, ἔλκε τὸ τῆνου ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.*

Neglexit Brunckius locum Apollonii Dyscoli in Exc. p. 422. B. *Ἀξιοπιστότερος τέο, Σοφοκλῆς μάρτυς χρησάμενος ἐν Οἰνομάῳ. Εἰ μὲν ὥσει θάσσονα εἰδῶς εἰ τέκοι παῖδα.* Prima sic constituenda, *Ἀξιοπιστότερος δὲ ὁ Σοφοκλῆς μάρτυς—* Fragmentum expedire nequeo.

ΠΕΛΙΑΣ.

Λευκὸν γὰρ αὐτὴν οὐκ ἐπαίδευσεν γάλα.
Deest γὰρ in ed. H. Steph. et pro οὐκ legitur ὁδ'.

ΠΗΛΕΥΣ.

Stephanus Byz. v. *Δώτιον.*—*Σοφοκλῆς ἐν Πηλεΐ, Βασιλεὺς χώρας τῆς Δωτιάδος.*

ΠΟΛΥΙΔΟΣ.

III. 2. *καὶ ῥὰξ ἐντεθησανρισμένη.*
εὐ τεθησανρισμένη citat Gataker. A. M. P. p. 483.

ΠΟΛΥΞΕΝΗ.

III. *Ἐπεὶ οὐδ' ὁ κρείσσω Ζεὺς ἐμοῦ τυραννίδι*
Οὐτ' ἐξεπομβρῶν, οὐτ' ἐπανχμήσας—
Ἐπεὶ γ' ὁ κρείσσω—Οὐτ' ἐξ ἐπομβρῶν Valckenaer. ad Theocrit. IV. 43.

ΣΚΥΡΙΑΙ.

IV. 4. *Λεπταῖς ἐπὶ ῥοπαῖσιν* Scaliger ad Manil. p. 230.
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In ultimo versu legitur Ἴσως ἂν ἡ κέρδαναν ἡ διώλεσαν. Stobæi ed. princeps Ἴς ὡς ἂν — Unde Porsonus, ἼΗ ἴσωσαν, ἡ κέρδαναν.

THPEYΣ.

De argumento hujus fabulæ satis nota tradit Tzet. ad Hesiod. p. 190.

VII. Αἱ δ' εἰς ἀθήν δώμαθ'. Recte se habet ἀθήν, *insueta*. ἀθήνῃα est *insolita vite ratio* in Eurip. Helen. 425.

X. Μήπω μέγαν εἶπης πρὶν τελευτήσαιτ' ἰδῆς.

"Heathius legendum esse contendit μήπω μέγ' εἶπης." Br. Vid. Ajax. 386. Wyttenbach. ad Platon. Phæd. p. 251. Atque ita luculenter citat Schol. Venet. ad Iliad. Θ. 5.

ΤΡΙΠΤΟΛΕΜΟΣ.

I. Nescio an operæ pretium fuerit tirones monuisse, vocem τραγωδοποιός in Dionysii loco, et ubicunque occurrit, in τραγωδιοποιός mutandam esse.

IV. Οὐδ' ἡ τάλαινα δοῦσα ταριχηροῦ γάρου.

Forsitan legendum, Οὐδ' ἡ τάλαιν' αἰλούσα ταριχηροῦ γάρου.

VIII. Hoc fragmentum est ex emendatione Scaligeri. Vid. Valckenaer. Animadv. ad Ammon. p. 76.

ΤΡΩΙΑΟΣ.

I. Τῇ πανταμόρφῳ Θέτιδι. Lege παντομόρφῳ.

ΤΥΜΠΑΝΙΣΤΑΙ.

I. Τί τοῦδε χάρμα μεῖζον ἂν λάβοις ποτὲ
Τοῦ γῆς ἐπιψαύσαντα χυπὸ τῇ στέγῃ
Πυκνῆς ἀκούσαι ψεκᾶδος εὐδούση φρενί.

Præter auctores a Brunckio indicatos, primum versum sine poëtæ nomine laudat Plutarchus. Φεῦ, φεῦ, τί τούτου χάρμα μεῖζον ἂν λάβοις; Trincavelli etiam Stobæus τούτου προ τοῦδε, et mox καὶ ὑπὸ στέγῃ. Fragmentum hunc in modum constituo.

Φεῦ, φεῦ, τί τοῦταν χάρμα μεῖζον ἂν λάβοις,
Τοῦ γῆς ἐπιψαῦσαί τε, κατ' ὑπὸ στέγῃ
Πυκνῆς ἀκούσαι ψεκᾶδος εὐδούση φρενί;

ΤΥΝΔΑΡΕΩΣ.

— πρὶν αὐτῷ παντελῶς ἤδη βίος

Διεκπερανθῇ καὶ τελευτήσῃ βίον.

Lege παντελῶς ἤδη χρόνος Διεκπερανθῇ. vel etiam παντελής. βίος et χρόνος nonnunquam confusâ esse alibi demonstravi.

ΤΥΡΩ.

VII. Ὃν τοῖσι πάγχορτοισιν ἐξενίχθον.

οἱ τοῖσι Athenæus. Σίτοισι Porsonus in Adv. p. 61.

XI. Πολλῶν δ' ἐν πολυπληθίᾳ.

Lego, παμπληθία. Laocœont. fr. 3. Κυκλεῖ δὲ πᾶσαν οἰκετῶν παμπληθίαν.

XV. Præter auctores in notis citatos, huc etiam respicere videatur Plutarchus in Amator. p. 2342. ὁμοίός ἐστι τοῖς ἀποκείρουσι τὰς ἵππους, εἴτα πρὸς ποταμὸν καὶ λίμνην ἄγουσι. καθορῶσαν γὰρ ἐκάστην τὴν εἰκόνα τῆς ὄψεως ἀκαλλῇ καὶ ἄμορφον, ἀφιέναι φρναγάμια λέγεται, καὶ προσδέχεσθαι τὰς τῶν ὄνων ἐπιβάσεις.

ΦΙΛΟΚΤΗΤΗΣ ΕΝ ΤΡΟΙΑΙ.

III. Ὅσμητ' μόνον γ' ὥς μὴ βαρυνθήσεσθέ μου.

Codex Prisciani Basiliensis, teste Gatakerō A. M. P. X. p. 531. nullum tragiæ titulum, nec amplius e Tragico profert his, ὅπως μὴ βαρυνθήσεσθέ μου. Atque ita Putschius.

ΦΡΙΞΟΣ.

Etymologicum MS. apud Larcher. ad Herodot. Tom. III. p. 442. καὶ πάλιν Σοφοκλῆς Φρίξω. Κυνηδὸν ἐξέπραξαν κυνζούμενον. Vere, ut opinor, olim correxi, Κυνηδὸν ἐξέκραξαν, ὥς κνύζωμενοι.

ΦΡΥΓΕΣ.

Unicum quod ex hoc dramate profertur fragmentum Scyriis desumptum putat Valckenaer. Diatrib. Eurip. p. 226.

Atque hæc hactenus, cetera in aliud tempus reservare decrevi.

EDMUNDI CHISHULL

NOTÆ IN HORATIUM.

PRIUSQUAM brevissimas hasce Edmundi Chishull in Q. Horatium annotationes ad marginem exemplaris Editionis Talbot Cantab. pulcherrima manu adscriptas, et in Academiæ nostræ Bibliotheca jamdiu conservatas protulerim, pauca de ipso auctore velim præfari. Literarum ac bonarum artium disciplina apud Oxonienses institutus, Coll. Corp. Chr. in eadem Academia electus fuit socius A. D. 1693. Exinde in Smyrnam, a mercatoribus ibi sociatis ad sacra evocatus, migravit; et cum non solum Asiam sed Græcas etiam insulas peragravisset, multa eo tempore condidit et composuit, quæ cum summo literarum emolumento postea deprompsit. Quando igitur ex Asia rediisset, Inscriptionem illam Sigæam *βουστροφῆδον* exaratam in lucem edidit, et commentario illustravit. De quo libro, ne a laudatioribus eum laudari quis requirat, amplissima prædicavit Bentleius.* Antiquitates deinde Asiaticas ex primariis Græcis monumentis descriptas, Latineque versas notis instruxit et ornavit. Ne plura dicam, celeberrimo illo atque optimo viro R. Mead fide et familiaritate fuit conjunctissimus; a quo impetratus, cum nummos a Smyrnæis in medicorum honorem percussos una serie edidisset, meritam artis ipsius apud antiquiores dignitatem clarissime vindicavit.

Quod ad has in Q. Horatium annotationes attinet, pauca quidem, quæ ex recentiorum vel labore vel ingenio hodie pervulgata sint, lector eruditus fortasse offendat; multa vero in brevi spatio recondita, multa exquisita idem recognoscet. Doctorum igitur reprehensionem minime verebor, si in manus eorum posuerim illam similitudinum et illustrationum copiam, quam in angustum ita contraxit accurata et diligens Chishulli elegantia.

* Vid. Epistolas Bentleianas a Burneio editas, p. 240.

CARMINUM LIB. I. ODE 1.

1. **MÆCENAS** atavis edite regibus.] Sic vero Propert. lib. III. eleg. 7. in init. *Mæcenas eques Etrusco de sanguine regum*, quum eleg. simili pæne argumento ad Mæcenatem conscripsit. Vid. tamen quid in contrarium statuatur Dacierus, et nota dictum de Phyllide captiva, lib. II. Od. 4. *Regium certe genus, &c.*

3. **Sunt quos curriculo]** Archilochi illud adductis exemplis confirmat ἄλλοις γὰρ ἄλλος κραδίην ἰαίνεται. item Tibulli, lib. II. el. 7. *Naturæ sequitur semina quisque suæ.*

4. **metaquæ fervidis]** Notæ Var. in Ovid. III. Amor. 2. 12. Vid. et Hieronis nummum apud Gol. Siciliæ, tab. 11.

10. **Quidquid de Libycis verritur areis]** Huic simillimum vide inter Petroniana fragm. quod asseritur esse Pentadii ex Apollodoro:

*Et quicquid Libyca secatur area
Non unâ positum tenere cellâ.*

13. **ut trabe Cypria]** Trabs Cyprica hic pro nave, et lib. IV. Od. 1. pro tecto citreo aut forte cyparissino. Nugatur igitur Zurk. et Dacier.

20. **Nec partem solido demere de die]** i. e. ut vult quidam, *dormire in medio die*, et citat Plin. lib. VIII. epist. ultimam. Vide phrasim Varronis p. 46. et Stat. Sylv. lib. IV. vers. 36. via Domitiana.

At nunc, quæ solidum diem terebat,

Horarum via facta vix duarum,

ubi pro, *hic senis populi vias gravatur, lege, hic segnis populi &c.* Quære Achillis Statii in Hor. de arte poetica Commentarium. *solido die* forte intelligit interscindere diem, et ex profesta intercisam facere, quæ qualis sit vide Statii Syl. 1. 6. v. 7.

— *dum refero diem beatam*

Lati Cæsaris, ebriamque partem.

quin et lib. II. Od. 7. *morantem sæpe diem mera Fregi.*

25. sub Jove frigido] Vid. locum insignem Ennii, frag. p. 132. et Ciceronem de natura Deor. lib. II. Sect. 25. quin et Stob. Ecl. Physic. p. 6. ἀὴρ ὃν ἂν τις ὀνομάσειε καὶ Δία.

29. Me doctarum hederæ præmia frontium] Hederæ præmium olim victoribus poetis. Pers. in præf. v. 5. *quorum imagines lambunt Hederæ sequaces.* Prop. eleg. 4. lib. II. *Cujus non hederæ circumiere caput.* Et Noster. I. Ep. 3. v. 25. *Prima feres hederæ victricis præmia.* Corona ornabantur poetæ illi qui in certationibus vicerunt.

30. Dis miscent superis.] Vid. Apotheosin Homeri in marmore.

33. nec Polyhymnia] Πολύμνια λύραν, &c. Catalogus Musarum Græce. Thes. Gr. vol. I. pag. ultima. Pind. Ol. I. in fine. Iambica Petronii Afranis, epigram. Musar. eleg. *Euterpæ geminis loquitur cava tibia ventis.* Idem. *Flectitur in faciles variosque Polymnia motus.* Quod interpretor de arte variandi cantus. Vid. illud *Lyræ et Beretynthiæ tibix Mistis carminibus.*

36. feriam sidera vertice.] Θεῶκριτ. ἐς οὐρανὸν ἄμμιν ἀλευμαι. Prop. lib. I. el. 8. v. 43. *Nunc mihi summa licet contingere sidera plantis.*

ODE II.

2. rubentē] ob fulgur fulminum comitem.

3. sacrās jaculatus arces] *jaculari* activa significatione non alias dicitur nisi Od. 12. lib. III. in eo vero secutus est Horatius significationem Græci verbi βάλλω tum neutre, tum active significantis.

6. Seculum Pyrrhæ.] pro diluvio, ut dixit Claudianus, *Pyrrhæ sæcula.* Bell. Gild. 43.

7. Omne cum Proteus.] Ineptè facit qui per Protea hic intelligit Prothea Ægypti regem, sub quo diluvium accidisse tradit Xenophon. Proteus vero erat Deus marinus, ut videre est apud Hesiod. Hic vero pro mari ponitur, ut et apud Silium de Bell. Punic. Secund. lib. VII. v. 420.

*Cōditur abrupto Proteus, ac spumæ late
Cautibus objectis rejectat cærule vates.*

41. Sive mutata juvenem figura] Calpurnius, eelog. 4. v. 142.

Tu quoque mutata seu Jupiter ipse figura
Cæsar ades, seu quos superum sub imagine falsa
Mortalique lates. Thes. Cr. vol. V, p. 43.

43. patiens vocari] Nota phrasim Horatio unitatissimam, qua adjectivum infinitivum regit imitatione Græcorum. Eurip. κακαὶ γεωργεῖν χεῖρες. p. 190.

ODE III.

4. præter Iapyga] Vid. Gellium, lib. II. cap. 22.

8. animæ dimidium meæ.] i. e. amicum meum. Interrogatus enim Pythagoras quis esset amicus, respondit, animæ dimidium. Locum hunc imitatus est Statius, Sylv. lib. III. 2.

*Grande tuo rarumque damus, Neptune, profundo
Depositum, juvenis dubio committitur alto
Metius, atque animæ partem super æquora nostra
Majorem transferre parat.*

9. Illi robur et æs triplex] κεῖνος ἐξ ἀδάμαντος ἢ σιδάρου κεχάλκευται μέλαιναν κραδίαν. Plutarch. ex vet. Poeta in lib. de fructu ex inimic. Vide Bourdelot. in Heliod. p. 79.

17. Quem mortis timuit gradum] Vid. Stat. non multo post locum modo citatum.

25. Audax omnia perpeti] Pati et perpeti, quid et quantum differant disce ex illo Ennii loco apud Cic. 3. Tusc. non procul ab initio: *Animaque ager, ut ait Ennius, semper errat, neque pati neque perpeti potest.* Ter. Eun. Act. 1. Sc. 1. v. 3. *perpeti meretricum contumelias.* Vid. Hesiod. 'Εργ. v. 50. &c.

33. Lethi corripuit gradum.] Unde a Pindaro dicitur hominum ἔθνος ταχύποτμον. Ol. I. stroph. 3. 13.

ODE IV.

1. Solvitur acris hyems.] Plin. p. 13. lib. XXIII.

1. Favonius.] A Favonio ad æquinoctium vernalis dies 40. Var. 62.

17. Et domus exilis Plutonia] i. e. sepulchrum. vid. Rutgursium. *Exilis domus est ubi non et multa supersunt.*

16. fabulæque Manes] *fabulas* dixit respiciens ad Callimachum, qui in Epigrammate cuncta post mortem fabulosa denunciavit.

Ἦ Χαρίδα, τί τὰ νέρθε; πολὺ σκότος. αἱ δ' ἄνοδοι τί;
Ψεῦδος. ὁ δὲ Πλούτων; μῦθος. ἀπωλόμεθα.

ODE V.

2. liquidis urget odoribus] Odores liquidi erant et sicci. Plin. Nat. Hist. lib. XIII. cap. 2. *Siccis odoribus constant quæ diaspasmata vocantur: sunt vero odores sicci medicamenta in pulverem trita; liquidi e contra unguenta diffluentia.*

13. tabula sacer Votiva paries] Vid. Aristophanis huc spectantia apud Vandale de marmoribus, p. 49.

ODE VI.

1. Scriberis Vario fortis] *Scriberis Vario pro a Vario.* Sic *cæna ministratur pueris tribus, pro a tribus, &c.* imitatio Græcorum. vid. Vech. p. 201.

2. carminis alite] *alite pro pennâ* dixit.

7. duplicis per mare Ulyssæi] i. e. *vafri, callidi.* Hoc igitur in loco *duplex* opponitur *simplici.*

12. Culpa deterere ingenî.] 11. Epist. I. 235.

13. Quis Martem tunica tectum adamantina] Oppian. *ἀδαμάντινον ἄορ.* Pindar. *καρδία ἐξ ἀδάμαντος.* Vid. III. Od. 24. v. 5. Man. lib. I. *Utque adamanteis discordia vincita catenis.*

ODE VII.

1. claram Rhodon] Lloydii Lexicon in verbo *Rhodus.*

2. bimariseve Corinthi] Ex. Gr. *ἀμφιθαλάσσου.* Sic Athenæ a Xenophonte nominatæ.

4. aut Thessala Tempe] Vid. Pind. Pythici εἶδους. 10. initium.

10. patiens Lacedæmon] Vid. Petron. cap. 65. et notas in verba *Tres plagas Spartanâ nobilitate concorri.*

15. Albus ut obscuro deterget nubila cælo sæpe Notus.] *Albus Notus*, desumptum ex Græco λευκονότος, qui etiam Homero magis proprium ἀργεστής Νότος.

29. Ambiguum tellure nova] Ovid. ad Liv. 5. Virg. Æn. III. v. 180.

ODE IX.

1. Vides ut alta] Expressum ex Alcæo. Vid. Lyricos p. 394.

3. geluque Flumina constiterint acuto.] Pind. Pyth. I. ep. 7. 15. ubi χίονος ὄξειας.

ODE X.

4. More palæstræ.] Pind. Ol. VI. Epod. 4. vers. 3. Mercurius. item Isthm. I. Antistr. 4. 3. vocatur ἀγώνιος Ἑρμᾶς.

18. virgaque levi coerces] Cujus rei vide simulacrum Th. Gr. vol. XII. pag. 13. Th. Cr. vol. II. pag. 1422. et notas in cap. 100. Petronii, numero 17. Consonat Horatio Ovid. Fast. 5. v. 665.

*Pacis et armorum superis imisque Deorum
Arbiter, alato qui pede carpis iter.
Late lyra pulsa, nitida quoque late palastra,
Quo didicit culte lingua docente loqui.*

ODE XI.

2. nec Babylonios Tentaris numeros] Vide Bourdelotium in Heliod. p. m. 73.

3. ut melius quidquid erit pati] Vide Vechneri Hellenolex. pag. 241.

ODE XII.

1. Quem virum, &c.] Pind. Ol. 2. in initio.

45. Crescit occulto velut arbor ævo] Hom. Il. σ. v. 437. ὁ δ' ἀνέδραμεν ἔρπει ἴσος. Pind. Nem. 8. antistr. 3. 2.

47. Julium sidus] Julium sidus explicabis de Livia sive Julia, quæ in nummis designatur per lunam inter sidera. Nummum vero quære apud Mediobarbi Occonem, sed tamen sensum exagita.

ODE XIII.

4. bile tumet jecur] id quod ἀπάγξεσθαι.

ODE XIV.

1. O navis, &c.] Imitatio Alcæi vid. Lyric. p. 396. Hanc navis laborantis descriptionem imitatus est Claudian. in 6. Honorii consulatu.

viduataque casis

Remigibus, scissis remorum debilis alis.

Orba gubernaculis, antennis saucia fractis,

Ludibrium pelagi vento jactatur et unda.

7. Vix durare carinæ] Ita et Theognis simili metaphora.

ὑπερβάλλει δὲ θάλασσα

ἀμφοτέρων τοίχων. et postea

δειμαίνω μήπως ναῦν κατὰ κύμα πῆν.

16. Debes ludibrium] Expressum ex phrasi Græca, ὄφλειν γέλωτα. quod occurrit in Aristophane, Philone, Max. Tyrio, &c.

ODE XV.

5. Nereus] Th. Cr. vol. IV. pag. 423.

13. Nequicquam Veneris præsidio ferox] Vid. Hom. Il. 3. 54.

24. et Sthenelus sciens Pugnæ] Ut apud Græcos πολέμων εὖ εἰδώς, et τόξων εὖ εἰδώς.

32. Non hoc pollicitus tuis.] Vid. Hom. Iliad. 3. ver. 430.

ODE XVI.

6. incola Pythius] Th. Cr. p. 9. in tom. quinti supp.

21. Hostile aratrum] Signo extremæ devastationis. Modestinus I. C. l. 21. quibus modis usus f. omittitur. Si usus fructus civitatis legetur, et aratrum in eâ inducatur, civitas esse desinit, unde

Jam seges est, ubi Roma fuit.

ODE XVIII.

1. Nullam, Vare, sacra vite prius severis arborem]
Versus expressus ex Alcæo. Vide Lyr. p. 396.

11. candide Bassareu] Agave Baccharum princeps
dicta est Bassaris. De *Bassareu* vero vide Heinsii Aristarchum.

ODE XIX.

12. nec quæ nihil attinent] Sic Plaut. Merc. in
prologo. *Quæ nihil attingunt ad rem nec sunt usui, hæc amator
profert sæpe adverso tempore.*

ODE XX.

2. testa Conditum levi] Vid. Petron. cap. 34. ubi am-
phoræ vitreæ gypsatae.

7. Vaticani Montis imago] Sic Claud. de laudibus
Stiliconis, lib. II. v. 405.

*Ad cælum quoties vallis tua Martia dixit
Nomen, Aventino Pallantæoque recessu.*

ODE XXI.

De hac Ode vid. Thes. Rom. vol. VIII. p. 558.

ODE XXIII.

1. Vitas hinnuleo me similis, Chloe] Vid. Lyricos
p. 514.

5. veris inhorruit] forte *vepris*, quæ vox ad veterem lec-
tionem non inepte accedit.

ODE XXIV.

Hanc Oden Sigonius dialogi modo intellexit, ita ut a poeta
Virgilius introducatur versus octo priores enarrans ad Musam
suam: ei vero Musa respondeat a versu nono usque ad finem.

13. Threicio blandius Orpheo] Pind. Nem. 8. antist. 39.

ODE XXV.

1. Parcius junctas] Vid. Claud. in Eutr. 1. v. 90.

10. angiportu] i. e. via obscura et angusta: a Terentio
sæpe usurpatur.

14. *matres furiare equorum*] *Furiare*, verbum novum. Virg.

Scilicet ante omnes furor est insignis equorum.

18. *pulla magis atque myrto*] De *pulla myrto* et *Hebro* vid *Rutgersium* et *Dacierum*. *Hebro*, aliter *Euro*, alternantibus *b* et *v* tam Latine scilicet quam Græce. *Alcæus*, a *Scholiaste* in *Theocritum* adductus, *Εὔρος κάλλιστος ποταμῶν*. pag. m. 80.

20. *Hebro*] IV. Od. 13. 9.

ODE XXVII.

6. *Immane quantum*] *Immane quantum* dixere Latini, *Sallustius*, *Justinus*, &c. sed expressum ex Græco *πλεῖστον ὅσον*, *ἀμύθητον ὅσον*, et quod nostro propius accedit *ὄχλος ὑπερφυῆς ὅσος*. *Arist.* *Pluto ἀμήχανον ὅσον*.

21. *Quæ saga*] *Saga* apud *Horatium* quid sit videatur apud *Cic.* de *Divinat.* lib. I. p. m. 197. ed. Bl. tom. VIII.

24. *Pegasus expediet*] Simile vide in *Anthologia* *δρέπανον δέ σοι οὐδὲ τὸ Περσέως ἀρκεῖ*.

ODE XXVIII.

15. *Naturæ verique*] *Naturæ*, pro naturali philosophia. Sic quoque *Lucretius*, p. 140.

— *Natura hæc rerum ratioque reperta est*
Nuper.

20. *Sæva caput Proserpina fugit*] *Thes. Cr.* vol. III. p. 610.

23. *vagæ ne parce malignus arenæ*] *Vagæ* *arenæ*, et *vagæ* *aves* pro vulgaribus apud *Heinsium*, p. m. 157. Sed hic non *τυχόν* Græcorum, sed *χυδαίων* expressit *Horatius*. *Tertullian.* *Apol.* p. 34. *floribus puto gratius (uti) liberis et solutis, et undique vagis*.

36. *Injecto ter pulvere curras*] *Thes. Crit.* vol. II. p. 1352.

ODE XXXII.

15. *mihi cunque salve*] *Cunque* sic usurpat *Lucretius*, lib. V. *ut est oris extremis cunque notata*.

ODE XXXIII.

11. sub juga ahenea] Vid. alludere ad morem in Aphrodisiis receptum ζεύγος ἑρωτικὸν portandi. vid. Lucian. tom. I. pag. 881. vid. et lib. III. Od. 9. vid. ἑτερόζυγον in N. Test. et ἑτεροζυγείσθε.

ODE XXXIV.

2. Insanientis dum sapientiæ] i. e. Philosophiæ. Afranius, σοφίαν vocant me Graii, vos sapientiam.

5. Diespiter] Vid. Num. Βροττίων. apud Goltz. tabula magna Gr. 27.

9. Quo bruta tellus] Brutam antiqui gravem vocabant. Festus. Unde Lucretius in MSS. quibusdam, bruto pondere.

12. valet ima summis Mutare] ὑπέρτερα νέρτερα θήσει. Hom.

13. et insignem attenuat] ἀγήνορα κάρφει. Hes.

ODE XXXV.

1. O Diva] Imitatur Pindarum Ol. 12. In hac Ode multa a Plutarcho de Fortuna Romanorum explicantur, præcipue pag. 317. E. pag. 321. DE. Liv. lib. XLV. cap. 41. in orat. Æmilii Pauli. Itaque defunctam esse Fortunam publicam meam tam insigni calamitate spero; quod triumphus meus vel ut ad ludibrium casuum humanorum duobus funeribus, &c. Vide Fortunas Antiatinas in nummis Suet. pag. 429. et not. Pat. p. 35. quin et fortunam cum clavo trabali, Thes. Ant. Rom. vol. V. p. 779.

2. Mortale corpus] i. e. hominem.

6. te dominam æquoris] Notentur nummi cum Fortunæ simulacro gubernaculum navale gerentis. Thes. Brand. vol. III. pag. 297.

14. Stantem, columnam] Alludit ad columnam sive bustum C. Cæsaris a Dolabella eversum, de quo vide Historiam Ciceronis a Fabricio conscriptam anno urbis DCCXI. vid. aliquid simile columnæ in nummo Antiatum Goltz. M. G. tab. 17.

ODE XXXVII.

4. tempus erat] Tempus præteritum pro præsentē, de quo vid. Vech. p. 153.

ODE XXXVIII.

1. Persicos odi] Suidas tradit τὰ πολυτελῆ πάντα οἷς ὁ βασιλεὺς ἔχρητο, ἐκαλεῖτο Περσικά.

2. philyra] Ovid. Fast. V. *Ebrius incinctus philyra constricta capillos Saltat.* Erat vero philyra ipsa arbor tilia, aliquando tuniculæ ex libro ejus tenuiter detractæ. Plin. lib. XVI.

LIBER II. ODE II.

Ad Caium Crispum Sallustium] Divi Augusti amicum, Sallustii historici ex sorore nepotem, metalli fodinæ Sallustianæ dictæ in Centronum Alpino tractu dominum. De qua vid. Plin. lib. XXXIV. cap. 2. Atque hinc illud Horatii.

7. metutente solvi] i. e. quæ solvi nequit. Sic Virg. Georg. lib. I. v. 246.

Arctos Oceani metuentes æquore tingi.

ODE III.

4. moriture Dellī] ex Pindaro Ol. I. θανεῖν δ' οἷσι ἀνάγκα, &c.

25. omnium Versatur urna . . . Sors.] ita et Anaxandrides apud Athenæum, τὸν γὰρ οἶακα στρέφει Δαίμων ἐκάστω.

ODE V.

3. nec tauri ruentis] Expressit hic vim vocis ἀταύρωτος. i. e. *Venerem minime expertus.* Aristoph. in Lysistr. Οἴκοι δ' ἀταυρώτῃ διάζω τὸν βίον. Allusio ad nequissimam apud Græcos tauri significationem. Vide Petron. cap. 25. *posse taurum tollere, quæ vitulum sustulerit*, et notas illic.

ODE VII.

3. Quiritem] Vid Petron. fragmenta, cap. 110. cujus nominativus est hic *Quirites*.

8. Malobathro] Quære annon *malabathro*. Vid. Geoponica et Plin. &c. quin et Vossium in Annotationibus ad Geograph. minores, vol. I. pag. annot. 72.

11. relicta non bene parmula] In hoc quoque ut in cæteris Alcæi imitator Flaccus. De quo sic apud Strabonem legimus, Ἀλκαῖος φησιν ὁ ποιητὴς ἐν τινι ἀγῶνι κακῶς φερόμενον ἑαυτὸν τὰ ὅπλα ῥίψαντα φυγεῖν. Strab. Georg. lib. XIII. p. m. 412.

22. ciboria exple] κιβώρια. Vide inter Græcos τὰ Αἰγύπτια κιβώρια.

25. quem Venus arbitrum Dicet bibendi?] Ovid. I. de Art. 581. et Lucian. tom. I. p. 879. ἀμοιβαίως ἀνθεστιάσετε με κλήρῳ διακριθεὶς ὁ πρότερος. δοκεῖ ταῦτα. κάκεινὴν μὲν τὴν ἡμέραν ἐστιάρχουν ἐγώ.

ODE VIII.

1. Ulla si juris tibi pejerati] Vid. Prov. Græc. ἀφροδίσιος ὄρκος οὐκ ἐμποίνιμος, iterumque, Τὸν γὰρ γυναικὸς ὄρκον εἰς ὕδωρ γράφω. Th. Gr. vol. II. p. 95.

ODE XIII.

21. furvæ regna Proserpinæ] quia supponitur Orcus nebulosus et fumosus. sic Martialis VI. 58.

*Oh quam pene tibi Stygias ego raptus ad undas
Elysia vidi nubila fusca plagæ.*

27. Alcæe.] Vid. Bayle. en article *Alcée*.

29. sacro digna silentio] nota verb. Gr. σιγαλόεις, itemque illud St. Gellii, lib. V. cap. 1. Dicebat magnam laudem non abesse ab admiratione, admirationem autem, quæ maxima est, parare silentium. Idcirco, &c. &c. Adde et senarium a Luciano, vol. II. p. 770. adductum.

σίγα τὰ νέρθε; καὶ τὰ σιγῆς ἄξια.

39. Demittit atras bellua centiceps Aures] καὶ οὐατα κάββαλεν ἄμφω.

ODE XIV.

5. quotquot eunt dies] ὅσαι ἡμέραι pro quotidie apud

Thucyd. lib. VIII. p. 281. Vid. Steph. Thesaurum Græcum in voce *ἡμέρα*.

10. Quicunque terræ munere vescimur] Sic Hom. *οἱ ἀρούρης καρπὸν ἔδουσι*. unde Græce *terra* epithet. *ζείδωρος* mernit.

21. Linquenda tellus] Vid. Lucr. lib. III. vers. 907.

At jam non domus accipiet te lata, nec uxor, &c.

ODE XV.

17. fortuitum] Vid. Notas in Petron. cap. 95. quin et vocem eandem antepenultima producta vide apud Phædrum.

ODE XVI.

21. Scandit æratas vitiosa naves Cura] Vid. *curæque æquaces*, apud Lucr. et illud Theognidis,

Φροντίδες ἀνθρώπων ἔλαχον πτέρα ποίκιλ' ἔχουσαι.

ODE XVII.

2. Nec Dis amicum est] Græcorum more "amicum diis" dixit ut apud Hom. *φίλον μακαρέσσι θεοῖσι*, et apud alios sexcentis in locis.

10. ibimus, ibimus] Vid. Dacier. notas ad vitam Horatii in fine.

19. tyrannus Hesperiae Capricornus undæ] Hæc explicata de Capricorno natali Augusti sidere, quod repete ex nummis Patini in Suet. p. 25. et Suet. in Aug. p. 277. et notas ad pag. 117. edit. Græ. Manilius.

Tu, Capricorne, regis quicquid sub sole cadente

Erpositum.

Vide et Spanheim. Dissert. 3. p. m. 209, 210.

30. Mercurialium Custos virorum] non aliter ac *Ζεὺς οἰκοφύλαξ ὁσίων ἀνδρῶν* apud Æschylum in Suppl.

ODE XVIII.

1. Non ebur] Vide Lyricos, p. 568. *οὐ βοῶν πάρεστι σώματ', οὔτε χρυσὸς, οὔτε πορφύρεοι τάπητες, ἀλλὰ θυμὸς εὐμενὴς, μουσά τε γλυκεῖα*. Bacchylides.

16. *interire Lunæ*] Dixit Græcorum more, qui lunam dividunt in stantem, mediam, et *φθίνοντα*, i. e. *intereuntem*. Confer hunc locum cum Theoph. ad Autolyc. p. 106. Ed. Ox.

32. *æqua tellus Pauperi recluditur*] Pind. Nem. VII. ep. 1. 3.

40. *Vocatus atque non vocatus*] Pind. Nem. VII. Ant. 2. Thucyd. lib. I. cap. 118. de Deo Pythico, *αὐτὸς ἔφη συλλήψεσθαι, καὶ παρακαλούμενος καὶ ἄκλητος*. i. e. ad verbum *vocatus, non vocatus*.

ODE XIX.

30. *Cornu decorum*] Ovid. Epist. 15. 24. Notæ Var.

30. *leniter atterens Caudam*] Od. P. Οὐρῇ μὲν ῥ' ὄγ' ἔσγηε καὶ οὐατα κάββαλεν ἄμφω.

ODE XX.

Occasionem tum Odæ hujus, tum præcedentis, necnon quasdam expr. desumpsit ex Platini Ode ad Bacchum ubi habetur,

ἐμὲ δεῖ κελαδεῖν

ἐμὲ δεῖ παταγεῖν, &c.

LIBER III. ODE I.

1. *Odi profanum vulgus*] Sic Callim. in Epigr. 30. *σικχαίνω πάντα τὰ δημόσια*.

2. *Favete linguis*] Erasm. Adag. p. 548.

6. *Reges in ipsos imperium est Jovis*] Alios Deos aliorum esse præsides docet Callimachus, regum vero Jovem, Hymno in Jovem, v. 70, &c.

44. *Achæmeniumve costum*] i. e. Persicum vid. Hyde. de vet. Pers. rel. Achæmenes Persiæ rex, Cambysis pater, Cambyses Cyri.

ODE II.

14. *Mors et fugacem persequitur virum*] Expressum ex Simonide *ὁ δ' αὖ θάνατος ἐφίκε καὶ τὸν φυγόμαχον*.

26. *vetabo qui Cereris sacrum Vulgarit arcanæ*] Sic Callim. hymno ad Cererem, v. 118.

μη τήνος ἐμὶν φίλος ὅς τοι ἀπεχθὴς
Εἴη, μηδ' ὁμότοιχος.

30. Neglectus incesto addidit integrum] Πόλλακι καὶ
ξυμπᾶσα πόλις κ. τ. λ. Hes. lib. I. v. 238.

ODE III.

65. murus aheneus] Thes. Crit. vol. V. p. 373.

ODE IV.

71. Tentator Orion Dianæ] Callim. in hymno ad
Dianan.

Μηδέ τινα μνᾶσθαι τὴν παρθένον· οὐδ' γὰρ Ὀτος
Οὐδὲ μὲν Ὠαρίων ἀγαθὸν γάμον ἐμνήστευσαν.

ODE V.

2. præsens Divus] i. e. θεὸς ἐπιφανής, ut inter regum
Syriæ titulos. Augustus enim jam vivus inter deos est relatus.
Unde Ovid. de Trist. *Per te præsentem conspicuumque deum.*
et Virg. *Namque erit ille mihi semper deus, &c.*

28. medicata fuco] intelligit poeta φῶκος illud θαλάσσιον,
cujus usum tum in medicina, tum in tingendis vestibus tradit
Plinius, lib. XXVI. cap. 10.

ODE VI.

21. Motus doceri gaudet Ionicos] i. e. molles; Iones
enim, inquit Dionysius, ἄβροὶ καὶ ἀνείμενοι.

ODE VII.

4. Constantis juvenem fide] Vide notas Farnab. in
Ovid. Met. lib. III. v. 341. *fide pro fidei.* ut Virg. Georg. lib. I.
v. 208. *Libra die somnique pares ubi fecerit horas.* Vid. et Aul.
Gell. lib. IX. 14.

ODE VIII.

1. Martiis cœlebs] Notæ Tib. III. E. 1. Mart. V. 85.

10. Corticem astrictum pice dimovebit] Ter. Heaut.

3. 1. 51. *Relevi dolia omnia, &c.*

11. Amphoræ fumum bibere institutæ] Tibull. II. El. 1.
Nunc mihi, fumosum veteris proferte Falernum
Consulis.

Mart. lib. X. *Accipit ætatem quisquis ab igne cadus.* Plin. lib. XXIII. cap. 1. *Vinum si sit fumo inveteratum, insaluberrimum est.* *Fumum bibere ex Græco πίνειν κάπνον.*

ODE IX.

18. Diductosque jugo cogit aheneo] Vid. lib. I. Od. 33.
 quin et Lucian. tom. I. p. 881.

ODE X.

3. Porrectum ante fores] Theocr. Idyll. 3. *Κεκαεῦμαι*
δὲ πεσὼν καὶ τοὶ λύκοι ὠδέ μ' ἔδοντι. Et Arist. ἐκκλησιαζ.
 v. 955.

τὴν θύραν ἄνοιζον
Τήνδ', εἰ δὲ μὴ καταπεσὼν κείσομαι.

10. Ne currente retro funis eat rota] Erasm. Adag.
 p. 8.

ODE XII.

3. patruæ verbera linguæ.] Erasm. Adag. p. 610.

ODE XIII.

14. Me dicente, cavis impositam ilicem Saxis] Quercus
 olim juxta fontes sacros plantabantur, vel sponte nascebantur;
 unde fabulati sunt poetæ quercus et Nymphas simul extitisse.
 Callim. εἰς Δῆλον v. 82. et seq.

ἐμαὶ θεαὶ εἶπατε Μοῦσαι
Ἥ ῥ' ἔτεδὸν ἐγένοντο τότε δρύες, ἥνικα νύμφαι
Νύμφαι μὲν χαίρουσιν ὅτε δρύας ὄμβρος ἀέξει,
Νύμφαι δ' αὖ κλαίουσιν ὅτε δρυσὶν οὐκ ἔτι φύλλα.

ODE XIV.

11. male nominatis] Vide appositum huic locum in
 Photii bibliotheca p. mei codicis, 1594. et appositissimum in
 Cic. I. de Divin. tom. VIII. p. 212. In Herculis sacrificio,

cujus ritu Augustum hic adorat Poeta, alium Deum non licuit nominare. Vid. Plat. Quæst. Rom. 89. et 109. Th. Cr. vol. II. p. 1153. item 1129. item Frag. p. 31. Intelligit vero verba obscœna quæ non nisi male nominare posse quis non dixerit, tum tristia, ut Claud. de bell. Get. V. 206. *Festæ doleant ne tristibus aures.*

19. Spartacum] Vid. Claud. de bell. Getico, v. 155. Spartaci gesta. Quin et Appian. Εὐφολ. I. Florus, lib. III. Eutrop. lib. VII. Velleius, lib. II.

22. Myrrheum nodo cohibere crinem] Lege forsau myrteum. et vid. Pëtron. cap. 21. *Myrtea subornatus gausapila.* Colorem innuit inter flavum et nigrum. Similiter et *cingulus cerasinus* apud eundem cap. 28. colorem innuens. Est vero color myrteus subnigrescens, ut, *ilice nigra*, &c.

ODE XVI.

32. Fallit] Juxta sensum verbi λανθάνω apud Græcos, ut, τοῦτο εἰδὼς λέληθα ἐμαυτόν.

ODE XIX.

6. quis aquam temperet ignibus?] Quis calidam præbebit ad vinum diluendum? Vid. Mart. I. 12. *Jam defecisset portantes calda ministros.* et II. 1. *tepuisse calix.* et VI. 39.

— tepentem

Ampullis potas semisupinus aquam.

item, lib. VI. 86.

11. tribus aut novem Miscentur cyathis pocula commodis] Er. Ad. p. 53. Ausonius. *Ter bibe vel latices ternos, sic mystica lex est.* Vid. Petr. cap. 96. *Tribus potionibus ex lege siccatis.*

17. nudis juncta sororibus] Vide Gratiarum simulacrum. Th. Gr. vol. XII. p. 72.

ODE XXI.

11. prisci Catonis] Prisci nomine proprio Catonibus concesso uti auctor est Plutarchus.

12. Sæpe mero caluisse virtus] Sic II. Sat. 1. *Virtus Scipiadae* pro *Scipione*, et apud Virg. *excepto Laurentis corpore Turni*, pro *Turno*. Manavit vero a Græcis: Homerus enim et Hesiodus et Pindarus dixerunt βίην Ἡρακλεΐην.

ODE XXIII.

19. Mollibit aversos Penates] Vid. Pers. Sat. 2. in fine.

ODE XXIV.

27. pater urbium Subscribi statuis] Quære nummos aut lapides sic inscriptos.

31. Virtutem incolumem odimus] Vide Mimuermi γνώμας inter Poetas Minores, pag. in meo libro 465.

Δεινοὶ γὰρ ἀνδρὶ πάντες ἐσμέν εὐκλειῇ
Ζῶντι φθονῆσαι, καθθανόντα δ' αἰνέσαι.

52. et teneræ nimis Mentēs] expressum ex Homericō isto ἀπαλαὶ φρένες, unde et Virgilius teneros animos.

ODE XXV.

1. Quo me, Bacche, rapis] Ad imitationem Platini Lyric. p. 643.

20. Cingentem viridi tempora pampino] Hic apponatur figura Bacchi pampino coronati.

ODE XXVI.

7. Funalia, et vectes, et arcus Oppositis foribus minaces] Theocr. Idyll. 2.

Εἰ δ' ἄλλα μ' ὠθεῖτε, καὶ ἡ θύρα εἶχετο μοχλῶ,
Πάντως καὶ πελέκεις καὶ λαμπάδες ἦλθον ἐφ' ὑμέας.

ODE XXVII.

10. Imbrium divina avis imminet] Lucret. lib. V. 1084.

*Corvorumque greges, ubi aquam dicuntur et imbres
Poscere, et interdum ventos aurasque vocare.*

19. quid albus Peccet Iapyx] ita apud Græcos

ῥγέστης. Vid. illud, *Albus ut obsuro deterget nubila cælo Sæpe Notus*. Arist. de mundo. ἀργέστης ἀπὸ τῆς θερυνῆς δόσεως πνέων, ὃν τινες καλοῦσιν Ὀλυμπίαν, οἱ δὲ Ἰάπυγα.

59. *Antequam turpis macies decentes Occupet malas*] Stat. Sylv. 2. 1. v. 154.

*Gratum est, fata, tamen quod non mors lenta jacentis
Exedit puerile decus, manesque subivit
Integer, et nullo violatus corpora damno.*

ODE XXIX.

4. *balanus*] Pers. Sat. *balanatum gausape*. i. e. oleo hujus generis inunctum; per *gausape* vero, barbam intelligit.

18. *Jam Procyon furit*] Cic. Arat. 26.

23. *caretque Ripa vagis taciturna ventis*] Describit meridianum tempus in quo ripas esse taciturnas asserit. Meridiem vero taciturnam dixit Callimachus in hymno ad Lavacra Palladis. v. 72.

μεσαμβρινὰ δ' εἶχ' ὄρος ἀσυχία.

Ἀμφότεραι λώνοντο, μεσαμβριναὶ δ' ἔσαν ὦραι

Πολλὰ δ' ἀσυχία τῇνο κατεῖχεν ὄρος.

Quin et Plinius alicubi dicit *meridiem conticescere*, et Theoc. Idyll. I. v. 15. Οὐ θέμις, ὦ ποιμᾶν, τὸ μεσαμβρινόν, οὐ θέμις ἄμμιν Συρίσδεν.

ODE XXX.

6. *Non omnis moriar*] Ex Platonis Phædro. ed. Cantab. p. 167. θάνατος οὐκ ἔστι πάντων ἀπαλλαγὴ. Sic apud Cl. Alex. πᾶς ἄνθρωπος pro ὅλος, idque juxta apostoli phrasin, ἵνα πάντα ἄνθρωπον παραστήσωμεν τέλειον. Vid. Pearson. Vindicias Ignat. p. m. 387.

LIBER IV. ODE I.

11. *Commessabere*] Suet. Vit. cap. 13. et notæ in locum. Vid. insuper Pindarum, Εἰδ. 11. ἐπωδ. 1. 4. ἐνθα συγκωμάξατ', quod verbum commensationem significat, et illic Musis attribuitur. item, Isth. 7. stroph. 2. 3.

ODE II.

10. Seu per audaces nova dithyrambos Verba devolvit] Vid. Schm. notas in Pind. Ol. 13. pag. 308. C. ubi multa de dithyrambis. Item dissertationem de dith. in fine libri, pag. 247, &c.

19. centum potiore signis Munere donat] Vid. Schol. in Pind. Nem. 5. in initio.

ODE III.

Hac Oda docet Horat. qui poetæ nati sunt, non aliud possunt, tota vita, quam poetas agere, occasionem Odæ desumens, ex illo Callimachi, Epigr. 22.

— Μούσαι γὰρ ὅσους ἴδον ὄμματι παῖδας,
Ἄχρι βίου πολιοῦς οὐκ ἀπέθεντο φίλους.

Vid. et Hesiod. Theogoniam, vers. 81. et seqq.

13. Romæ principis urbium] *Principis urb.* i. e. Βασιλίδος Ῥώμης, de quo vid. nummos et inscriptiones.

17. O testudinis] *Nec loquax olim, neque grata.*

22. Quod monstror digito prætereuntium] Magnificum putabat Demosthenes, et exinde maxime gloriatus; quod respiciens et idem pro magnifico hic dicit Horatius. et Persius: *pulchrum est digito monstrari*, &c.

ODE IV.

1. ministrum fulminis alitem] Plin. pag. 15. l. 57.

2. in aves vagas] Vid. notam in *Vagæ arenæ*. I. Od. 28. v. 23.

20. Amazonia securi] In nummis passim per Asiam repertis conspicitur Amazonis figura bipennem gerentis. Vid. Thes. Gr. vol. I.

33. Doctrina sed vim promovet insitam] Felices igitur prædicat Philo, τοὺς πρὸς γένεσιν παιδεία βεβαιουμένους, in libro de Temulentia.

41. adorea] Plaut. Amph. Act. 1. Scen. 1. *Qui præda atque agro adorea que affecit populares suos.*

44. Per Siculas equitavit undas] Sio Eur. in Phœnissis, chor. 1. Ζεφύρου πνοαῖς ἱππεύσαντος ἐν οὐρανῷ. Quin et Hom. Odys. IV. 780. naves vocat ἀλὸς ἵππους. Unde Hor. non immerito per undas equitare dixit.

ODE V.

23. Laudantur simili prole puerperæ.] Eras. Adag. p. 767. item Hes. Ἐργων καὶ Ἡμερ. ver. 233. Phocylides, v. 167. Catullus, Juliæ et Manlii Epith. ver. 220.

39. dicimus uvidi] Ὑγρὸς γὰρ καὶ ἄσωτος βίος ἅπασιν ἐπίβουλος. Phil. Jud. De Vit. Contempl. Vid. Eras. Adag. p. 465. Cribylus apud Athenæum τὴν ἀσωτίαν γὰρ ὑγρότητα νῦν προσαγορεύουσι τινές. In Sat. 6. lib. II. v. 70. seu modicis uvescit latius.

ODE VI.

Ad Apollinem] Vid. Thes. Rom. vol. VIII. pag. 558. item vol. IX. pag. 1070, &c. quin et Catulli seculare carmen, XXXII.

28. Levis Agyieus] Vide Schmid. not. in Pind. Pyth. pag. 377. ab. ἀγυία ὀβελισκὸς θεοῖς ἀνειμένος. Vid. Steph. de urbibus in voce ἀγυία, et Suidam, Ὁ πρὸ τῶν αὐλίων θυρῶν κνωεიდῆς κίων ἱερὸς Ἀπόλλωνος, καὶ αὐτὸς θεός, ut apud Phe-recratem. Quin et obelisci Ægyptii soli deo sacri.

31. puerique claris Patribus orti] Vid. Zosimum, lib. II. in initio et adjectum illic carmen Sibyllinum. τρὶς ἐννέα παῖδες ἐπιφανείς, &c.

38. Noctilucam] Expressum ex Græco νυκτιφανῆς aut νυκτιλαμής.

43. docilis modorum Vatis Horatf.] Ad id vid. Athenæum de saltationibus, lib. XIV. p. m. 628. Ἐξ ἀρχῆς συνετάττοντο οἱ ποιηταὶ τοῖς ἐλευθέροις τὰς ὀρχήσεις. Quin et huc pertinentem inscriptionem Stratonicensem.

ODE VII.

15. Ancus] Vid. Lucret. lib. III. vers. 1038.

Lumina sis oculis etiam bonus Ancu' reliquit.

ODE VIII.

10. *animus deliciarum egens.*] *Egens*, i. e. *cupiens*, Vid. *Qui tantuli eget*. Sat. I. 1.

27. *divitibus consecrat insulis.*] i. e. *fortunatis insulis*, vid. Hes. *Ἔργ. καὶ Ἡμέρων* lib. I. v. 169.

ODE IX.

29. *Paulum sepultæ distat inertæ Celata virtus.*] Vid. *Sirachidem*, cap. 41. com. 14, 15.

ODE XI.

16. *Aprilem*] Vid. *Dion. Hal. ex Rutgersio*, pag. 279.

27. *terrenum equitem gravatus Bellerophontem*] De *Tiberio* dicitur, eum *matrem suam gravatum fuisse*. *Suet.* c. 50.

ODE XII.

2. *Impellunt animæ lintea Thraciæ*] Sic et *vestorum animæ*, *Fragm.* pag. 30. Et apud *Persium*, *pulmo animæ prælargus*. i. e. *vento plenus*.

ODE XIII.

8. *Pulchris excubat in genis.*] Sic *Sophocles de Amore*, ὅς ἐν μαλακαῖς παρειαῖς νεανίδος ἐννυχεύεις.

9. *transvolat aridas Quercus*] *Alibi* I. Od. 25. ult. *Aridas frondes hiemis sodali*
Dedicet Hebro.

ODE XIV.

25. *Sic tauriformis volvitur Aufidus*] Ex *Græco τανρόμορφος* *Eurip. Ion.* De *Aufido* vid. *Polyb.* 3. 110. *Ælian.* var. *Hist. lib. II. cap. 33.* οἱ μὲν ἀναμόρφους ποταμοὺς ἰδρύσαντο, οἱ δὲ βοῶν &c. *Quin et Th. Cr.* vol. II. p. 1399. *Aufidus longe sonans*, IV. Od. 9. v. 2. *acer*, I. Sat. 1. v. 58. *violens obstrepit*, III. Od. 30. v. 10.

EPODON LIBER, ODE I.

1. *Liburnis*] *Plin. Jun. notæ* 370. de *Liburn.* Vid. *Zosim.* pag. mei cod. 319. *quin et Lucian.* tom. I. pag. 377.

34. *Discinctus aut perdam ut nepos*] *Quidam discinctum nepotem* intelligunt adeo pinguem et obesum qui cingi non possit.

ODE II.

Vitæ rusticæ laudes.] Comparetur hæc Ode cum simili apud Lucretium materia, lib. V. pag. mei cod. 157.

54. *Non attagen Ionicus Jucundior*] Plin. lib. X. cap. 48, *Ayis ista* (ut ait Vallo) *Francolinus* vulgo nominatur, quam et ipse in *Ionía* degens delicatissimi esse saporis non raro sum expertus. *Attagenam Phrygiam* laudat Gell. lib. VII. cap. 16. *κούδεν ἦν τούτων ὅλως πρὸς τὸν Ἀτταγῆνα συμβαλεῖν τῶν βρωμάτων.* Athenæus, lib. XIV. cap. 18.

ODE IV.

1. *Lupis et agnis quanta sortito obtigit, Tecum mihi discordia est*] Hom. Iliad. lib. XXII. *Achilles* ad *Hectorem*:

Ὀυδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
Ἄλλὰ κακὰ φρονέουσιν διαμπερές ἀλλήλοισιν,
Ὡς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι.

8. *Cum bis ter ulnarum toga*] I. Ep. 18. 30. et Ep. 19. 13.

16. *Othone contempto*] Ep. I. 1. 57. et 62.

ODE V.

34. *Inemori spectaculo*] Nota decompositionem Latinis non adeo familiarem, Græcis usitatissimam; expressit vero vocem *ἐναποθνήσκειν*.

69. *Indormit unctis omnium cubilibus Oblivione pellicum.*] Ordo est, ni fallor, *indormit cubilibus unctis oblivione omnium pellicum*, i. e. cubilibus imbutis oblivione &c. i. e. in quibus pellices non cogitat.

87. *magnum fas nefasque*] Ita in Græco epigrammate *πλὴν μεγάλας νεμέσεως*. Vide Brodeum, pag. 187.

95. *inquietis assidens præcordiis*] Alludit poeta ad morbum, quem *ephialtem* vocant.

99. insepulta membra different lupi] Epod. X. 6.
atque ibi notata huc redeant.

ODE VI.

1. Quid immerentes hospites vexas] Vid. Mart. VI. 64.
14. Bupalo] Erasm. Adag. p. 552.

ODE VIII.

7. mammæ putres, Equina quales ubera] Illud
quales ubera Latine non sonat, nisi ducto ex Græcis exemplo
defendatur. Vide igitur Josephum Jud. Ant. lib. II. cap. 3.
pag. 42. ἐβούλετ' ἀγαθῶν ἐρμηνευτῆς γεγονέναι, καὶ οὐκ αἶων
τὸ ὄναρ αὐτῷ δηλοῖ. Voss. de Art. Gram. lib. ult. p. m. 210.
Sic enim resolvenda est ista phrasis, καὶ οὐ τοίων οἷα τὸ &c.
ut et id quod præ manibus est, *mammæ tales qualia equina
ubera.*

ODE IX.

12. Emancipatus feminæ] Plaut. Bacch. Act. 1. Sc. 1.
nunc ego, mulier, tibi me emancupo, tuus sum, &c.
16. conopeum.] Vid. in Anthologia κωνώπειον. Epig. Gr.
17. Ad hunc frementes] Ita etiam in seq. Epod. *preces
ad Jovem.* ver. 18.

ODE X.

6. Fractosque remos differat] Virg. *atque avida differt
Nubila.* et Ter. *differor doloribus.* i. e. *distrahor.* Item *differre
rumores* apud Ter. Apud Petronium, Tacitum, Ennium, Accium,
rumore vel fama differri.

ODE XI.

40. Sed alius ardor] Cic. 4. Tusc. 62.

ODE XII.

5. an gravis hirsutis cubet hircus in alis] Ep. 1. 5.
29. arcta premunt olidæ convivia capræ.
7. vietis] Notæ Ter. E. 4. 4. 21. Vid. et Catullum.

9. Indomitam properat rabiem sedare] Ovid. Art. Am. III. 213. et Petron. cap. 23. *perfluebant*, &c.

12. Tenta, cubilia] Lege *tenta cubilia*, et vid. locum Petronii, ubi Gnython se sub lecto occulte dedit.

25. O ego non felix] *Non felix*: eadem vi sensus ac *illaudatus* in Virg. *Aut illaudati nescit Busiridis aras*. Vide Aul. Gellium, quin et apud Virg. *quem non virtutis egentem de Pallante*.

ODE XIII.

3. siluæ] Vid. Priscianum, lib. I.

6. Dumque virent genua] Eras. Adag. p. 687.

9. Consule pressa meo.] Vid. *O nata mecum consule Manlio*.

26. ægrimonix] i. e. *dolor*, verbum *voluptati* oppositum. Plaut. Amph. Act. 2. Scen. 2. *plus ægri ex abitu viri quam ex adventu voluptatis cepi*.

27. alloquiis.] Græcum *παραμυθέομαι*, *alloquor et idem consolor*.

ODE XIV.

8. Ad umbilicum adducere.] Eras. Adag. p. 571. et Sen. Suasor. pag. 30.

ODE XVI.

13. Quæque carent ventis] Simile in Ecclesiastico, cap. 51.

14. insolens] i. e. superbus. Q. Curt. IV. 6. *insolenti gaudio*. Cic. *Victoria natura insolens et superba*.

17. Phocæorum] *Φωκείων μέχρις κε μένη μέγας εἰν ἀλλή μύδος*. Vide Eras. Ad. p. 220. et 223. quin et rei historiam. Herodot. lib. I. cap. 165. Vide etiam proverb. *Φωκαέων ἀρά*. Thes. Gr. vol. X. in præfatione, p. 14.

42. divites et insulas] Hes. lib. I. ver. 169.

47. Mella cava manant ex ilice] Hesiod. I. *Ἐργων*, vers. 231.

ODE XVII.

3. Per et Dianæ non movenda numina] Gr. pr. unde κινεῖν ἀκίνητα. Hesiod.

17. tunc mens et sonus Relatus] *Sonum* dixit, quia apud poetas μέρονες sunt ἄνθρωποι.

18. atque notus in vultus honor.] *Vultus* homini proprius, non minus ac *mens* et *sonus*. Nam ut Cicero, I. de Legibus 20. is, qui appellatur vultus, qui in nullo animante esse, præter hominem, potest.

48. Novendiales dissipare pulveres.] Vide Serv. ad Virg. *Æn.* lib. V. vers. 64. et lib. VI.

56. Cotyttia] Erasm. Adag. p. 317.

74. Vectabor humeris tunc ego inimicis eques] Desumptum ex Græco loquendi genere καθιππάζεσθαι τινός. Sed de vocatione super alienos humeros vide insignem locum Plauti *Asinar.* Act. 3. Sc. 3. ubi Libanus Argyripo inequitat.

CARMEN SECULARE.

Carmen Seculare] Comparetur cum Catulli Seculari Carmine, lib. I. 34. Repetenda erit integra hujusce Odæ interpretatio ex Zosimi historia, lib. II. in initio, et adjecto illi carmine Sibyllino, quo ritum secularium ordo præscribitur. Vid. pariter *Thes. Rom.* vol. VIII. p. 558.

1. Phœbe, silvarumque potens Diana] De hac epodo vide Th. Cr. vol. I. pag. 74.

21. Certus undenos decies per annos] *Decies undenos.* De his vide Censorinum de die natali, cap. 17.

22. ut cantus referatque ludos] Notæ Schmid. in Pind. Ol. pag. 171. a.

61. Augur] Vide nummum apud Spanhemium et Begerum hæc omnia Apollinis attributa exprimentem.

Notæ in Sermōnes et Epistolas brevi sequuntur.

CARMEN ANTISTROPHICUM EX ARISTOPHANIS LYSISTRATA.

NEMINI ignotum est, qui de antistrophicis tragicorum et comicorum carminibus Hermannii aliorumque disputationes legerit, haud raro strophē et antistrophum intervallo satis longo separari. Exemplum præbebit Sophoclis Philoctetes, ubi senarii CIV. quorum primus est 403. inter duo μέλη sibi iuvicem respondentia interpositi sunt. Alterum exemplum ex Euripidis Hippolyto indicarunt viri docti. Numerus versuum interpositorum longe major est quam in Philoctete, scilicet ad CCC. (vv. 337—668.) in quibus occurrit integrum chori carmen e duabus strophis totidemque antistrophis conflatum. Tertium exemplum ex Aristophanis Lysistrata ipse primus, ni fallor, hodie literarum Græcarum studiosis indico. Inter strophē et antistrophum interpositi leguntur senarii CXI. anapæstici tetrametri VI. Quod autem magis observatione dignum videtur, utraque integri carminis pars, vel, si mavis, utrumque carmen, in strophē et antistrophum divisum est. Idem igitur versuum ordo non bis, ut plerumque fit, sed quater occurrit. Quo facilius quid velim intelligat lector, quatuor ordines sive systemata ex ed. Brunckiana descripta apponam. Brunckius quidem edd. superiorum scripturam aliquoties mutavit, sed cum nulla carminis antistrophici suspicio ei oborta esset, receptam scripturam metri caussa non sollicitavit. Ipse pauca mutavi, de quibus singulatim dicam, postquam ipsa Aristophanis verba descripsero. Versus omnes sunt trochaici, præter 4. 5. 6. 7. 8. qui pæonici sunt. Versus 6. primam syllabam superfluum habet.

I. v. 1043.

1. Οὐ παρασκευάζόμεσθα
2. τῶν πολιτῶν οὐδέν', ὧνδρες,
3. φλαῦρον εἰπεῖν οὐδέεν,
4. ἀλλὰ πολὺ τοῦμπαλιν,

5. πάντ' ἀγαθὰ καὶ λέγειν
6. καὶ δρᾶν. ἱκανὰ γὰρ τὰ κακὰ
7. καὶ τὰ παρακείμενα.
8. ἀλλ' ἐπαγγελλέτω πᾶς ἀνὴρ καὶ γυνή,
9. εἴ τις ἀργυρίδιον δεῖ-
10. ται λαβεῖν, μνᾶς ἢ δύο ἢ τρεῖς,
11. †ὥς πόλλ' ἔσω 'στίν,
12. κᾶχομεν βαλάντια.
13. κᾶν ποτ' εἰρήνη φανῇ,
14. ὅστις ἂν νυνὶ δανείση-
15. ται παρ' ἡμῶν,
16. ἂν λάβῃ μηκέτ' ἀποδῶ.

II. v. 1058.

1. Ἔστιαν δὲ μέλλομεν ζέ-
2. νους τινὰς Καρυστίους, ἄν-
3. δρας καλοὺς τε καὶ ἀγαθοὺς.
4. κᾶστιν ἔτνος τι, καὶ
5. δελφάκιον ἦν τί μοι,
6. καὶ τοῦτο τέθυχ', ὥστε τὰ κρέ'
7. ἔσθ' ἀπαλὰ καὶ καλὰ.
8. ἦκετ' οὖν εἰς ἐμοῦ τήμερον. πρῶ δὲ χρή
9. τοῦτο δρᾶν λελουμένους, αὖ-
10. τούς τε καὶ τὰ παιδὶ', εἴτ' εἰ-
11. σω βαδίζειν,
12. μηδ' ἐρέσθαι μηδένα,
13. ἀλλὰ χωρεῖν ἄντικρυς,
14. ὥσπερ οἰκάδ' εἰς ἑαυτῶν,
15. γεννικῶς, ὥς
16. ἡ θύρα κεκλείσεται.

III. v. 1189.

1. Στρωμάτων δὲ ποικίλων καὶ
2. χλανιδίων καὶ ξυστίδων καὶ
3. χρυσίων, ὅσ' ἐστί μοι,

4. οὐ φθόνος ἔνεστί μοι
5. πᾶσι παρέχειν φέρειν
6. τοῖς παισὶν, ὅποταν τε θυγά-
7. τηρ τινὶ κυνηφορῇ.
8. πᾶσιν ὑμῖν λέγω λαμβάνειν τῶν ἐμῶν
9. χρημάτων νῦν ἔνδοθεν, καὶ
10. μηδὲν οὕτως εὖ σεσημάν-
11. θαι τὸ μὴ οὐχὶ
12. τοὺς ῥύπους ἀνασπᾶσαι,
13. χάττ' ὧν ἔνδον ἡ φορεῖν.
14. ὄψεται δ' οὐδὲν σκοπῶν, εἰ
15. μὴ τις ὑμῶν
16. ὀξύτερον ἐμοῦ βλέπει.

IV. v. 1203.

1. Εἰ δέ τῃ μὴ σῖτος ὑμῶν
2. ἐστί, βόσκει δ' οἰκέτας καὶ
3. σμικρὰ πολλὰ παιδιά,
4. ἐστί παρ' ἐμοῦ λαβεῖν
5. πυρίδια λεπτὰ μὲν,
6. ὁ δ' ἄρτος ἀπὸ χοίνικος ἰ-
7. δεῖν μάλα νεανίας.
8. ὅστις οὖν βούλεται τῶν πενήτων ἴτω
9. εἰς ἐμοῦ, σάκους ἔχων καὶ
10. κωρύκους, ὡς λήψεται πυ-
11. ρούς. ὁ Μανῆς δ'
12. οὐμὸς αὐτοῖς ἐμβαλεῖ.
13. πρὸς γε μέντοι τὴν θύραν
14. προαγορεύω μὴ βαδίζειν
15. τὴν ἐμήν, ἀλλ'
16. εὐλαβεῖσθαι τὴν κύνα.

I. 3. Οὐδεέν. Sic Augustanus apud Brunckium. Οὐδὲ
 ἐν divisim uterque Regius apud eundem. Οὐδέν edd. ante
 Brunckium, et cod. Vossianus, cujus apographum in bibliotheca

Collegii SS. Trinitatis servatur. Hunc locum silentio prætermiserunt Porsonus Præfat. ad Hec. p. xxxvii. et Censor Edinburgensis XIX. p. 76.

I. 11. Ὡς πολλ' ἔσω στίν. Corrupta scriptura, quam emendare nequeo. Metro satisfaceret, si rejiceretur prima syllaba ὦς. Sed neque ἔσω pro εἶσω usurpant comici, neque εἶσω, si bene memini, pro ἔνδον.

II. 4. 5. Priori versiculo deest syllaba. Vide an legendum, Κάστιν ἔτνος, ἔστι καὶ Δελφάκιον ἐν τι μοι.

II. 6. Καὶ τοῦτο τέθυχ'. Hæc scriptura in analogiam linguæ Græcæ peccare videtur, quæ postulat ut τέθυκα mediam producat, haud secus ac δέδυκα, λέλυκα, πέφυκα. Nullum novi verbum, quod vocalem in futuro et aoristo productam in παρακειμένῳ activo corripiat. Cod. Vossianus τεθύκει habet, τεθυκί' edd. veteres. Legendum suspicor τεθυθ'. Τέθυμαι secundam corripit. Sic βέβηκα, βέβᾶμαι (unde παραβεβάσθαι); κέκρικα, κέκρικμαι; δέδωκα, δέδομαι; πέπωκα, πέπομαι; λέλυκα, λέλῡμαι. Legendum λέλυσαι pro λέλυσο apud Aristoph. Thesm. 1208.

Ibid. Ὡστε τὰ κρέα. Sic Ravennas et Vossianus, necnon edd. omnes ante Bruuckium, qui e Regiis ὡς τὰ κρέα dedit.

II. 7. Ἔσθ' ἀπαλά. Ita de meo dedi. Vulgo, Ἐξέσθ' ἀπαλά.

II. 10. 11. Εἶσω. Sic Regii. Ἔσω Rav. Voss. edd.

II. 15. 16. Ὡς ἡ θύρα κεκλείσεται. Vulgo, ἴσως δ' ἡ θ. κ.

III. 3. Ὡς ἐστὶ μοι. Vulgo, ὅς' ἐστὶν ἐμοί.

III. 5. Πᾶσι. Vulgo, πᾶσιν.

III. 13. Χᾶττ' ἂν ἔνδον ἦ. Ita rescribo pro vulgata scriptura, Χ' ἄτ' ἔνδον ἦ.

IV. 12. Οὐμὸς αὐτοῖς ἐμβαλεῖ. Vulgo, Αὐτοῖς οὐμὸς ἐμβαλεῖ.

P. E.

ANIMADVERSIONES QUÆDAM

IN

EURIPIDIS SUPPLICES ET IPHIGENIAS,

QUÆ EX EDITIONIBUS MARKLANDI OXONII

NUPER RECUSÆ SUNT.

CUM in censura hujus libri, quam nuper summa cum eruditione atque acumine egit doctissimus Elmsleius, quædam intacta prætermiserit, quæ adhuc mendo laborare judicem, visum est horum nonnulla paullo accuratius expendere, et ad severioris critices normam exigere. Quapropter, ut ἐκ τῶν πρώτων πρώτον ἄρξωμαι λέγειν, videamus Suppl. v. 1. qui ita se habet,

Δήμητερ, ἐστιοῦχ' Ἐλευσίνος χθονός,
ubi, ni omnia me fallunt, levi mutatione scribendum Ἐλευσίνης χθονός. Poetæ Ἐλεύσινος pro Ἐλευσίνιος haud raro ponunt. Epicharmus Athenæi IX. p. 374. E. δέλφακά τε τῶν γειτόνων τοῖς Ἐλευσίνοις φυλάσσω, δαιμονίως ἀπώλεσα, ubi legendum τῷ γείτονος. Etymologus vero p. 255, 3. exhibet Ἐλευσινίοις. Eratosthenes ap. Heraclid. Pont. Alleg. Homer. Brunck. Anal. T. I. p. 478. Καρπὸν Ἐλευσίνης Δημήτερος, ubi rectius Achill. Tat. Esagog. in Arati Phænom. p. 100. ed. Juntæ fil. exhibet Ἐλευσίνης. Et sic citat Jos. Scaliger. ad Manil. p. 320. Eadem medicina dudum sanavi Antimachum apud Strabon. VIII. p. 364. Δήμητρος τοι Ἐλευσίνης ἱερὴ ὄψ. ubi vulgo Ἐλευσινίης. Ut rem conficiam, post v. 551. Iliadis Σ. in quibusdam exemplaribus legebatur, teste Eustathio, Καρπὸν Ἐλευσίνος Δημήτερος ἀγλαοδώρου. Vides ipsum Eratosthenis versum, Ἐλευσίνος pro Ἐλευσίνης scripto. His observationibus fretus corripo Homer. Hymn. in Cerer. 266. Παιδες Ἐλευσίνων, ubi editur Ἐλευσινίων. Ibid. 105. Τὴν δὲ ρίδον Κελεοῖο Ἐλευσίνιοι θυγάτρες. vulgo Ἐλευσινίδαο. Virgil. Georg. I. 163. Tardaue Eleusine matris volventia plaustra.

86. Χόρον, τὸν Αἶδας σέβει. Legendum Αἶδας.

120. Τούτους θανόντας ἦλθον ἐξαιτῶν πόλιν. Elmsleius πάλιν, minus bene, me saltem iudice. In Æschyli loco Suppl. 345. πάλιν non cum αἰτοῦσι, sed cum ἐκδούς construendum est.

122. Λέγ', ἐκκαλύψας κρᾶτα, καὶ παρεῖς γόον.

Dubio procul est legendum καὶ πάρες γόον.

160. Ὁ δ' Οἰδίπουν παῖς, τίνι τρόπῳ Θήβας λιπών;

A. Ἀραῖς πατρῷας, μὴ κασίγνητον κτάνη.

Corrige κτάνοι. *ne occideret*. Androm. 723. Ἡ μὴ, ξίφος λαβοῦσ', ἀμυνάβοιτό σε Ἐδειςας; Electr. 30. Ἐδειςε μὴ φθονηθείη. Iph. Aul. 709. ἔθρεψε—Χείρων, ὃν ἦθη μὴ μάθοι κακῶν βροτῶν. Sic recte Musgravius pro μάθη. Contra in Alcest. 145. ubi editur. Οὐπω τόδ' εἶδε δεσπότης, πρὶν ἂν πάθοι, legendum πάθη. Vid. quæ dixi ad Æsch. Theb. 29. In v. 160. παῖς, quod ab omnibus exemplaribus aberat, inseruit Gaisfordius. Eandem medelam adhibuit Erfurdcius, teste Seidlerio.

165. Ταυτὶ δικάζων ἦλθον, εἴτ' ἀπωλόμην.

ταυτὶ comicum esse, atque a Tragicorum consuetudine abhorreere notavit Gaisfordius. Forsan legendum Ἦλθον δικάζων ταῦτα, κατ' ἀπωλόμην. Infra 750. οὐκ ἐχρῆζομεν λαβεῖν, Κάπειγ' ἀπωλόμεσθα.

172. ΘΗ. Εὐψυχίαν ἐππενσας ἀντ' εὐβουλίας.

ΑΔ. Ὁ δὴ γε πολλοὺς ὤλεσε στρατηλάτας.

Porsonus δ' δῆτα πολλούς. Elmsleius vulgatum tuetur. Sed particulæ δὴ γε, sic conjunctæ, vix alibi reperiuntur, nisi in locis corruptis. Herc. F. 1146. Οἶμοι τί δὴ γε φείδομαι ψυχῆς ἐμῆς; Nemo dubitabit reponendum esse τί δῆτα. (Et sic Elmsl. ad Heracl. 805.) Iph. F. 942. ἐνθεν μοι πόδα Εἰς τὰς Ἀθήνας δὴ γ' ἐπεμψε Λοξίας. Hic recte Scaliger δῆτ'. Heraclid. 632. Πάρεσμεν, οἷα δὴ γ' ἐμοῦ παρουσία. Probabiliter rescribo οἷα γ' ἢ π' ἐμοῦ παρουσία. Bis δὴ γε expulit Hermannus ex Aristoph. Nub. 677. 783. Vide eum ad Viger. p. 790.

217. πρὸς δὲ τοῖσι. Melius videtur τοῖσδε, etiamsi duriuscule sonet particula δὲ intra tantillum spatium repetita. Infra 314. Πρὸς τοῖσδε δ', εἰ μὲν—Iph. A. 1373. ὅδε δὲ συμφορᾶς τύχη.

225. Virgula post τρυφῶμεν inserenda.

242. Νέους παραχθείς. Ita quidem vulgatur, optime, quoad sensum: sed vereor ut Tragici hoc participio usi sint. Quare lego παραχθείς.

269. Ἀγ', ὦ γεραῖαι, στείχετε. Elmsleii lectio, Ἀλλ' ὦ γεραῖαι, in Marklandi notis commemoratur.

294. Pro ἐπὶ leviter corrigendum ἐπι.

318. Ἄνδρας βιαίους, καὶ κατείργοντας νεκροῖς
Τάφον τε μοίρας, καὶ κτερισμάτων λαχεῖν,
Εἰς τήνδ' ἀνάγκην σῇ καταστήσαι χερί.

Omnino legendum, εἰς τῶνδ' ἀνάγκην.

321. Νόμιμά τε πάσης ξυγγέοντας Ἑλλάδος.

Comparari meretur Herodot. VII. 136. κείνους μὲν γὰρ συγγέαι τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας.

350. Ἔθος τόδ' εἰς Ἑλλήνας ἐξελεξάμην. Forsan ἐξηνεγκάμην. Infra 570. Οὐ γὰρ ποτ' εἰς Ἑλλήνας ἐξοισθήσεται.

357. Beckio, punctum post θορὰς delenti, minus recte obsequitur Editor Oxoniensis.

425. εἰσαῦτις. Scribendum εἰσαῦθις.

430. γήγονος δ' ἀνὴρ πένης. Aldus γὰ πόνος. Lego γάγονος.

462. Ἡ παρθευεῖν παῖδας ἐν δομοῖς καλῶς,
Τερπνὰς τυράννοις ἡδονὰς, ὅταν θέλῃ,
Δάκρυα δ' ἐτοιμάζουσι.

Lego καλὰς cum Reiskio, et mox δάκρυα δὲ τοῖς σώζουσι.

506. Οὐτ' ἂν γ' ἔτ' ὀρθῶς Καπαρέως κεραύνουν
Δέμας καπναῦται.

Lego post alios Οὐ τὰρ ἔτ' ὀρθῶς, i. e. οὔτοι ἄρα.

579. Κάμου νῦν ἀντάκουσον perperam excuditur pro κάμου νυν, et in v. 590. νῦν δέ τ' εἰ, quod male Græcum est, pro νῦν δ' ἔτ' εἰ.

606. ἡρετὴ δ' οὐδὲν φέρει. Rectius scriberetur ἀρετὴ.

652. Μῖρον Elmsleio displicere voces, εἰ δὲ καὶ στρατὸς Σῶς ἔστ' Ἀθηνῶν. quippe Choro de Thesei salute satis constabat ex v. 648. ut jam recte atque ex ordine nuncium de exercitus salute interroget.

709. Καὶ ξυμπατάξαντες μέσον πάντα στρατὸν
Ἔκτεινον, ἐκτείνοντο.

Leg. ξυμπατάξαντ' εἰς μέσον. Creon sc. ac Theseus. Est nominativus, quod aiunt, pendens.

727. Κυνέας θερίζων, κάποδαυλίζων ξύλφ.

Canteri conjecturam κάποκαυλίζων admiserunt recentiores. Quæ tamen vox minus poetica est. Mallem equidem κάπολω-
τίζων. Supra 458. Ὅταν τις, ὡς λειμῶνος ἡρμινοῦ στάχυν,
Τόλμας ἀφαιρῇ, κάπολωτίζη νέους. Iph. A. 793. τίς κόμας—
ἀπολωτιεῖ;

744. 5. 6. Hos versus, a Diogene Laertio citatos, inter frag-
menta retulit Barnesius, cum sedem eorum indicasset Theod.
Canter. V. L. I. 6.

767. Τάφφ' δέδονται. Imo δίδονται.

770. Οὓς δ' οὐκ ἔθαψε, πῇ νεκροὺς ἦκεις λιπών;

Manifesto corrigendum ποῦ, quod non cum ἦκεις, sed cum
λιπών construendum. Vid. Porson. ad Hecub. 1070. Hoc etiam
evincit Homeri locus apud Markl. Ποῦ νῦν δεῦρο κίων λίπες
Ἔκτορα;

803. τέκνων φιλάτων στερεῖσθαι. Lege στέρεσθαι.

807. Κοινὸν ἐς Αἶδον καταβάσα.

Elmsleius corrigit Κοίν' εἰς Αἶδον. Sed revocanda erat antiqua
lectio Κοινὸν ἐς Αἶδην. Vid. Spanhem. in Callim. H. Jon. 59.

894. Ἀγροὺς δὲ ναίων, σκληρὰ τῇ φύσει διδούς

Ἐχαιρε πρὸς τάνδρεϊον, εἰς τ' ἄγρας ἰών.

Interpunge ἔχαιρε, πρὸς τάνδρεϊον εἰς τ' ἄγρας ἰών.

ἰών πρὸς τάνδρεϊον ut in Androm. 678. Ἐβησαν εἰς τάν-
δρεϊον. Med. 394. τόλμας εἰμι πρὸς τὸ κάρτερον. Heracl. 562.
πρὸς τὸ δεινὸν εἰμι. Porro ναίων ἔχαιρε ut supra 233. τιμώ-
μενοι χαίρουσι.

901. Λόχοις δ' ἐνεστῶς, ὥσπερ Ἀργεῖος γεγῶς.

Legendum ἐφεστῶς. Supra 765. ex correctione Reiskii,
Ὅσοι γὰρ κλεινοῖς ἔπτ' ἐφέστασαν λόχοις.

957. Νικᾶς μένειν χρὴ τλημόνως.

Rescribe τλήμονας. μένειν τλημόνως pro *patienter expectare*, nescio an satis Græce dicatur.

990. Καὶ μὴν θαλάμας τάσδ' ἐσορῶ δὴ
Καπανέως ἤδη.

Non memini me alibi in eodem sententiæ membro conjunctas vidisse particulas δὴ et ἤδη. Quare hic legerim τάσδ' ἐσορῶμεν.

1124. Τάδε δὴ παίδων καὶ δὴ φθιμένων
Ὅστα φέρεται.

Jure Musgravium offendit duplicatum δὴ, et legendum conjicit, Τάδ', ἰδού, παίδων ἤδη φθιμένων. Mihi quidem potius videtur Ἀλλὰ τάδ' ἤδη παίδων φθιμένων. Supra 804. Ἀλλὰ τάδ' ἤδη σώματα λεύσσω Παιδων φθιμένων. Frequentissima hæc formula. Hippol. 170. Ἀλλ' ἤδε τροφὸς γεραῖα πρὸ θυρῶν. Iph. T. 456. Ἀλλ' οἶδε χέρας δεσμοῖς δίδυμοι Ξυνερεισθέντες χωροῦσι. (vulgo διδύμοις.) Æsch. Theb. 861. Ἀλλὰ γὰρ ἤκουσ' αἰδ' ἐπὶ πρᾶγος Πικρὸν Ἀντιγόνῃ τ' ἢ Ἰσμήνῃ. Pers. 150. Ἀλλ' ἤδε θεοῖς ἴσον ὀφθαλμοῖς Φάος ὀρμάται. Soph. Antig. 155. Ἀλλ' ὅδε γὰρ δὴ βασιλεὺς—χωρεῖ. Cf. etiam Ion. 393. Herc. F. 138. 442. Electr. 107. 1172. 1233. Forsan tamen prætulit aliquis Τάδε δὴ παίδων τῶν καπφθιμένων.

1188. Χάριν τ' ἀγῆρων γ' ἔξομεν.

Delenda est particula γε.

1194. Ἀ χρή σε δρᾶσαι, δρῶντα δ' ὠφελεῖν τάδε.

Hærent in ultima voce VV. DD. Interpunge, Ἀ χρή σε δρᾶσαι, δρῶντα δ' ὠφελεῖν, τάδε.

IPHIGENIA IN AULIDE.

4. Μάλα τὸ γῆρας τοῦμόν' αὔπνον,
Καὶ ἐπ' ὀφθαλμοῖς ὄξυ πάρεστιν.

Suspigor τό τ' ἐπ' ὀφθαλμοῖς. In priore versu γὰρ pro τὸ reponendum videtur.

9. Οὐκουν φθόγγος γ' οὐτ' ὀρνιθῶν,
Οὔτε θαλάσσης· σιγαὶ δ' ἀνέμων
Τόνδε κατ' Εὐριπον ἔχουσιν.

Locus non uno nomine mendosus. Si in plurali σιγῇ usquam usurpatum esset, forsan dici potuisset σιγαὶ Εὐριπον κατέχουσιν, ut apud Apollonium σιγῇ δὲ μελανομένην ἔχεν ὄρφνην. Sed totum locum hunc in modum refinge,

Οὐ μὲν φθόγγος γ', οὐτ' ὀρνίθων

Οὔτε θαλάσσης· σιγὴν δ' ἀνέμοι

Τόνδε κατ' Εὐριπον ἔχουσιν.

Notissima est formula σιγὴν ἔχειν. Hoc est quod dicit Theocriti saga, σιγᾷ μὲν πόντος, σιγῶντι δ' αἴηται.

14. Ἔτι δ' ἡσυχία τῇδε κατ' Αὐλιν.

Imo τήνδε, ut supra τόνδε κατ' Εὐριπον. Infra 813. ταῖσι δ' Εὐρίπου ῥοαῖς.

42. Μὴ οὐ μαίνεσθαι, τί πονεῖς; τί πονεῖς;

Τί νέον, τί νέον περί σοι, βασιλεῦ;

Versus aliter constituendos puto,

Μὴ οὐ μαίνεσθαι.

Τί πονεῖς; τί νέον περί σοι, βασιλεῦ;

"Ultimum τί πονεῖς in multis edd. deest." Markl.

49. Ἐγένοντο Λήδα Θεστιάδι τρεῖς παρθένοι,

Φοῖβη, Κλυταιμνήστρα τ' κ. τ. λ.

Quicumque rem attentius inspexerit, mecum, ut opinor, sentiet, fabulam ex hoc versu revera incipere debere; omnia vero quæ præiverunt, pariter cum istis, quæ ex Iphigenia in Aulide citata hodie non ibi comparent, ex alia hujus fabula διασκευῇ desumta fuisse. Simile est Prologi initium in altera Iphigenia, Πέλοψ δ' Ταντάλειος εἰς Πίσαν μολὼν Θοαῖσιν ἵπποις, Οἰνομάου γαμει κόρην, Ἐξ ἧς Ἀτρεὺς ἔβλασεν Ἀτρέως δὲ παῖς Μενέλαος, Ἀγαμέμνων τε. Cf. etiam Ionis initium, et Herculis Furentis; item Archelai, Meleagri, Phryxi, Telephi.

152. Πάλιν ἐξορμάσεις τοὺς χαλινούς.

Lego, Πάλιν ἐξόρμα, σεῖε χαλινούς. Soph. Electr. 712. ἡνίας χεροῖν Ἔσεισαν.

335. Βούλομαι δέ σ' ἐξελέγξαι· καὶ σὺ μὴτ' ὀργῆς ὑπο Ἀποτρέπον τάληθές. οὗτοι καταινῶ λίαν σ' ἐγώ.

Conjicio, οὐτ' αὖ σ' ἐκτενῶ λίαν ἐγώ.

355. Musgravii correctionem amplector, quod Πριάμου τὸ πεδίον et ἐμπλήσοις legendum putem.

363. Καθ' ὑποστρέψας λέλῃσαι μεταβαλὼν ἄλλας γραφάς.

Lege λέλῃσας. Obiter corrigo Alcest. 196. οὐ πότ' ἐκλελήσεται; cum interrogatione. Vulgo οὐ ποτ' ἐκλελήσεται.

407. Ξυνσφρονεῖν σοὶ βούλομ', ἀλλ' οὐ συννοσεῖν. Cum hunc versum tentarem ad Æschylī Theb. 469. verba mortuo faciebam. Nescio qua oscitantia Porsoni notam prætervideram. Plutarchi locum indicat etiam Erfurdlius ad Sophocl. Ajac. p. 514 qui plura loca ubi diphthongus eliditur sanare tentat. In Æschylī versu legi jubet, Καὶ δὴ πέπεμπται, κόμπον ἐν χεροῖν ἔχων. In hujus fabulæ v. 1142. legit Πάντ' οἶδα, καὶ πεπύσμεθ', ἃ σὺ μάλλεις με ὀρῶν, uti corrigit etiam Elmsleius. Equidem nescio annon diphthongus αὐ cum sequente α crasiñ efficere possit, et recte legerentur βούλομαι ἀλλ'—γίγνεται ἀσφαλῇ, βούλεται ἀνθρώπων, pronuncianda quasi scripta essent βούλομαιἀλλ', γίγνεταιἀσφαλῇ. Aristoph. Ran. 509. Περιόψομαι ἀπελθόντ'.

410. Οὐκ ἄρα δοκεῖ σοι τάδε πονεῖν ζὺν Ἑλλάδι;

Lege Ἀρ' οὐ δοκεῖ σοι.

411. Ἑλλάς δὲ σὺν σοὶ κατὰ θεὸν νοσεῖ τινα.

Porsonus θεῶν, conferens vv. 702. 1615. Troad. 55. 986. Dan. 9. Hec. 58. 162. 837. Med. 1181. Phœn. 1008. Androm. 905. Soph. Electr. 696. Adjice Orest. 265. Androm. 270. Troad. 776. Soph. Œd. Col. 371.

579. Εὖθλοὶ δὲ τρέφοντο βοές.

Quare non ὃ ἐτρέφοντο?

585. Ἐρωτα δέδωκας, Ἐρωτὶ δ' αὐτὸς ἐπτοάθης.

Miror Porsonu h. v. citanti ad Med. 629. non displicuisse δέδωκας in præterito. Legendum, Ἐρωτά τ' ἔδωκας, Ἐρωτί τ' αὐτὸς ἐπτοάθης. In Theognide, pro Εἰ δ' Ἀσκληπιάδαις τοῦτο δέδωκε θεός, Porsonus Advers. p. 313. corrigit ταῦτό γ' ἔδωκε.

589. Ἐξ Τροίας πέργαμα. Lege, Εἰς πέργαμα Τροίας. Ejusmodi versus supra 572. Μείζω πόλιν αὔξει. 570. Ἐσθλὸν σαφὲς αἶει.

596. Θεοὶ γ' οἱ κρείστους, οἳ τ' ὀλβοφόροι

Τοῖς οὐκ εὐδαίμοσι τῶν θνατῶν.

Legendum Τοῖς οὐκ εὐδαίμοσι θνητῶν, ejecto articulo. Herc. F. 634. οἱ ἀμείνονες βροτῶν. Andromed. fr. 20. ὅστις εὐτυχὴς ἔφυ βροτῶν. Phryxi fr. 15. βροτῶν οἱ βλέποντες.

599. Τὴν βασιλείαν δεξώμεθ' ὅχων
ἄπο, μὴ σφαλερῶς ἐπὶ τὴν γαῖαν,
ἀγανῶς δὲ χεροῖν, μαλακῇ γνώμῃ,
μὴ ταρβήσῃ μοι νεωστὶ μολὸν
τὸ κλεινὸν τέκνον Ἀγαμεμνόνιον.
μηδὲ θόρυβον, μηδ' ἐκπληξιν
ταῖς Ἀργείαις
ξεῖναι ξείναις παρέχωμεν.

Locus mendis inquinatissimus. In v. 600. male inseritur articulus, quem in hujusmodi locutionibus Tragici non usurpant. Vid. Iph. T. 932. Bacch. 188. ut male conjecerit Marklandus ἐπὶ τὴν γῆν. Legendum potius cum Heathio, ἐπὶ γαῖαν. Dein corrigendum existimo Ἀγαναῖς χερσίν, μαλακῇ γνώμῃ. Quoties χεροῖν et χερσίν confusa sint nemo est qui nesciat. Vid. ad Æschyli Prometh. 50. Mox emendandum censeo Μὴ ταρβήσωμεν νεωστὶ μολὸν Τόδε κλ. τ. et cum Gaisfordio Μηδ' αὐθόρυβον. Vide Æschyli fragmentum a me prolatum ad Theb. 55. ubi hodie lego μηδ' αὐ κρωσσούς.

607. Ὅρνιθα μὲν τόδ' αἶσιον ποιούμεθα,
Τὸ σόν τε χρηστόν, καὶ λόγων εὐφημίαν.

Mallet Tὸ σόν γε χρηστόν.

671. Ἐὰ γέ τ' οὐ χρή τοι τάδ' εἰδέναι κόρας.

Edidit Gaisfordius, partim ex Marklandi emendatione, Ἐὰ τάδ' οὐ χρή τοιαῦτά εἰδέναι κόρας. Sed legendum puto, Ἐασον οὐ χρ. Orest. 627. Ἐασον. Hippol. 521. Ἐασον, ὦ παῖ, ταῦτ' ἐγὼ θήσω καλῶς. Æsch. Prometh. 340. Καὶ νῦν ἔασον· μηδέ σοι μελησάτω.

677. Ζηλῶ σε μᾶλλον, ἢ με, τοῦ μηδὲν φρονεῖν.

Leviter corrigendum, Ζηλῶ σέ μᾶλλον ἢ μέ, τοῦ μ. φ.

813. Μένω πὶ λεπταῖς ταῖσδέ γ' Εὐρίπου πνοαῖς.

Lege ταῖσιδ' Εὐρ.

885. Ἴν' ἀγάγῃς. *Ut duceres.* Scribe ἀγάγοις, ut supra
709. ἴν' ἦθη μὴ μάθοι κακῶν βροτῶν.

904. Τῇ τε λεχθείσῃ δάμαρτι σῇ· μάτην μὲν, ἀλλ' ὅμως
Σοὶ καταστέψας' ἐγὼ νιν ἦγον.

Plene interpungendum est post ὅμως. *Electra.* 753. Ἦκουσα
κάγῳ, τηλόθεν μὲν, ἀλλ' ὅμως.

961. Ἐν εὐμαρεῖ τε δρᾶν τε καὶ μὴ δρᾶν καλῶς.

Lege Ἐν εὐμαρεῖ δέ. Ceterum hinc confirmatur Canteri
lectio in *Æschyli Theb.* 1074. Δράτῳ τε πόλις καὶ μὴ δράτῳ
Τοὺς κλάοντας Πολυνείκην.

1009. Ἄκουε δὴ νῦν. Scribendum δὴ νυν, ut in *Orest.* 231.
1179. *Aristoph. Ran.* 372. Eadem correctio fiat infra 1145.
Suppl. 857. *Iph. T.* 753. *Cycl.* 440. *Hel.* 1041. *Ion.* 1539.
Herc. Fur. 1255. *Soph. Electr.* 947.

1016. Ἄν δ' ἀντιβαίνει. Leviter corrigendum ad normam
dialecti Tragicæ ἦν hic et in *Iph. T.* 980.

1017. Εἰ γὰρ τὸ χρῆζον ἐπίθεται, οὐ τοῦμόν χρεῶν
χωρεῖν.

Quid hoc τὸ χρῆζον? Lege, Εἰ γὰρ τὸ χρηστὸν πείσεται.

1177. Ἀπώλεσέν σ', ὦ τέκνον, ὃ φυτεύσας πατήρ.
Versus paullo numerosior evadet, si legamus ὃ φιλύσας πατήρ.
vid. Porson. *Appendic. ad Toup.* p. 443.

1207. Εἰ δ' εὖ λέλεκται νῶϊ, μὴ δὴ γε κτάνης
τὴν σὴν τε κάμην παῖδα.

Piersonus conjecit, edidit Gaisfordius, Εἰ δ' εὖ λέλεκται ταῦτα
νῶν, μὴ δὴ κτάνης. Sed mendosum est νῶν. Lego, Εἰ δ' εὖ
λέλεκται τὰμὰ, μὴ δὴτα κτάνης. Elmsleio debetur τὰμά.

1242. Ὅμως δὲ συνδάκρυσον, ἰκέτευσον πατρός.

Marklandus conjecit πάρος. Gaisfordius ἰκέτευσον τάδε. Lege
ἰκέτευσόν τε πρός. Cf. *Phæniss.* 619. *Æsch. Prom.* 73. πρός
autem et πρός (i. e. πατρός) facillime confundi potuerant.

1334-5. Hi versus *Iphigeniæ* continuandi.

1349. Εἰς θόρυβον ἐγὼ τοι καὐτὸς ἦλθον. ΚΑ. εἰς τίν', ὦ ξένε;
Musgravii correctionem ἐγὼ τι καὐτὸς, quam recepit Cl. Editor,

vix bene Græcam judico. Forsan legendum Εἰς θόρυβον ἐγώ τιν' αὐτὸς ἦλθον.

1488. ὡς δάκρυνά γέ σοι Δώσομεν ἀμέτερα, Παρ' ἱεροῖς γὰρ οὐ πρόπει

Lege Πῶς δάκρυνά σοι Δώσομεν ἀμέτερα; Æsch. Theb. 1066. Πῶς τολμήσω μήτε σε κλάειν, Μήτε προπέμπειν ἐπὶ τύμβον;

1210. οὐδεὶς πρὸς τὰδ' ἀντίποι βροτῶν. Recte et acute Elmsleius ἀντερεῖ. Vulgatum frustra tuetur Hermann. ad Viger. p. 784. collatis Sophocl. Antig. 604. τεὰν, Ζεῦ, τίς ἀνδρῶν ὑπερβασία κατάσχοι, ubi linguæ ratio postulat κατάσχη, quod habet MS. E. Electr. 800. ἐπεὶπερ οὐκ ἐμοῦ καταξίως Πράξεως. Erfurditius ex Cod. Jenens. κατ' ἀξίαν. Sed lege cum Botheo κατάξ' ἄν. Æsch. Choeph. 314. τί ρέξας τύχοιμ', ἄγκαθεν οὐρίσας. atqui hæc est ipsius Hermanni correctio dixerim, an corruptio? Ibid. 590. Ἄλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι; ubi legendum λέγη. Diversi modi ubique confunduntur. Sophocl. Ajac. 921. dudum emendavit Wakefieldius.

IPHIGENIA IN TAURIS.

78. ἐπειδὴ πατρὸς αἷμ' ἐτίσάμην, Μητέρα κατακτὰς, διαδοχαῖς δ' Ἐρινύων Ἠλαινόμεσθα φυγάδες.

Omnino legendum puto ἐπεὶ δὲ—διαδοχαῖς Ἐρινύων. Infra 940. Ἐπεὶ τὰ μητρὸς ταῦθ', ἃ σιγῶμεν, κακὰ εἰς χεῖρας ἦλθε, μεταδρομαῖς Ἐρινύων Ἠλαινόμεσθα φυγάδες. Sed legendum insuper in utroque loco Ἐλαινόμεσθα. Æsch. Prom. 237. Ὅπως τάχιστα τὸν πατρῶν εἰς θρόνον Καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα. Pers. 500. Ἐπεὶ δὲ πολλὰ θεοκλυτῶν ἐπαύσατο, Κρυστάλλοπῆγα διὰ πόρον στρατὸς περᾶ.

97. πότερα δωμάτων προσαμβάσεις Ἐκβησόμεσθα. Markl. corrigit Ἐσβησ. Cf. 100. Malim Ἐμβησόμεσθα. Heracl. 169. εἰς ἀντλὸν ἐμβήσει πόδα.

100. ἦν δ' ἀνοίγοντες πύλας Ληφθῶμέν, εἰσβάσεις τε μηχανώμενοι, Θανούμεθ'.

Similia fere secum reputat Medea, εἰ ληφθήσομαι Δόμους ὑπερβαίνουσα καὶ τεχνωμένη, θαροῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.

113. Ὅρα δὲ γ' εἶσω τριγλύφων, ὅποι κενόν, Δέμας καθεῖναι Correxī dudum in censura quadam a me scripta, Ὅρα δὲ γείσα τριγλύφων, collatis Orest. 1586. 1635. Phœnissæ. 1196. Et vere quidem correxī.

121. Πεσεῖν ἄχρηστον θέσφατον. Legendum puto ἄκραντον. Alexandræ fragm. Ἀκραντα γάρ μ' ἔθηκε θεσπίζειν θεός.

144. ὥς θρηνοῖς ἐγκεῖμαι. Lego, Ὡς ἐγκεῖμαι θρήνοισιν, ut versus sit paræmiacus e spondeis constans; et in v. 155. pro οἰμοὶ φρουδὸς γέννα, lege Ὡ μοί μοι φ. γ.

252. Πῶς δ' εἶdet' αὐτοῖς, καὶ τυχόντες εἴλετε; Legerim potius, Πῶς δ' εἴlet' αὐτούς; πῶ τυχόντες εἶδετε; Quod firmatur a v. 256. Ἐκεῖσε δὴ πάνελθε, ΠΩΣ νιν ΕΙΑΕΤΕ;

265. κάπεχώρησεν πάλιν. Imo κάνεχώρησεν, ut in Incerti Rhes. 775. κάνεχωρείτην πάλιν.

311. Ἀφρόν τ' ἀπέψα. Recte accuratissimus Elmsleius ἀπέψη. Corrigendus est Sophocl. Trachin. 680. Κάψη κατ' ἄκρας σπιλάδος, pro Καὶ ψῆ.

331. Κύκλω δὲ περιβάλλοντες, ἐξεκλέψαμεν— Quis non videt legendum περιβαλόντες?

358. Τὴν ἐνθάδ' Αὐλιν ἀντιθεῖσα τῆς ἐκεῖ. Recte se habet constructio, θεῖσα ἀντὶ τῆς. Herc. F. 646. Τὰς ἥβας ἀντιλαβεῖν.

456. Ἄλλ' οἶδε χέρας δεσμοῖς διδύμοις
Ξυνερεισθέντες χωροῦσι, νέον
Πρόσσφαγμα θεᾶ.

Lege Ἄλλ' οἶδε χέρας δεσμοῖς δίδυμοι Ξυνερεισθέντες χωροῦσι νέοι. 264. δίσσους νεανίας. 264. δίπτυχοι νεανίαί. 242. δίπτυχοι νεανίαί, Θεᾶ φίλον πρόσσφαγμα.

493. ΙΦ. Πότερος ἄρ' ὑμῶν—Πυλάδης;

ΟΡ. Ὅδ', εἰ τι δὴ σοι τοῦτ' ἐν ἡδονῇ μαθεῖν. Responsum Pyladi adsigno. ὅδε, δευτικῶς, ut aiunt, ponitur, ut in Sophocl. Œd. C. 138. Ὅδ' ἐκεῖνος ἐγώ.

358. Πατὺρ θανόντος τήνδε τιμωρούμενος.

Elmsleius ait se, nisi a vulgatis nimis longe distaret, conjecturum esse αἶμα τιμωρούμενος. Mihi quidem probabiliter corrigere videor ἀντιτιμωρούμενος. Supra 357. ἴν' αὐτοὺς ἀντετιμωρησάμην. Electr. 849. Φονέα δὲ πατὺρ ἀντετιμωρησάμην. Subaudiendum autem τήνδε, quod ex glossemate in textum irrepsit.

810. λέγειν μὲν χρή σε, μαυθάνειν δ' ἐμέ.

Scribendum χρή σέ—

844. Δέδοικα δ', ἐκ χερῶν με μὴ πρὸς αἰθέρα
ἄμπτάμενος φύγῃ.

Totus locus sic constituendus videtur :

Δέδια δ', ἐκ χερῶν μὴ με πρὸς αἰθέρα
ἀμπτάμενος φύγῃ.
ὦ Κυκλωπίδες ἐστίαι, ὦ πατρίς
Μυκῆνα φίλα,
χάριν ἔχω ζῶας, χάριν ἔχω τροφᾶς,
ὅτι δόμοισι τόνδε ξυνομαίμον' ἐξ-
εθρέψω φάος.

885. Πότερον κατὰ χέρσον— Frequentior est in hujusmodi interrogationibus numerus pluralis πότερα. Supra 97. πότερα δωμάτων προσαμβάσεις Ἐμβησόμεσθα ;

896. πόρον ἄπορον ἐξανύσας.

An legendum πόρον ἐξ ἀπόρων? Vide ad Æsch. Prometh. 59.

974. Ἐπώμοσ' αὐτοῦ βίον ἀπορρήξειν θανῶν,
Εἰ μὴ με σώσει Φοῖβος, ὅς μ' ἀπώλεσεν.

Lege σώσοι. unless Phæbus should save me. Hippol. 1178. ed. Monk. ἦλθε γάρ τις ἄγγελος λέγων, Ὡς οὐκ ἔτ' ἐν γῇ τῇδ'. ἀναστρέψοι πόδα Ἰππόλυτος. Æsch. Pers. 369. εἰ μόρον φευξοίαθ' Ἕλληνες κακόν.

1010. Ἄξω δέ σ', ἥνπερ μὴ αὐτὸς ἐνταυθοὶ πέσω.

Pro ἐνταυθοὶ Elmsleius ad Aristoph. Acharn. 152. conjicit ἔμπροσθεν. Posset etiam legi ἐν τούτῳ. Ceterum cum Aldus exhibeat ἥνπερ καὺτὸς, corrige, ἥν μὴ καὺτὸς.

1025. Ὡς δὴ σκότος λαβόντες ἐκσωθεῖμεν ἄν;

Lege ἐκσωθῆμεν. Particulæ ὡς ἂν conjunctivum postulant quod alibi notavit Elmsleius. Vid. infra 1067. Alc. 740. Ion. 77. Æsch. Prom. 675. Choeph. 554. Sed totum versum jure, ut opinor, ἀθετεῖ Marklandus. Particulæ ὡς δὴ, sic positæ, haud raro inveniuntur, ὡς δὴ—ἂν, nusquam, si bene memini.

1049. Πείσασα μύθοις· οὐ γὰρ ἂν λάθοιμί σφε.
Pro σφε, Marklandus γε, Aldus σε. Sed lege νιν.

1055. Τὰ δ' ἄλλ' ἴσως ἅπαντα συμβαίη καλῶς.
Marklandi correctio, ἴσως ἂν πάντα, sensui officit. Verte, *May every thing else turn out equally well.*

1211. I. Μηδέν' εἰς ὄψιν πελάζειν. ΘΟ. εὐ' γε κηδεύεις πόλιν.

I. Καὶ φίλων δ' οὐδεὶς μάλιστα.

Elmsleius conjicit καὶ φίλων δ' οὐ δεῖ μάλιστα. Mihi quidem probabilius videtur καὶ φίλων μηδεὶς μάλιστα.

1218. μηθὲν Editores stare passi sunt pro μηδέν, et in v.

1239. γάννυται pro γάννυται. In Cycl. 502. —νον γάννυμαι δὲ δαιτὸς ἦ— versus choriambicus est.

1302. Οὐ πρὶν γ' ἂν εἴποι τοῦπος ἐρμηνεὺς τόδε.
εἶπῃ olim correxi ad Æsch. Prometh. 795.

1352. ἦγον διὰ χειρῶν πρυμνήσια· Πόντῳ δὲ δόντες τὴν ξένην καθίεσαν. Fortasse legendum, Πόντῳ δὲ, δόντες τῇ ξένη, καθίεσαν.

C. J. B.

RICARDI BENTLEII

CURÆ NOVISSIMÆ AD HORATIUM NUSQUAM ALIAS EDITÆ.

(*Descriptæ e libro Bentleiano apud Musæum Britannicum.*)

CARM. I. i. 16, 17. otia et oppidi Laudat tuta sui]
Ovid. Trist. IV. 39.

Et petere Aoniæ suadebant tuta sorores

Otia, judicio semper amata meo.

vi. 18.—**Sectis in Juvenes unguibus acrium]** ordo est, acrium in Juvenes unguibus sectis; quam vulgatam lectionem emendationi nostræ præferunt omnes, ut narrat Mossius. (*At Tiberius Hemsterhusius, teste Wagnero, Bentleii κατόρθωμα adolescentibus in exemplum certæ critices proponere solebat.*)

II. v. 14.—**quos tibi demserit, Apponet annos.] i. e.** quales. Dr. Lynford.

xiv. 27.—**mero Tinget pavimentum superbis Pontificum potiore cœnis.] Idem. (Conf. Tourp. ad Suid. H. 539.)**

xxi. 4. leg. —*Seu facilem pia, testa, somnum.*

EPOD. xviii. 38—41. sic lege et distingue,

Paratus, expiære seu poposceris

Centum juvenis, sive mendaci lyra

Voles sonare Tu pudica, tu proba;

Perambulabis astra sidus aureum.

Serp. l. iv. 20. **ferrum molliat ignis (sic)] Dem. Phal. 122 (= 104. Fisch.)** τὸ μὲν πρῶτον, εἴτι θυμοειδὲς εἶχεν, ὥσπερ σίδηρον ἐμάλαξεν,—ex Plat. de Repub. III. [442. C. Læmar. = II. 411. H. St.]

vii. 29.—**salso multoque fluenti regerit convicia expressa arbusto]** Is ordo est; Dem. Phal. p. 70 (= 52,) εἰκασία δ' ἔστι μεταφορὰ πλεονάζουσα, οἷον εἰ τις τότε τῇ Πύθωνι τῇ ῥήτορι ῥέοντι καθ' ὑμῶν, προσθεὶς εἰποι, Ὡσπερ ῥέοντι καθ' ὑμῶν. Οὕτω μὲν (sic) εἰκασία γέγονε, καὶ ἀσφαλέστερος ὁ λόγος, ἐκείνως δὲ μεταφορὰ, καὶ κινδυνώδστερος.

Idem 166. (= 146.) Καὶ γὰρ μεταφέροντά ἐστι δεινὰ ποιεῖν, ὡς τὸ, τῇ Πύθωνι θρασυνομένῃ, καὶ πόλλῃ ῥέοντι καθ' ὑμῶν.

II. iv. 13. 14. Ova rotunda longis magis alba et marem vitellum cohibent. De hoc vide Historiam Fœtus Mussipontani p. 73. et iterum, 152.

v. 38. 39. si cognitor, ipse Persta atque obdura.] Sic distinguendum.

viii. 77. 8. tum in lecto quoque videres Stridere secreta divisos aure susurros.] Ab uno sensu ad alium. Hoc refer ad locum controversum, qui jam e memoria excidit.

Epist. I. vi. 20. Scribe NAVUS, non *Gnavus*; vide Heins, ad Pont. I. x. 12. et Trist. V. iii. 37.

vii. 3.—Cod. Voss. cum aliis vetustis, *Si me vivere vis, recteque VIDERE valentem*: an leg. *vigere*?

Ibid.—29.—*nitedula*] Est præterea mustela adeo muribus infesta, ut tam majores quam minores, et tam demi quam foris, venetur mures; . . . etiam habeat, et talpas occidat, majoremque utilitatem rusticis in frumentorum horreis, quam.
Hæc Johannes Faber de Animalibus, p. 586, fol. Romæ, 1651.

Epist. I. xiii. 14. Ut vinosa glomus] Sic et codex Markianus. (*Conf. R. B. ad Manil. I. 837.*)

II. i. 135, 6. leg.

*Cælestes implorat aquas, docta præce blandus
Avertit morbos; nullo puncto post blandus.*

Ibid. 198. populum—Ut sibi præbentem *mimo* spectacula plura:] Cod. alii *mimum*, quod fortasse verius: *Populum ut mimum præbentem spectacula plura ludis ipsis.*

ii. 94. vacuam Romanis ædibus aurem (*sic*)] Plaut. (*Pseudol. I. 5.*) *vacivas—ædes aurium*; vide quoque Masson.

Ib. 205. Non es avarus: abi. Quid? cetera jam simul isto

Cum vitio fuge rite. Caret tibi pectus, &c.] Sic alibi, 77. et FUGIT urbes RITE, *cliens Bacchi somno gaudentis et umbra*. Ita enim ibi pungendum est. I. i. 41. *Virtus est vitium fugere*; sed ipsa vitia a nobis fugere non dixit, credo.

A. P. 26. *Levia (sic)*] Dem. Phal. p. 160. (= 140.) Ὀλως γὰρ ἡ λειότης καὶ τὸ εὐήκοον γλαφυρότητος ἴδιον, οὐ δεινότητός ἐστιν. οὗτοι δὲ οἱ χαρακτῆρες ἐναντιώτατοι δοκοῦσι.

Ibid. *sectantem leviam (sic)*] Dionysius Harlicarnass. in τέχνη. (p. 68. ed. Sylburg.) Ἡσιόδος μὲν γὰρ ἐφρόντασεν ἡδονῆς καὶ ὀνομάτων λειότητος καὶ συνθέσεως ἐμμελοῦς. Ἀντίμαχος δὲ εὐτονίας καὶ ἀγωνιστικῆς τραχύτητος. Quintilianus de Hesiodo, (Instit. X) *Lenitasque verborum et compositionis (sic) probabilis.* Demetrius Phalereus p. 52. (= 32.) Λειότης γὰρ καὶ τὸ εὐήκοον οὐ πάνυ ἐν μεγαλοπρεπεῖα χώρων ἔχουσιν, εἰ μὴ πον ἐν ὀλίγοις. καὶ δὴ ὁ Θεουκιδίδης δὲ πανταχοῦ σχεδὸν φεύγει τὸ λειὸν καὶ ὁμαλές. Interpres (Stanislaus Horijs) *vertit compositionis lenitas.*

Apud Aristophanem Εἰείειδίσσεται, (sic *Ran.* 1314. 1348.) repetita diphthongo. Huiusmodi vocatur μέλισμα in Canticis. Demetrius Phalereus, περὶ ἐρμηνείας p. 66. (= 48.) Καὶ ἐν ψαλαῖς δὲ τὰ μελίσματα ἀπὸ τοῦ εὐὸς γίνεται τοῦ αὐτοῦ μακροῦ γράμματος, οἷον ψάων ἐπεμβαλλομένων ψαλαῖς. Ὡστε ἡ τῶν ὁμοίων σύγκρουσις μικρὸν ἔσται τὴ ψάως μέρος καὶ μέλισμα.

52. Et nova factaque nuper] Sic Demetr. Phal. p. 78. (= 60.) Στοχαστέον (δὲ) πρῶτον μὲν τοῦ σαφοῦς ΕΝ Τῷ, ΠΟΙΟΥΜΕΝΩ, ὈΝΟΜΑΤΙ, καὶ συνήθους et sic infra bis vel ter exempla affert, ἐλεφαντιστῆς, αὐτίτης (et p. 84.) ἠλέλιξε, &c. ibid.

182. Ipse spectator] p. 174. (= 154.) Δημήτριος ὁ Φαληρεὺς πρὸς κρατερὸν τὸν Μακεδόνα.

987. in Mæci descendat iudicis auris] De hoc vide Masson. de vita Horatii p. 156, 6. &c.

ADDENDA.

Bentleyi senescentis est—Sedulus oro; Carm. I. xxxviii. 6.] *curo* V. oro optime habet Cod. Petri, sine ulla litura—: *Et, Quod semel dictum est, stabilisque rerum Terminus hæret;* Carm. Sæc. 26.]

Ita fortasse pro *servet*, quod sane non capio. US producitur ob cæsuram, vel ob H.

T. K.

PHILEMONIS LEXICON

ANNOTATIONES QUÆDAM.

PHILEMON inter eos, qui τὴν τῆς γραμματικῆς ἀκρόπολιν, ut Gemini verbis utar, occupaverint, minime censendus est. Cum vero libellus ab eo conscriptus, Herodiani, Tryphonis¹, Dionysii, aliorumque observationibus locupletetur, et plurima quæ ad partis Grammaticæ notitiam, τεχνικῆς dictæ², conferant, in se habeat, dignus sane fuit, ut in lucem publicam censuramque ederetur.

Quædam de autore ipso, de ætate, qua vixit, tum de ratione qua Lexicon Technologicum illustrari posset, jampridem disse-ruimus. (Cf. Mus. Criticum, Part. I.) Pauca igitur ad plenioris recensitionis institutum pertinentia, hic addenda duximus.

Pag. 3. Αἰγίλιψ πέτρα. Consulendus Heinsius in Cre-pundiis Silianis p. 17. “αἰγίλιψ πέτρα dicitur Homero ita

1. Occasione oblata, Lectorem monitum velim, Libellum Tryphonis περὶ τρόπων inter Codices MSS. Græcos Biblioth. Matrit. extare. (Cod. XCV. num. 86.) Minime autem si verba illius prima spectes, convenire cum impresso exemplari nostro, *Mus. Crit. Part. I.* Initium Codicis Matrit. oculis Lectoris subijcimus:

Τοῦ λόγου εἰς εἶδη μεριζομένου, τὸ μὲν ἐστὶ κυριολογία.

Idem Codex MS. viginti septem Figuras exhibet; excusum nostrum exemplar quatuor decem tantum recenset. p. 43. Τρόποι δὲ εἰσι κζ. ἀλληγορία, μεταφορά, κ.τ.λ. Vide Catalog. Matrit. 373.

Quoniam in Tryphonis mentionem incidimus, notandum, Codicem MS. libelli, De Passionibus Dictionum, (Catal. Matrit. 375.) hoc initium habere: Τὰ τῶν λεξέων πάθη εἰς δύο γενικώτατα διαιροῦνται.

Apud Moschopuli disquisitionem de affectionibus Dictionum haud absimilia iis invenies quæ in Tryphone p. 34. Musei Critici Part. I. leguntur.

2. “Grammatica in tres partes divisa est, in τεχνικὴν, ἱστορικὴν, ἰδιατέραν. τεχνικὴν πραγματείαν vocant antiqui eam quæ in elemen-torum et syntaxeos disciplina tota est.” *Scalig. Epist.* p. 410.

excelsa, ut eam procellæ petere non possint, quod pace omnium Grammaticorum dictum volui, qui αἰξ in compositione illa pro animali accipiunt. Hesychius, αἰγες, τὰ κύματα, Δωριεῖς"—Adeas quoque Cangium in Gloss. Græc. Addend. p. 10.

p. 9. ἀλλήλων, ἀντὶ τοῦ ἑαυτῶν.—Hæc, Hesychio Suida Prisciano testibus, Atticorum formula est. Voce ἑαυτοὶ pro ἄλληλοι usi sunt Thucydides, IV. 25. et Sophocles Antig. 55. et 145. Errorem igitur apud Eustathium animadvertas; Odyss. E. 481. Μένανδρος, φασίν, ἀμαρτάνει, Οὐκ ἤρκεσάμεν ἑαυτοῖς, ἐχρῆν γάρ, Ἀλλήλους, εἰπεῖν.

p. 24. Δημότης.—Videndus Philemon in voce πολίτης. Quæ de præpositione σύν ibi notantur, Herodiano deprompta sunt. Confer quoque Pollacem III. 51.

p. 25. Ἐανόν ὄνομά ἐστιν ἐπίθετον. Hom. II. E. 734. Θ. 385.

p. 28. Ἐξαετής ἐξέτης.—Vid. Nub. Aristoph. 860. *Ea composita, Stephani verbis utor, in communi lingua acui, ab Atticis autem, accentum in penultimam retrahi.*"

Eadem pagina, l. 17. πεντεσυρίγγη ξύλῳ apud Arist. Equit. 1049.

Eadem pag. Ἐξάπουν. ap. Etymol. 346. l. 14.

p. 36. Εὐφύης. Εὐβοεῖς τοῖς θηλυκοῖς ὀνόμασιν ἀρσενικὰ συντάττονσιν ἐπίθετα. Hæc ipsissima verba offendi apud libellum ignoti auctoris, inter Cod. MSS. Matrit. Bib. p. 377. Titulum præ se fert, περὶ τῶν σολοικοφανῶν σχημάτων.

Exemplis a Philemone citatis addas, ἀναγκαῖον τροφῆς, (Thucyd. I. c. 2.) et γενναῖος, στέρρος γυνή. Cf. Koën. in Greg. 25.

p. 38. Ἡρω. vide Thom. Magist. 424. Phryn. p. 62.

p. 44. τὰς νῆας οὐκ ἐρεῖς, ἀλλὰ τὰς ναῦς. Νῆας autem habet Eurip. in Aulide v. 248.

p. 49. Ὀστρακίνδα. de hoc ludo adeas Pollucem IX. 3.

p. 63. Ῥύμβος. Perperam ῥύμβῳ καὶ τυμπάνῳ legitur. Est versus Apolloni Argon. A. 1139. Ῥόμβῳ καὶ τυπάνῳ Ῥεῖην Θρύγες ἰλάσκονται.

p. 65. Σαυρωτήρ. Qui de hac voce plura scire velit, is adeat Jortinum (*Scriptural Illustrations* p. 383.)

p. 67. Σίλλοι. — Hæc verba in Etymologico leguntur. Schottus in Proclum πεφασμένως habet, *quam aperte*.

Eadem pag. Σίναπν.—Cf. Athen. p. 366. D. et 367. A.

p. 68. Σκύτος. Cf. Etymologicon.

p. 61. Ῥάχος. Sapphonis versus ita disposuit Casaubonus in Theoph. p. 140.

Τίς δ' ἀγριώτης θέλγει νόον

Οὐκ ἐπισταμένη τὰ βράκεια

Ἐλκεν ἐπὶ τῶν σφυρῶν;

“Negat Sappho posse cuiquam placere Andromedam, quæ rusticarum more vestem subductam gestet.”

p. 73. Στειλείη. Cf. Eustath. in Odyss. E. p. 1531.

p. 84. ὡς Διοσκορίδης ἐν τῇ πρώτῃ. Cf. Dios. Lib. I.

c. 91. apud Galenum, Suidam, Erotianum Διοσκουρίδης legitur.

p. 90. ταρσοί. Videndus Pollux X. 130.

p. 93. τεγεούς. Hom. Il. Z. 248.

p. 96. τέρετρον. Cangium Philemonis Codice MSto usum esse constat. vid. Gloss. Græc. p. 1541.

p. 97. Τηλύγετος. adeas Heinsium Exerc. Sacr. 131.

p. 104. Ὑμέναιος. ἀπὸ Ὑμεναίου τινός, κ.τ.λ. Quæ sequuntur usque ad ὑμέναιον, apud Eustathium invenias p. 1157 = 1213. 32. Confer quoque Schotti Annot. in Proclum, p. 450. ed. Gaisford.

p. 107. φάλαγξ. Platoni Comici ætate ἀράχνιον, *araneum* fuit; apud recentiores Græcos, uti ex Heliodoro constat, *aranea*. cf. Coray. ad Heliodor. 2. 351.

Eadem pag. νεὼς ὑπερείσματα. Vide Polluc. VII. 190.

p. 108. φάρμακα. φαρμακίδας γυναῖκας, Arist. Nub. 749.

p. 109. φιλήτης, κλέπτης. Mercurius φηλητῶν ἀναξ, in Eurip. Rhes. 216. A voce φηλός, Gallicum *filou*, *filouter*, derivatum esse censet Coray. Vossio, qui a φιλήτης Latinum *fallere* deducit, adstipulatur Hemsterhusius in Poll. IX. 136.

p. 117. χάλκεον ὕπνον. Hom. Il. Λ. 241.



200 *In Philemonis Lexicon Annotationes quædam.*

p. 121. *χηραμός*. Hom. II. φ. 494.

p. 123. *χοῆμα*. In rarissimi libri fragmento, Πολυβίου Σαρδιανῶ περι ἀκρολογίας eadem verba leguntur. *χοῆμα* γὰρ τὸ πρᾶγμα λέγεται ὡς Ζεὺ βασιλεῦ, τὸ *χοῆμα* τῶν νυκτῶν ὅσον; quæ sunt Aristoph. Nub. 2.

p. 131. Ὠναξ. ὅλλοι μὲν γὰρ θεοὶ— *corripo* μὲν ῥα.

Eadem pag. Ὠπες. ὀφθαλμοὶ, οἷον ὅπαί τινες οὔσαι τῆς ψυχῆς. Eandem loquendi formam usurpavit Gauricius de Sculptura, p. 51. *oculi*, quos *tanquam conspiciillares animorum nostrorum fenestras natura esse voluit*.

p. 132. Ὠρ. ὥρεσιν ἀμυνόμεν. Hom. II. E. 486.

p. 139. Ἀλύειν. τὸ ἀπορεῖν καὶ ἀδημονεῖν. Hippocrat. Περὶ Παρθεν. §. 2. Ὑπὸ δὲ τῆς κακίης τοῦ αἵματος ἀλύων καὶ ἀδημονέων ὁ θυμὸς κ. τ. λ.

R. W.

NOTES

ON THE

ELECTRA OF SOPHOCLES.

(Continued from p. 78.)

VER. 689. Οὐκ οἶδα τοιάδ' ἀνδρὸς ἔργα καὶ κράτη.

The old reading τοιούδ' is, I conceive, the genuine one.

v. 690. "Εν δ' ἴσθ'. ὅσων γὰρ εἰσεκέρυξαν βραβῆς
Δρόμων διαύλων πεντάεθλ', ἃ νομίζεται,
Τούτων ἐνεγκὼν πάντα τὰπιτίμια—

In the second of these verses, the construction is harsh, the meaning obscure, and the metre bad. Erfurdt adopts Hermann's conjecture ὦν νόμος, πεντάθλια. But neither πεντάεθλα nor πεντάθλια would have been used for πένταθλα. The reading seems to have originated in the explanation of some Scholiast, who, fancying that the well-known term πένταθλον was alluded to, expressed his opinion by writing the word in an interlineal note, which another transcriber might introduce, with a little alteration, as an improvement of the text. The most probable emendation is one which, I believe, I have heard attributed to Porson, Δρόμων διαύλων ἄθλ', ἅπερ νομίζεται.

v. 697. "βλάπτειν Stobæus Ecl. VII. p. 125. Grot." B.

v. 709. "βραβεῖς Eustath. p. 419." B.

v. 713. ἐν δὲ πᾶς ἐμεστώθη δρόμος Κτύπου κροτητῶν ἀρμάτων. 'Εν simul— So in CEd. Tyr. 27. ἐν δ' ὁ πόρφορος θεὸς Σκήψας ἐλαύνει λοιμὸς ἔχθιστος πόλιν. 183. 'Εν δ' ἄλοχοι, πολιαί τ' ἐπὶ μᾶτερες. See Blomf. on Æsch. Theb. 965. ἐν δὲ καρδία στένει. Then read v. 715. 'Εφορεῖθ'.

v. 717. "Eustath. Iliad. E. p. 598, 13." B.

v. 722. "Eustath. Iliad. Θ. p. 700, 47. and Iliad. I. p. 754, 27." B.

v. 723. "Plutarch. p. 925." B.

v. 726. Brunck is right in understanding τελόντες as the *nominativus pendens*, for τελούντων. Had the participle agreed

with πῶλοι, the feminine τελοῦσαι would have been required. See v. 734.

v. 734. Ἦλανε δ' ἔσχατος μὲν, ὑστέρας δ' ἔχων
Πῶλους Ὀρέστης, τῷ τέλει πίστιν φέρων.

Brunck, and after him Erfurdt and Schaëfer, read ὑστέρας ἔχων, omitting the particle, and accounting for the tautology upon the score of antique simplicity. To this I cannot subscribe, and would render the passage thus—*Now Orestes drove the last to be sure, but keeping his horses back, as he placed his confidence in the end of the race.*

v. 738. Br. properly reads κάξιώσαντε from the Scholium; but he should have said that Reiske had done so before him. In the next line perhaps the Aldine reading πόντ' ἄλλος is right.

v. 750. "Eustath. Iliad. Z. p. 643, 32." B.

v. 752. Φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ Σκέλη προφαίνων. This is an instance of the suppression of ἄλλοτε, similar to Eur. Hec. 28. Κεῖμαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ, and Soph. Trach. 11. quoted in Porson's note.

v. 755. "ὥστε μηδένα Γνώναι φίλων ἰδόντ' ἂν ἄθλιον δέμας. Compare Eur. Med. 1195. Achilles Tatius I. p. 46. ὥστε οὐκ ἂν αὐτόν τις ἰδὼν οὐδὲ γνωρίσειεν." B.

v. 757. Erfurdt is the first Editor who has given the Attic form κέαντες.

v. 770. Δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς
Πάσχοντι μῖσος ὧν τέκη προσγίγνεται.

Brunck has wantonly, and without the shadow of a reason, altered the text to οὐδὲ καὶ κ. Π. In the second line ἂν is suppressed (ὧν ἂν τέκη). This ellipsis, though common after the subjunctive, is never used after an optative: the instances adduced by Hermann (on Viger p. 724.) are corrupt. In Eur. Alcest. 1000. Mr. Gaisford has printed Καὶ γὰρ Ζεὺς ὃ, τι νεύσει Ξύν σοι τοῦτο τελευτᾷ. However νεύση, the reading of Aldus, is unquestionably right; *subaud.* ἂν.

v. 777. καὶ μ', εἶπει— v. 778. ἐγκαλῶν δέ μοι.

v. 780. "Eustath. Iliad. Z. p. 632, 32." B.

vv. 783—7. The sentence should be thus pointed : Νῦν δ', ἡμέρα γὰρ τῇδ' ἀπήλλαγμαί φόβου Πρὸς τῆσδ', ἐκείνου θ', (ἦδε γὰρ μείζων βλάβη κ. τ. λ.) νῦν δ' ἐκηλά που, Τῶν τῆσδ' ἀπειλῶν οὐνεχ', ἡμερεύομεν. Brunck has printed νῦν ἐκηλά που—giving a most unfortunate reason for the change, *addita in posteriore loco particula δὲ venustatem omnem sustulerat*. Even a careless reader might have remarked that the repetition of νῦν δ', after a long parenthesis, was at once elegant and forcible.

v. 792. Νέμεσι, the reading of Ald. and the ancient MSS. for Νέμεσις, is approved by Porson on Phœn. 187.

v. 795. Place a mark of interrogation at the end of the line. Clytemnestra insultingly asks Electra, *What then, will not Orestes and you put an end to this good fortune of mine?*

v. 797. Πολλῶν ἂν ἦκοις, ὦ ξέν', ἄξιος τυχεῖν, Εἰ τήνδ' ἔπασσας τῆς πολυγλώσσου βοῆς. The syntax requires, after ἦκοις, εἰ τήνδε παύσεις—. But the true reading is Πολλῶν ἂν ἦκες—

v. 800. Ἦκιστ', ἐπείπερ οὐτ' ἐμου καταξίως Πράξειας, οὔτε τοῦ πορεύσαντος ξένου. In these words there is a palpable solecism. The Codex Jenensis gives κατ' ἄξιαν, which Erfurdt adopts, without improving the construction; but from this reading the true one is immediately discerned, κατάξι' ἂν Πράξειας. This correction Bothe has anticipated.

v. 813. Read with the editions before Brunck, Μόνη γάρ εἰμι, σοῦ τ' ἀπεστερημένη Καὶ πατρός ἦδη. *For I am alone, bereft now both of you and of my father.* Brunck has impaired the pathos, by removing ἦδη (ἢ δὴ) into the next sentence.

v. 815. Perhaps Ἐν τοῖσί γ' ἐχθίστοισιν ἀνθρώπων ἐμοί.

v. 817. Ἄλλ' οὔτι μὴν ἔγωγε τοῦ λοιποῦ χρόνου
 Ξύνοικος ἔσσομ' ἀλλὰ τῇδε πρὸς πύλην
 Παρεῖσ' ἐμαντήν, ἄφιλος αὐανῶ βίον.

Brunck retains this double violation of tragic usage in the word ἔσσομ', forgetting that it had been pointed out and corrected by Dawes, to whose authority he generally defers. Dawes's correction

(Misc. Crit. p. 276. Ed. Burgess.) Ἔσομαι ξύνοικος, appears the simplest and the best. Erfurdt's reading is very daring, and not very happy, ξύνοικος ἔσομαι τῇδε γὰρ ἀλλὰ πρὸς πύλην—Electra is here supposed to throw herself on the ground by the gate of the house. Then read ἄφιλον, and in v. 821. ἦν κτάνη.

vv. 823—6. These four lines must be restored to the Chorus, whose claim to them is irrefragable. They insinuate a ground of hope for Electra, to which she alludes in v. 833. The exclamations v. 827. are Electra's.

v. 826. κρύπτουσιν is not properly rendered by *iram comprimunt*. κρύπτειν is used *medio sensu*, as our countrymen frequently use *hide*. This is the sense which κεύθειν continually bears in the Tragedians. See v. 868. Œd. Tyr. 968. Œd. C. 1523. Aj. 634. Antig. 911. Æsch. Prom. 587. Theb. 585. Pers. 647. Eur. Hec. 329.

v. 849. Δειλαία δειλαίων κυρεῖς. Brunck's translation, *Misera miserarum*, id est, *miserrima es*, cannot be defended by ἄρρητ' ἄρρήτων, or ἔσχατ' ἐσχάτων, which are instances not in point. The diphthong in δειλαῖα, δειλαίων is here short. See the note on Eur. Hipp. 170.

v. 852. There is undoubtedly a corruption in this, and perhaps in the preceding line, which existed prior to the time of the Scholiast, who is copied by Suidas. Musgrave's reading δεινῶν στυγνῶν τ' αἰκιῶν is very probable. I suspect however, that instead of πολλῶν, we should read some substantive with which πανσύρτῳ παμμήνῳ τ' agreed.

v. 853. Εἶδομεν ἃ θροεῖς. Not *we know*, but *we have seen what you speak of*. Erfurdt gives from conjecture θρηνεῖς *ob metrum*.

v. 871. The old reading ἵφ' ἡδονῆς τοι must recover its place.

v. 885. Schaëfer gives Ἐγὼ μὲν εἴς ἐμοῦ γε—

v. 901. "Quoted by Etymol. M. p. 205. 31." B.

v. 916. ἄγ, ὦ φίλη. *Male vulgo legitur ἀλλ', ὦ φίλη. Istud ἀλλ' ab oscitante librario, &c.* Brunck. In spite of this peremptory tone, nobody will hesitate to retain the old reading,

who has remarked, that ἀλλ', ὦ frequently begins a line, either at the commencement of a speech, or when the speaker particularly calls for the attention of the person addressed. See instances in *Electr.* 986. Ἀλλ', ὦ φίλη, πείσθητι. *Æd. Tyr.* 14. *Eur. Phœn.* 82. *Hipp.* 81. 475. In the next line read Οὐχ αὐτὸς αἶσι—.

v. 924. Canter's emendation τὰκ κείνου is not to be hastily rejected.

v. 927. "Eustath. *Iliad.* Z. p. 645, 16." B.

v. 950. καὶ μόνα λελείμεθον. Mr. Elmsley, in his learned edition of the *Acharnians* of Aristophanes, v. 733. *auctar.* has shewn that the form of the first person dual had no existence in the Greek language, till it was introduced by the grammarians of Alexandria. There are only two passages besides the present, in which it is found. In Homer, *Il.* Ψ. 485. Δεῦρό νυν, ἡ τρίποδος περιδόμεθον, ἥδ' ἐλέβητος. *Soph. Philoct.* 1079. Ἀφ' ὧ τιν' ἡμιν' νῶ μὲν οὖν ὁρμώμεθον. On the other hand, these authors continually join dual nouns of the first person with plural verbs. See vv. 75. 1004. There cannot therefore be any hesitation in reading, in Homer περιδόμεθα, (or περιδάμεσθ') and in Sophocles λελείμεθα, ὁρμώμεθα.

v. 951. The old reading Ἐγὼ δ', which Brunck has altered, is here indispensable. In the next line, Erfurdt adopts the conjecture of Reiske, Θάλλοντ' ἔτ'.

v. 958. Read Ποῖ γὰρ μενεῖς ῥάθυμος, εἰς τίν' ἐλπίδων βλέψασ' ἔτ' ὀρθήν; The sentence, as it is pointed and translated by Brunck, *Quousque tandem conquiesces?* is not Greek. Ποῖ refers to βλέψασ', as in v. 995. Ποῖ γὰρ ποτ' ἐμβλέψασα—; The construction is, Ποῖ γὰρ, εἰς τίνα ἐλπίδων ἔτι ὀρθήν βλέψασα μενεῖς ῥάθυμος;

v. 970. ἐλευθέρα Καλεῖ τὸ λοιπόν. *Præsens pro futuro.* Musgr. καλεῖ is not the present, but the Attic future from καλοῦμαι, and this is to be added to the instances of futures of the middle form, used in a passive signification. These futures have been discussed at length on *Eur. Hippol.* 1458.

v. 977. Ἴδεσθε τῷδε τῷ κασιγνήτῳ, φίλοι. "Read κασιγνήτα, as it is properly quoted by Constant. Lascaris Opusc. Grammat. fol. 146. a. Eustathius however gives κασιγνήτῳ on Iliad. Θ. p. 723, 16." B.

v. 979. Ὡ τοῖσιν ἐχθροῖς εὐ βεβηκόσιν ποτὲ, Ψυχῆς ἀφεδῆσαντε, προυστήτην φόνου. The phrase εὐ βεβάναι has the same force as βεβάναι εὐτυχία in Eur. Heracl. 611. which Musgrave explains by εὐτυχεῖν, and quotes this play, v. 1093. μοῖρα μὲν οὐκ ἐν ἐσθλᾷ βεβῶσαν. προυστήτην φόνου, *caedem procuraverunt, cadi operam dederunt*. Demosth. pro Ctesiphonte, μεγίστων δὴ πραγμάτων τῶν κατ' ἐμαντὸν ἀνθρώπων προστάς.

v. 983. "ἀνδρίας, the reading of Turnebus, is right." B.

v. 989. "Stobæus xvii. p. 95. Grot." B.

v. 993. "ἀν is omitted in Eustath. Il. Δ. p. 479. and Il. Θ. p. 694, 23." B.

v. 1002. Ἄλυπος ἄτης. Compare Œd. Col. 785. πόλις δέ σοι Κακῶν ἄνατος τῇσδ' ἀπαλλαχθῇ χθονός. Instances of similar construction are quoted in the Note on Eur. Hippol. 146.

v. 1005. Λύει γὰρ ἡμᾶς οὐδέν, οὐδ' ἐπωφελεῖ, Βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν. Erfurdt has printed *ex ingenio* λύσει γὰρ ἡμᾶς οὐδέν—*Nothing will release us*—a most unfortunate alteration. In two of the three instances quoted by Brunck from the Medea, the dative is understood after λύει, *pro λυσίτελει*, as it is here. Erfurdt has however adopted a correct interpretation of the two following lines—*Non enim mori tristissimum est, sed quod, cum quis mori cupit, ne id quidem consequi potest.*

v. 1013. Αὐτὴ δὲ νοῦν σχῆς ἀλλὰ τῷ χρόνῳ ποτὲ—ἀλλὰ *saltem*. subaud. εἰ μὴ πρότερον, ἀλλὰ τῷ χρόνῳ ποτὲ—This word is not uncommonly used in a similar position, and with a similar signification. v. 411. Ὡ θεοὶ πατῆρες, ξυγγένεσθέ γ' ἀλλὰ νῦν. Eur. Hec. 395. Ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε. Orest. 1568. ὥς ἂν ἀλλὰ παῖδ' ἐμὴν ῥυσώμεθ'. Iph. A. 1239. Ἴν' ἀλλὰ τοῦτο κατθανοῦς ἔχω σέθεν Μνημεῖον.

v. 1015. "Quoted by Stobæus III. p. 15. Grot." B.

v. 1019. Ἄλλ' αὐτοχειρί μοι, μόνη τε δραστήον Τούργον τόδ'. Read αὐτόχειρι. See Porson, Orest. 1037. "In Sophoclis quoque Electr. 1019. adjectivum est non adverbium αὐτόχειρι."

v. 1022. "The substance of Brunck's note is stolen from Dawes's Misc. Crit. p. 256." B.

v. 1025. Ὡς οὐχὶ συνδράσουςα νουθετεῖς τάδε; This line must be read with an interrogation.

v. 1028. Ἀνέξομαι κλύουσα, χῶταν εὖ λέγῃς. There being some obscurity in these words, Reiske, Musgrave, and Wakefield have proposed alterations too crude and improbable to be recorded. Chrysothemis says, *I will submit to hear you, even when you [change your tone and] approve my conduct.* Electra replies, *But be assured, you will never experience that from me. i. e. your conduct will never meet with my approbation.* On the construction of ἀνέξομαι with participles of the present tense, see Eur. Hippol. 354. and add to other instances Eur. Heracl. 687. προσβλέπων ἀνέξομαι. Æsch. Theb. 238. σιγῶσ' ἀνασχήσει τάδε. Eur. Alcest. 975. ἐξανέξομαι Λεύσσω. In v. 967. of that play, I conjecture that we should read, Πῶς γὰρ δόμους τούσδ' εἰσορῶν ἀνέξομαι;

v. 1036. προμηθείας. I suspect that we ought to write here, and in Philoct. 557. προμηθίας. See v. 990. In these matters little reliance is to be placed upon the editions; in Œd. Col. 1043. where this word concludes a senarian Iambic, the common editions before Brunck give προμηθείας.

v. 1037. Τῷ σῷ δικαίῳ δὴτ' ἐπισπένσθαι με δεῖ. This is not a question: Electra says ironically, *It seems then that I must follow your notions of justice.*

v. 1047. Restore the original order; Βουλῆς γὰρ οὐδέν ἐστὶν ἔχθιον κακῆς.

v. 1049. Πάλαι δέδοκται ταῦτα, κοῦ νεωστί μοι. Compare Æsch. Prom. 1034. Ὡπται πάλαι δὴ καὶ βεβούλευται τάδε.

v. 1051. Ἄλλ' εἰσὶθ' οὐ σοι μὴ μεθέψομαί ποτε. It is a well known rule of Dawes, that οὐ μὴ must be joined either with a future indicative, or a second aorist subjunctive. Mr.

Elmsley has however shown in his Review of Markland, (*Quart. Rev.* Vol. vii. p. 453.) that this usage is by no means indiscriminate: that when οὐ μὴ is prefixed to a future in the sense of prohibition, a note of interrogation must be added—for instance, that οὐ μὴ ἐρεῖς; the literal translation of which is, *will you not not speak?* is equivalent to μὴ εἴπῃς, in the same manner as the words οὐκ ἐρεῖς pronounced interrogatively, signify εἰπέ. On the other hand, he conceives that οὐ μὴ prefixed to the subjunctive of either first or second aorist, is equivalent to a negative future, as in Eur. *Iph. A.* 1465. ΚΛ. ὦ τέκνον, οἴχει; ΙΦ. καὶ πάλιν γ' οὐ μὴ μόλω. *Yes, and I shall never return.* He remarks however, that in the forty-four remaining Greek plays, there are three passages which he can neither correct nor reconcile with his notion of the two different uses of the particles οὐ μὴ, and of these the line before us is one. I think it highly probable that we ought to read οὐ γάρ σοι μεθέψομαι ποτε. The particle γάρ (or ὥς), though not indispensable, is suitable, and usual in such sentences. See v. 1490. Χωροῖς ἂν εἴσω ζὴν τάχει, λόγων γὰρ οὐ Νῦν ἐστὶν ἄγων—*et sic passim.*

v. 1058. The lines of this Strophe may be disposed in two or three different arrangements, each of which is consistent with the practice of Sophocles. I propose the following:

1. Τί τοὺς ἄνω-
2. θεν φρονιμωτάτους οἶω-
3. νους ἐσορώμενοι τροφᾶς
4. Κηδομένους, ἀφ' ὧν τε βλά-
5. στωσιν, ἀφ' ὧν τ' ὄνασιν εὐ-
6. ρωσι, τὰδ' οὐκ ἐπ' ἴσας τελοῦμεν;
7. ἀλλ' οὐ τὰν Διὸς ἀστραπὰν,
8. καὶ τὰν οὐρανίαν Θέμιν,
9. δαρὸν οὐκ ἀπόνητοι.
10. ὦ χθονία βροτοῖσι φά-
11. μα, κατὰ μοι βόασον οἰκ-
12. τρὰν ὅπα τοῖς ἔνερθ' Ἀτρεΐ-
13. δαις ἀχόρευτα φέρουσ' ὀνειδή.

It will be observed, that according to this disposition, which

Mr. Blomfield also adopts, six out of the thirteen verses are Choriambic dimeters; and that the sixth and thirteenth verses are Logooedics, the cadence of which, following Choriambics, and at the conclusion of a sentence, is extremely harmonious. The diphthong in *οἰωνοῦς* in the second line is made short, as well as the vowel before *βλ.* in the fourth, as in v. 1081. 1095. which licences might be avoided by dividing these lines either into Antispastics, or Ionics a Majore. vv. 7. 8. are Glyconeans, and v. 9. a Pherecratean; *ἀπόνητοι*, the reading of Aldus and the MSS., suits both the sense and metre. The interpreters do not appear to have caught the meaning of this passage. The sentiment is suggested by the preceding altercation between the two sisters, in which the Chorus sympathise with Electra, and express, though with caution, their indignation at the indifference of Chrysothemis with regard to her injured parent. *Why do not we, beholding the affection with which the birds nurture and support their parents, imitate their example? But by the lightning of Jove, and by the heavenly Themis, such as neglect this duty shall not long be exempt from trouble.* v. 9. corresponds with the antistrophic 1077. *ἄ πάνδυρος ἀηδῶν*, as it ought to be written. See the Note on Hippol. v. 564. *πάνδυρος*, Erfurd's reading for *πανόδυρος*, is undoubtedly right; Porson made the same correction long before. See Advers. p. 211. The word is derived from *δύρομαι*, which was as much in use with the Tragedians as *οδύρομαι*. See Pors. on Hec. 734. The same arrangement of the four last lines is given in Mr. Gaisford's Notes on Hephæstion p. 294. Musgrave refers to Aristoph. Av. 1353. Eur. Bacch. 1364. Electr. 151. where mention is made of the care and tenderness shewn by birds to their parents. The first and last instances deserve to be quoted at length. Aristoph. Ἄλλ' ἐστὶν ἡμῖν τοῖσιν ὄρνισιν νόμος Παλαιός, ἐν τοῖς τῶν πελαργῶν κύρβεσιν, Ἐπὶν ὁ πατήρ ὁ πελαργὸς ἐκπετησίμους Πάντας ποιήσῃ τοὺς πελαργιδεῖς τρέφων, Δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν. In the last Electra speaks; Οἶα δέ τις κύκνος ἀχέτας Ποταμίους παρὰ χεύμασιν Πατέρα φιλ-

τατον καλεῖ 'Ολόμενον δολίοις βρόχων 'Ερκεσιν, ὥς σὲ τὸν ἄθλιον Πατέρ' ἐγὼ κατακλάομαι. v. 5. εὐρεῖν here signifies *to obtain*, in which sense the middle εὐρέσθαι is far more frequent. Dawes in his *Miscell. Crit.* p. 255. says, "Quod Latini dicunt *nancisci, adipisci, consequi*, id apud Græcos denotat verbum non jam activum εὐρεῖν, sed medium εὐρέσθαι." He was mistaken however in this exclusive canon (which was suggested by Ammonius p. 61.) as is shewn by this passage, and by two others quoted in Schaefer's Notes. v. 1305. μέγ' εὐρεῖν κέρδος. Trach. 284. 'Εξ ὀλβίων ἄζηλον εὐροῦσαι βίον. Add. Eur. Phœn. 411. Πόθεν δ' ἐβόσκον, πρὶν γάμοις εὐρεῖν βίον; Bacch. 970. 'Ωστ' οὐρανῷ στηρίζον εὐρήσεις κλέος.

v. 1070. 'Οτι σφίς' ἤδη—the final ι in σφίσι cannot be elided, and σφίσιν destroys the metre. Read ὅτι σφὶν ἤδη, as Schaefer conjectures.

v. 1074. σαλεύει. Schol. κινδυνεύει· ἐκ μεταφορᾶς τῶν νεῶν. μόνη δὲ αὐτὴ ἐφ' ἑαυτῆς χωρὶς ἀγκύρας.

v. 1075. The construction of the Scholiast is correct—στενάχουσα [περὶ] πατρός. He cites Homer Il. X. 424. Τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ, 'Ως ενός.

v. 1085. 'Ως καὶ σὺ πάγκλαυστον αἰῶνα κοινὸν εἶλον. Great difficulties have been made about this sentence, which has not been correctly explained. The meaning is, *Thus hast thou too made choice of an unvaried existence of universal sorrow.*

v. 1097. Read Ζηνὸς for Διός. Brunck has here exhibited an instance of hurry, carelessness, and rashness, which Porson has thus coolly noticed, on Orest. 1700. "In Sophocl. Electr. 1097. Ἀριστα τῇ Διὸς εὐσεβείᾳ, hæc notat Brunckius: Sic libri omnes veteres. Triclinii imperita audacia Ζηνὸς substituit, pessum dato metro. Imo Ζηνὸς est veteris Scholiastæ Romani; Διὸς metrum pessundat."

v. 1098. Read Ἄρ', ὦ γυναῖκες—. 1110. ἀλλά μοι γέρων—. 1113. σμικρὰ λείψαν'—. 1117. κλάεις.

v. 1108. Οἶμοι τάλαιν' οὐ δῆποθ' ἧς ἡκούσαμεν Φήμης φέροντες ἐμφανῇ τεκμήρια;

Surely you are not bringing clear evidence of the report which we heard? v. 1202. Οὐ δὴ ποθ' ἡμιν ξυγγενὴς ἦκεις ποθέν;

v. 1134. Ὅπως θανὼν ἔκεισο τῇ τόθ' ἡμέρᾳ Τύμβου πατρῴου κοινὸν εἰληχῶς μέρος. ὅπως ἔκεισο is not *ut jaceres*, as Brunck renders it, but *ut jacuisses*. The use and signification of indicative verbs with ὥς, ἵνα, ὅπως, ὅφρα, have been discussed at length in the Note on Eur. Hippol. 643. ἵν' εἶχον μήτε προσφωνεῖν τινα, Μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν. where instances of similar construction may be found.

vv. 1136—1142. The expression of Electra's grief in these lines is exquisitely beautiful, tender, and natural; and proves that Sophocles was capable of representing the most pathetic scenes with adequate feeling. We may compare with parts of this passage Hom. II. A. 452. Ἄ δειλ', οὐ μὲν σοί γε πατήρ, καὶ πότνια μήτηρ Ὅσσε καθαιρήσουσι θανόντι περ— Virg. Æn. X. 557. *non te optima mater Condēt humi, patriove onerabit membra sepulcro*. Tibullus I. Eleg. iii. 5.

Abstineas, mors atra, precor : non hic mihi mater,

Quæ legat in mæstos ossa perusta sinus ;

Non soror, Assyrios cineri quæ dedat odores,

Et fleat effusis ante sepulcra comis.

There is a striking resemblance between these lines of Sophocles, and the following passage from Pope's *Elegy* :

What can atone, O ever injur'd shade,

Thy fate unpitied, and thy rites unpaid?

No friend's complaint, no kind domestic tear

Pleas'd thy pale ghost, or grac'd thy mournful bier.

By foreign hands thy dying eyes were clos'd,

By foreign hands thy decent limbs compos'd,

By foreign hands thy humble grave adorn'd,

By strangers honour'd, and by strangers mourn'd.

v. 1142. Σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει. Brunck renders this line, with the other interpreters, *parvum advenis pondus in parvo vasculo*. προσήκεις however does not signify

advenis, but *pertinet*; and is a word applied in an appropriate manner to relations.

v. 1153. "Eustath. *Iliad*. Z. p. 649. 22. Θ. p. 702, 37." B.

v. 1173. Nearly the same words occur in Eurip. *Alcest*. 429. γίγνωσκε δέ, Ὡς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται. 797. Βροτοῖς ἅπασι κατθανεῖν ὀφείλεται. *Androm*. 1260.

v. 1174. Join in construction ποῖ λόγων ἔλθω;

v. 1194. "See Abresch *Dilucid. Thucyd.* p. 645." B.

v. 1205. Read Μέθες τόδ' ἄγχιος νυν— v. 1221. Ἡ ζῆ γάρ ἀνὴρ;

v. 1208. Mr. Elmsley on *Œdip. Tyr.* 1522. proposes to read Μη, πρὸς γενείου, μ' ἐξέλη τὰ φίλτατα.

vv. 1230-1. "Eustath. *Iliad*. Z. p. 647, 38. Nicephor. in *Synes.* p. 387." B.

vv. 1232—1287. These fifty-seven lines should be divided into one strophe, one antistrophe, and one epodé, beginning respectively at vv. 1232. 1253. 1273. as was remarked by Hermann on *Hec.* p. 71. There are a few slight corruptions in these verses, which cannot be satisfactorily removed without better assistance than we find in our MSS. Verse 1241. in the Aldine Edition and in most of the MSS. is Ἄλλ' οὐ τὰν Ἄρτεμιν τὰν αἰὲν ἀδμήταν. Unfortunately however, the corresponding line of the antistrophe, v. 1260. is a senarian Iambic. Brunck has, by a little altering, transposing, and picking, transformed this verse into what he calls a trimeter Iambic, Ἄλλ' οὐ, μὰ τὰν γ' ἀδμήταν αἰὲν Ἄρτεμιν: after this, we might have expected to find him less severe upon the *imperita Triclinii audaciu* immediately after. However, lest his readers should entertain any scruples about a stable spondee in the fourth place, he removes their apprehensions by assuring them that the final syllable of ἀδμήταν, Doric for ἀδμήτην, is short. Should any persons not be satisfied with this notable discovery, they will probably prefer reading ἄδμητον, or ἀδάματον, which word is used by Sophocles in *Œd.* *Tyr.* 205. 1315. *Œd.* *Col.* 1572. *Ajax* 450. See

Mr. Elmsley on *Æd. Tyr.* 196. I would however patiently wait for something like authority, and would prefer the dreadful alternative of keeping a line whose metre did not correspond with the autistrophic, rather than introduce a line which, though it *may* be correct, has been made out of the words found in Sophocles, in the same manner as a school-boy would make nonsense-verses out of *Selecta e Profanis*. This mode of transposing words till they constitute senarians, is dangerous and fallacious. In the Prometheus of *Æschylus* v. 608. Κλύεις πρόσφθεγμα τᾶς βούκερω παρθένου; was transformed by Heath into an Iambic, Τᾶς βούκερω πρόσφθεγμα παρθένου κλύεις; with less violence and more plausibility than the verse of the *Electra*. However, a little comparison of the various readings, and a rather closer inspection of the passage, has shewn that the words of *Æschylus* are, Κλύεις φθέγμα τᾶς βούκερω παρθένου; and that they agree with an autistrophic verse 628. Θρόει, φράζει τᾷ δυσπλάνῃ παρθένῳ, which also belongs to the chorus. See *Edinb. Rev.* Vol. xvii. p. 235.

vv. 1241-2. περισσὸν ἄχθος ἔνδον Γυναικῶν ὃν αἰεί. This is an instance of the σχῆμα Ἀττικόν, or nominative of the participle instead of the genitive absolute. Examples of this figure are collected on Eur. Hipp. 22. Soph. *Æd. Tyr.* 60. *ed. Elmsl.* *Æsch. Theb.* 678. *ed. Blomf.*

v. 1243. Ὅρα γε μὲν δὴ—"We should read Ὅρα γε μὲν τοι. Eurip. Heracl. 593. Εἴη γε μὲν τοι μηδέν. 637. Ἦκω γε μὲν τοι χάσμα σοι φέρων μέγα." B.

v. 1244. This verse is omitted in the editions of Turnebus, Stephens, and Canter; and, I think, rightly; since by its absence the lines in the antistrophe agree with those of the strophe; and the exclamation of Electra, with which she interrupts her brother, as soon as he hints that women may be formidable, is beautiful and natural. In the speech which follows there is no lacuna.

v. 1275. Read Μή τι με πολύστονον ὦδ' ἰδῶν—v. 1289. δίδασκέ με. v. 1311. ἐντέτῃκέ μοι. 1315. ἔργασαι δέ μ' ἄσκοπα.

v. 1359. ἀλλά με—as they were always written before Brunck's alterations.

v. 1276. μή μ' ἀποστερήσης τῶν σῶν προσώπων ἡδονὰν μεθέσθαι. Porson in a Note on Phœn. 734. having defended against Brunck, the rule of Dawes and Valckenaer for the construction of μεθιέναι and μεθιέσθαι, adds, “Restat formidabilis Sophoclis locus Electr. 1277. τῶν σῶν προσώπων ἡδονὰν μεθέσθαι. Lege, Dorica forma, ἀδονᾶν. Ipsa Electra iterum usurpat pluralem 1302.”

v. 1278. I conceive the genuine reading to be Ἡ κάρτα τ' ἂν ἄλλοισι θυμοίμην ἰδών. The crasis τοι ἂν has already been noticed on v. 314.

v. 1283. “For ὄργάν perhaps we ought to read ὄρμάν. These words are confounded in Trachin. 722. Æsch. Theb. 678.” B.

v. 1328. et v. 1332. The metre requires ὕμιν. See Pors. Suppl. Præf. ad Hec. p. xxxiv. The quantity of the final syllable of ἡμιν and ὕμιν in Sophocles has been accurately discussed in Mr. Elmsley's Preface to the *Œdipus Tyrannus*, from which it appears that this syllable is made short in the dialogue of the remaining tragedies, six times as often as it is made long: the instances of the former being forty-two, of the latter seven. I cannot therefore hesitate in thinking that we ought to write ἡμιν (or ἡμίν) in lines of Sophocles where the quantity is doubtful.

v. 1347. Read ξυνίης—in v. 1398. ἄνδρες—and in v. 1451. καθήνυσαν. The respective reasons for each of these changes will be found in the notes of Porson on the three following passages, Orest. 141.—Phœn. 903.—Phœn. 463.

v. 1387. “Eustath. Iliad I. p. 763, 40. p. 768, 56.” B.

v. 1403. Porson. Advers. p. 211.

“Αἴγισθος αὐτὸς μὴ λάθῃ μολὼν ἔσω.

αὐτὸς Triclinii interpolationem admisit Brunckius (sc. ed. 1779.) omittit H. ἡμᾶς Reisk. p. 19. (quod in Sophoclis editione quasi suum dedit Brunckius.) Porson on Hecub. 1175. distinctly approves this restitution of ἡμᾶς.

v. 1432. See the Fragment of the Clytæmnestra of Sophocles, from which Brunck suspected that this *lacuna* in the *Electra* might be supplied.

v. 1491. Χωροῖς ἂν εἰσω ξὺν τάχει· λόγων γὰρ οὐ
Nûν ἐστὶν ᾧ γῶν, ἀλλὰ σῆς ψυχῆς πέρι.

The editions before Brunck have νῦν ἐστὶν ᾧ γῶν, to the great injury of the metre. Erfurdt gives Nûν ἔστ' ᾧ γῶν ἔτ'. The true reading is obviously Nûν ἐστὶν ᾧ γῶν, and so it is printed by Schaëfer. The next words will suggest to every reader a line in Homer, Il. X. 161. Ἀλλὰ περὶ ψυχῆς θεὸν Ἑκτορος ἵπποδάμοιο.

J.H.M.

ON CERTAIN EARLY
GREEK HISTORIANS,
MENTIONED BY
DIONYSIUS OF HALICARNASSUS.

Continued from p. 101.

ACUSILAUS OF ARGOS¹.

SUIDAS v. Ἀκουσίλαος says that his father's name was Cabas, and that his family came from Cercas, a town near Aulis; that he was a very ancient historian, and that he composed a Genealo-

1. Soon after the Article on the early Greek Historians, which appeared in the former Number of the Museum Criticum, was sent to the press, the Writer was furnished, by the kindness, of the Rev. Dr. Burney, with a copy of Creuzer's Work alluded to in the concluding Note of that Article, from which he has collected the following particulars respecting Hecatæus.

In the Origines of Isidorus, Lib. i. c. 38. Achatesius the Milesian is said to be the first person who used the heroic measure; for Achatesius, Sturzius justly remarks that we should read Hecatæus.

Ælian, Var. Hist. Lib. xiii. c. 20. gives an account of one Cercidas of Megalopolis, who, when on his death-bed, told his friends that he quitted life with pleasure in the hope of conversing with Pythagoras, Hecatæus, Olympus, and Orpheus.

Add to the Articles in Stephanus Byzantinus, in which Hecatæus is quoted, the words Ψωφίς and Λύξεια. Under the former there is a reference to the second Book of the Genealogies; under the latter to the description of Europe.

In the Scholia on Homer, edited by Villoison, Il. XV. v. 302. is a quotation from Hecatæus; καὶ ἐπαφήσας τὸν κολεὸν τοῦ ξίφεος, τὸν μυκῆν εὗρεν ἀποπεπτωκότα. Compare Herodotus, Lib. iii. c. 64.

We had remarked in the former Number, page 90. that Hecatæus was quoted under the Article γέγιος in the Etymologicum Magnum, and that the latter part of this article was exceedingly corrupt. See Bentley on the Fragments of Callimachus, p. 475. Ed. Ernesti.

In the Bibliotheca of Photius, Cod. 244. at the 'end of an extract from the 40th Book of Diodorus Siculus, which relates to the History
of

gical Work from some brazen tablets, which his father was reported to have found while digging in his house. In a passage v. *ιστορήσαι*, which we have already quoted in our account of Cadmus¹ the Milesian, Suidas tells us that there were extant in his time some spurious writings, that bore the name of Acusilaus; and under the word *Σαβίνος*, we learn that a commentary was written on his works by Sabinus, a sophist who lived in the time of Adrian.

According to a passage in Josephus, to which we have also referred in our account of Cadmus², Acusilaus lived a short time previous to the expedition of the Persians into Greece. Clemens Alexandrinus says, that by some Acusilaus³ was numbered among the seven Sages, and that he and Eumelus turned the writings of Hesiod into prose, and then published them as their own.⁴ That Acusilaus trod for the most part in the steps of Hesiod appears from the Scholiast on Hesiod⁵, from Plato⁶,

of the Jews, we find *περὶ μὲν τῶν Ἰουδαίων Ἐκαταῖος ὁ Μιλήσιος ταῦτα ἱστόρηκεν*. But Wesseling justly suspects that Photius has confounded Hecataeus of Abdera with the Milesian Hecataeus.

In a passage which we quoted from Strabo in the former Number, page 95. it is said that Hecataeus was a Scholar of Xenocrates; which, if understood of Xenocrates the Scholar of Plato, involves a manifest anachronism. Vossius de Historicis Græcis, p. 441. supposes Strabo to mean another Xenocrates, who is called by Diogenes Laertius *ἀρχαῖος σφόδρα*. In Xenocrate.

1. Museum Criticum. No. I. p. 83.

2. Ibid. p. 82.

3. οἱ δὲ Ἀκουσίλαον τὸν Ἀργεῖον ἐγκατέλεξαν τοῖς ἑπτὰ Σοφοῖς. Stromatum, Lib. i. p. 299. D. Ed. Par. 1629.

4. τὰ δὲ Ἡσιόδου μετέλλαξαν εἰς πῆζόν λόγον, καὶ ὡς ἴδια ἐξήνεγκαν Ἐυμηλὸς τε καὶ Ἀκουσίλαος, οἱ ἱστοριογράφοι. Stromatum, Lib. vi. p. 629. A.

5. Ἀκουσίλαος δὲ τρεῖς ἀνέμους εἶναι φησὶ κατὰ Ἡσίοδον, βορᾶν, ζέφυρον, καὶ νότον. τοῦ γὰρ ζεφύρου ἐπιθετον τὸ ἀργέστην φησὶν. Theogonia, v. 379.

6. Ἡσιόδῳ δὲ καὶ Ἀκουσίλειος ὁμολογεῖ. In Symp. T. iii. p. 178. Ed. Serrani. 1577. See the Eclogæ Physicæ of Stobæus, p. 23. Ed. Antv. 1575.

and from the Scholiast¹ on Apollonius Rhodius; Josephus² tells us that he corrected the errors of Hesiod, and that he was in his turn corrected by Hellanicus.

The statement of Suidas, that Acusilaus wrote on genealogical subjects, is confirmed by the express declaration of the Scholiast³ on Apollonius, as well as by the general tenor of the passages, which we find quoted by different authors. His work appears to have consisted of several Books; the third is referred to by the Scholiast⁴ on Apollonius, and by Harpocration⁵. Cicero⁶ tells us that he confined himself to a plain, unadorned narrative of facts, and aimed at none of the graces of composition.

In addition to the passages already referred to, we find Acusilaus quoted also by Strabo⁷—by Clemens Alexandrinus⁸—

1. 'Ακουσίλαος δὲ καὶ Ἡσίοδος ἐν ταῖς μεγάλας Ἡοίας φασὶν ἐξ Ἰοφώσσης τῇ Αἰήτῳ. καὶ οὗτος μὲν φησὶν αὐτοὺς τέσσαρας. Ἄργον, Φρόντιν, Μέλανα, Κυτίσωρον. Lib. ii. v. 1125. He is mentioned again Lib. iv. v. 57. as agreeing with Hesiod in his account of Endymion.

2. περιέρχοντο δ' ἂν εἶην ἐγὼ τοὺς ἐμοῦ μᾶλλον ἐπισταμένους διδάσκων, ὅσα μὲν Ἑλλάνικοι Ἀκούσιλαον περὶ τῶν γενεαλογιῶν διαπεφώνηκεν, ὅσα δὲ διορθοῦνται τὸν Ἡσίοδον Ἀκούσιλαος. Cont. Apion. T. ii. p. 439. Ed. See Eusebius Præp. Evang. p. 478.

3. Ἀκουσίλαος δὲ ἐν τῇ περὶ γενεαλογιῶν πορφυρευθῆναι φησὶν ἀπὸ τῆς θαλάσσης. Lib. iv. v. 1147. He is speaking of the Golden Fleece.

4. Ἀκουσίλαος ἐν τῇ τρίτῃ φησὶ, ὅτι ἐκ τῆς ἐκτομῆς τοῦ Οὐρανοῦ ρανίδας ἐνεχθῆναι συνέπεσεν, τουτέστι σταγόνας, κατὰ τῆς γῆς, ἐξ ὧν γεννηθῆναι τοὺς Φαίακας. Lib. iv. v. 992.

5. Ὀμηρίδαι, γένος ἐν Χίῳ, ὥσπερ Ἀκουσίλαος ἐν τρίτῃ. v. Ὀμηρίδαι.

6. Itaque qualis apud Græcos Pherecydes, Hellanicus, Acusilaus fuit, aliique permulti; talis noster Cato, et Pictor, et Piso, qui neque tenent quibus rebus ornatur oratio (modo enim huc ista sunt importata) et dum intelligatur quid dicant, unam dicendi laudem putant esse brevitatem. De Oratore, Lib. ii.

7. Ἀκουσίλαος δ' ὁ Ἀργεῖος ἐκ Καβείρης καὶ Ἡφαίστου Κάμιλον λέγει· τῷ δὲ τρεῖς Καβείρους, ὧν Νύμφας Καβειράδας. p. 724. Ed. Amst. 1707.

8. Ἀκουσίλαος γὰρ Φορωνέα πρῶτον ἄνθρωπον γενέσθαι λέγει· ὅθεν

by the Scholiast¹ on Lycophron—on Apollonius Rhodius²—on Homer³—in the Bibliotheca of Apollodorus⁴—by the Scho-

καὶ ὁ τῆς Φορωνίδος ποιητῆς εἶναι αὐτὸν ἔφη πατέρα θνητῶν ἀνθρώπων. Stromatum, Lib. i. p. 321. A. Compare Plato, Ed. Serr. T. iii. p. 22. Pausanias, Lib. ii. c. 15. and Syncellus, p. 164. Ed. Par. 1652. who says ὥστε οὐδὲν ἀξιωμαζόμενον "Ελλῆσιν ἱστορεῖται πρό' Ὠγύγον, πλὴν τοῦ Φορωνέως τῷ συγχρονίσαντος αὐτῷ καὶ Ἰνάχου τοῦ Φορωνέως πατρὸς, ὃς πρῶτος Ἀργούς ἐβασίλευσεν, ὡς Ἀκουσίλαος ἱστορεῖ. See also Eusebius, Præp. Evang. p. 497.

1. κατὰ δὲ Ἀκουσίλαον, καὶ Πελασγὸς σὺν Ἀργῷ, ἀφ' οὗ ἡ Πελοποννήσου χώρα, ἢ καὶ Ἀπία λεγομένη, μέχρι Φαρσαλίας καὶ Λαρίσσης Πελασγία ἐκλήθη. v. 177. Compare Apollodorus Biblioth. Ed. Gale. p. 68 and 187..

2. Ἀκουσίλαος Φορκύνος καὶ Ἑκάτης τὴν Σκύλλαν λέγει. Lib. iv. v. 828.

3. Ἀφροδίτῃ, χρησμοῦ ἐκπεσόντος ὅτι, τῆς Πριαμίδων ἀρχῆς καταλυθείσης, οἱ ἀπ' Ἀγχίσου Τρώων βασιλεύσουσιν, Ἀγχίση ἦδη παρηκμαστόι συνηλθεν. τεκοῦσα δ' Αἴνειαν, καὶ βουλομένη πρόφασιν κατασκευάσαι τῆς τῷ Πριαμίδων καταλύσεως, Ἀλεξάνδρῳ πάθον Ἑλένης ἐνέβαλε, καὶ μετὰ τὴν ἀρπαγὴν τῷ μὲν δοκεῖν σφεμαῖχει τοῖς Τρωσὶ ταῖς δὲ ἀληθείας παρηγόρει τὴν ἥτταν αὐτῶν, ἵνα μὴ παντελῶς ἀπελπίσαντες ἀποδῶσι τὴν Ἑλένην, ἱστορεῖ Ἀκουσίλαος. Scholia Didymi ad Iliad. Y. v. 307.

Ἐρεχθεὺς, ὁ σὺν Ἀθηναίων βασιλεὺς, ἴσχει θυγατέρα τοῦνομα Ὠρείθυιαν, καὶ αὐτὴν διαπρεπεστάτην κομισάσας ταύτην ποτὲ πέμπει κανηφόρον θύονσαν εἰς τὴν ἀπρόπολιν τῇ Πολιάδι Ἀθηναίᾳ ταύτης δὲ ὁ Βορέας ἄνεμος ἐρασθεὶς, λαθρῶς τοὺς βλέπωντας καὶ φυλάσσοντας τὴν κρήνην ἤρπασεν, καὶ διακομίσας εἰς Θράκην ποιεῖται γυναῖκα. γίνονται δὲ αὐτῷ παῖδες ἐξ αὐτῆς Ζῆτος καὶ Κάλαις· αἱ καὶ δι' ἀρετὴν μετὰ τῶν ἡμιθέων εἰς Κόλχους ἐπὶ τὸ νάκος ἐπλευσαν ἐν τῇ Ἀργοί. ἡ δὲ ἱστορία παρὰ Ἀκουσίλαῳ. Od. ξ. v. 538.

Πτερελάου παῖδες, Ἰθάκος καὶ Νηρίτος, ἀπὸ Διὸς ἔχοντες τὸ γένος, ἔκουν τὴν Κεφαλληνίαν ἀρέσαν δὲ αὐτοῖς τοῦτο, καταλιπόντες τὰ σφέτερα ἦθι παραγίγνεται εἰς τὴν Ἰθάκην καὶ τόπον ἰδόντες εὐπεποιημένον εἰς συνοικισμόν διὰ τὰ πᾶν παρατεθειμένον ὑψηλότερον εἶναι, καὶ κατεσκήσαντες δεῦρὸ τὴν Ἰθάκην ἔκτισαν καὶ ἐκ μὲν τοῦ Ἰθάκου ἡ νῆσος ἐπωνομάσθη Ἰθάκη τὸ δὲ παρακείμενον ὄρος ἐκ τοῦ Νηρίτου Νηρίτιον ἢ δὲ ἱστορία παρὰ Ἀκουσίλαῳ. Od. ρ. v. 207.

4. Ἡσίοδος δὲ καὶ Ἀκουσίλαος Πειρήνος αὐτὴν φασιν εἶναι ταύτην, ἱερωσύνην τῆς Ἥρας ἔχουσαν, Ζεὺς ἐφθειρε. He is speaking of Io, Ed. Gale, p. 69. Ἀκουσίλαος δὲ ἐκ γῆς γεγενῆσθαι αὐτὸν λέγει. p. 70. He

liast¹ on Nicander—by Tatian²—by the Scholiast³ on Pindar—by the Author of the *Etymologicum Magnum*⁴—and by Pausanias⁵.

is speaking of Argus. *ὡς δὲ Ἀκουσίλαος λέγει, διότι τὸ τῆς Ἥρας ξόανον ἐξηντέλισαν.* p. 78. He is speaking of the daughters of Proetus and Sthenobœa. *τούτων Ἀκουσίλαος μὲν εἶναι φησι τὸν διαπορθμεύσαντα Ἑυρώπην Διί.* p. 100. He is speaking of the Cretan Bull. *ὡς μὲν οὖν Ἀκουσίλαος λέγει, μηνίσαντος τοῦ Διὸς ὅτι ἐμνηστεύσατο Σεμέλῃν.* p. 160. He is speaking of Actæon. *ἡ καθάπερ Ἀκουσίλαός φησι, Τηριδάη.* p. 203. He is speaking of the children of Menelaus. *ὡς δὲ Ἀκουσίλαος λέγει, Πηροῦς καὶ Ποσειδῶνος.* p. 212. He is speaking of the river Asopus. *ὡς δὲ Ἀκουσίλαος λέγει, περὶ Τήνων ὑφ' Ἡρακλέους ἀπώλοντο.* p. 231. He is speaking of Zetes and Calais.

1. Ἀκουσίλαος δὲ φησιν ἐκ τοῦ αἵματος τοῦ Τυφῶνος πάντα τὰ δάκνοντα γενέσθαι. *Theriaca, v. 11.*

2. ἐρρέτω καὶ τὰ Ἥγησιλάου μυθολογήματα. *Tatian. Ed. Worth. p. 86. *Ἀκουσίλαου.*

3. διὰ τί δὲ προετίμησε τὸν Ἰσχὺν τοῦ Ἀπόλλωνος, *Ἀγησιλάος φησιν, ὡς κατὰ δέος ὑπεροψίας θνητῇ βουλευθείσα συνείναι. *Pyth. iii. v. 25. *Ἀκουσίλαος. Compare Pausanias, Lib. ii. c. 26. He is speaking of Coronis, the daughter of Phlegyas.*

4. v. Κοῖον. ὁ πατὴρ Δητοῦς ὃ ἐστὶ συνετός· παρὰ τὸ κοεῖν, ὃ ἐστὶ νοεῖν καὶ συνείναι· Κοῖον τε, Κρεῖον θ', Ὑπερίονά τ', Ἰαπετόν τε οἱ Αἰολεῖς τὸ κ' ἀντὶ τοῦ π' κέχρηται. οὗτοι δὲ Τιτᾶνες καὶ Τιτανίδες καλοῦνται, ὡς Ἀκουσίλαος. ἀλληγορία δὲ, Κοῖον τὴν ποιότητα· Κρεῖον δὲ τὴν κρίσιν· Ὑπερίονα, κουφότητα· τὸν δὲ Ἰαπετόν, βαρύτητα. Ἡσίοδος ἐν Θεογονίᾳ.

5. For the discovery of this reference we are indebted to the acuteness of the late Professor Porson. The passage in the edition of Facius stands thus; "Ὀμηρος δὲ ἐν Ὀδυσσεΐᾳ γυναῖκός Μυκῆνης ἐν ἔπει τῷδε ἐμνήσθη. "Τυρώ τ', Ἀλκμήνη τε, εὐστέφανός τε Μυκῆνη," ταύτην εἶναι θυγατέρα Ἰνάχου, γυναῖκα δὲ Ἀρέστορος, τὰ ἔπει λέγει, ἃ δὴ Ἕλληνες καλοῦσιν Ἠοίας μεγάλας· ἀπὸ ταύτης οὖν γεγενῆσθαι καὶ τὸ ὄνομα τῇ πόλει. ὃν δὲ φασὶ προσποιούμενοι ἀκοῦσαι λόγον, Μυκηνέα υἱὸν εἶναι Σπάρτῳ, Σπάρτῳ δὲ Φορμῶνι, οὐκ ἂν ἔγωγε ἀποδεξαίμην, διότι μὴδ' αὐτοὶ Λακεδαιμόνιοι. *Lib. ii. c. 15.* In both the manuscripts collated by Facius, the reading is ἀπὸ ταύτης οὖν γεγενῆσθαι καὶ τὸ ὄνομα τῇ πόλει φασίν· ὃν δὲ προσποιούσι ἀκοῦσι λ. from which the Professor with his accustomed ingenuity deduced the true reading, ὃν δὲ προσποιούσιν Ἀκουσίλαφ λόγον.

CHARON of LAMPŒACUS.

Suidas, under the word *Χάρων*, tells us that he was a native of Lampsacus, and that his father's name was Pythocles; that he lived in the time of the first Darius, that is, in the 79th Olympiad, or rather during the Persian War, that is, in the 75th Olympiad; and that he was a writer of History. His works were, A History of the Affairs of Æthiopia; of those of Persia in two Books: of those of Greece in four Books; of those of Lampsacus in two Books; of those of Libya; an Account of the Boundaries of the Territory of Lampsacus in two Books; a Chronological Work, that treated of the succession of the Prytanes or Archons of Lacedæmon; a History of the Foundations of Cities, in two Books; of the Affairs of Crete, in three Books, (this Work contained an account of the Laws of Minos); and an Account of the Sea-coast of the Countries situated beyond the Straits of Gibraltar.

Pausanias¹ says that his father's name was Pytheas. Strabo² mentions him among the distinguished natives of Lampsacus.

Darius, king of Persia, died in the 73d Olympiad; Creuzer, therefore, proposes that we should read in Suidas ζθ' instead of οθ', or 69 instead of 79. Dionysius³ tells us expressly, that the History of Charon was published before that of Herodotus; but Herodotus is said to have read his History at the Olympic Games

1. Τὰ δὲ ἔπη τὰ Ναυπάκτια ὀνομαζόμενα ὑπὸ Ἑλλήνων ἀνδρὶ ἐσποι-
οῦσιν οἱ πολλοὶ Μιλησίῃ. Χάρων δὲ ὁ Πύθεω φησὶν αὐτὰ ποιῆσαι Ναυ-
πάκτιον Καρκίνον ἐπόμεθα δὲ καὶ ἡμεῖς τῇ τοῦ Λαμψακηνοῦ δόξῃ· τίνα
γὰρ καὶ λόγον ἔχοι ἂν ἔπεσιν ἀνδρὸς Μιλησίου πεποιημένοις ἐς γυναῖκας
τεθῆναι σφισιν ὄνομα Ναυπάκτια; de Phocicis. Lib. x. c. 38.

2. ἐκ Λαμψάκου δὲ Χάρων τε ὁ συγγραφεύς. p. 879. B.

3. οὐ μὴν Ἡρόδοτός γε τοῦτο ἐποίησεν· ἀλλὰ τῶν πρὸ αὐτοῦ συγ-
γραφέων γενομένων, Ἑλλανίку τε καὶ Χάρωνος, τὴν αὐτὴν ὑπόθεσιν προ-
εκδεδωκότων, οὐκ ἀπετράπετα, ἀλλ' ἐπίστευσεν αὐτῶν κρεῖσσόν τι ἐξοίσειν
ὅπερ καὶ πεποίηκε. T. II. p. 129. Ed. Sylb. See also Tertullian. de
Anima, c. 46.

in Ol. 84.; and we learn from Plutarch¹, that Charon agrees with Thucydides in stating, that Themistocles arrived in Persia soon after the commencement of the reign of Artaxerxes, the date of which is Ol. 78.4. It appears, therefore, that either the Persian or the Grecian history of Charon (for to one of these histories both Dionysius and Plutarch must refer) was brought down to a later period than the History of Herodotus, and could not have been composed many years before it.

The Persica of Charon are quoted by Athenæus², and by Plutarch³; the History of Lampsacus by the Scholiast⁴ on Apollonius Rhodius and Plutarch⁵; the account of the Boun-

1. Θουκυδίδης μὲν οὖν καὶ Χάρων ὁ Λαμψακηνὸς ἱστοροῦσι, τεθηκότος Ξέρξου, πρὸς τὸν υἱὸν αὐτοῦ τῷ Θεμιστοκλεῖ γενέσθαι τὴν ἔντευξιν. In Themistocle, p. 125. Ed. Par. 1624. See Thucyd. Lib. i. c. 137.

2. Χάρων δ' ὁ Λαμψακηνὸς ἐν τοῖς Περσικοῖς περὶ Μαρδονίου ἱστορῶν καὶ τοῦ διαφθαρέντος στρατοῦ Περσικοῦ περὶ τὸν Ἀθω, γράφει καὶ ταῦτα· καὶ λευκαὶ περιστρεφάι τότε πρῶτον εἰς Ἑλλήνας ἐφάνησαν, πρότερον οὐ γιγνόμεναι. Lib. ix. p. 394. The same story is found in Ælian, Var. Hist. Lib. i. c. 15. Χάρων δὲ ὁ Λαμψακηνὸς περὶ τὸν Ἀθω φανῆναι περιστρεφάι λευκὰς λέγει, ὅτε ἐνταῦθα ἀπώλοντο αἱ τῶν Περσῶν τριήρεις, περικάμπτονταί τὸν Ἀθω. See Herodotus, Lib. vi. c. 44. and Lib. i. c. 138.

3. Καίτοι Χάρων ὁ Λαμψακηνὸς, ἀνὴρ πρεσβύτερος, ἐν τοῖς περὶ Πακτινὴν λόγοις γενόμενος, τοιοῦτον οὐδὲν οὔτε Μιτυληναίοις οὔτε Χίοις ἄγος προστέτριπται ταυτὶ δὲ κατὰ λέξιν γέγραφε. Πακτικῆς δὲ, ὡς ἐπύθετο προσελαύνοντα τὸν στρατὸν τὸν Περσικόν, ὄψετο φεύγων ἄρτι μὲν εἰς Μιτυλήνην, ἔπειτα δὲ εἰς Χίον· καὶ αὐτοῦ ἐκράτησε Κύρος. De Herodoti Maligntate, p. 859. See Herodotus, Lib. i. c. 154. to 161.

Ὁ δὲ καὶ κρατηθέντας αὐτοὺς ὑπὸ τῶν βαρβάρων φησὶν εἰς τὰς ναῦς καταδιωχθῆναι, μηδὲν τοιοῦτο τοῦ Λαμψακηνοῦ Χάρωνος ἱστοροῦντος, ἀλλὰ ταυτὶ γράφοντος κατὰ λέξιν, Ἀθηναῖοι δὲ εἰκοσὶ τριήρεσιν ἐπλευσάντες ἐπικουρήσουσιν τοῖς Ἴωσι, καὶ εἰς Σάρδεϊς ἐστρατεύσαντα, καὶ εἶλον τὰ περὶ Σάρδεϊς ἅπαντα χωρὶς τοῦ τείχους τοῦ βασιλεῖος ταῦτα δὲ ποιήσαντες ἐπαναχωροῦσιν εἰς Μίλητον. Ibid. p. 861. See Herodotus, Lib. v. c. 97. to 103.

4. Χάρων δὲ φησὶ καὶ τὴν Λαμψακηνῶν χώραν πρότερον Βεβρυκίαν καλεῖσθαι ἀπὸ τῶν κατοικησάντων αὐτὴν Βεβρυκίων. τὸ δὲ γένος αὐτῶν ἠφάνισται διὰ τοὺς γενομένους πολέμους, καθάπερ καὶ ἄλλων ἐθνῶν. Lib. ii. v. 2.

5. Ἐκ Φωκαίας τοῦ Κοδριδῶν γένους ἦσαν ἀδελφοὶ δίδυμοι Φόβος καὶ

daries of the Territory of Lampsacus by Athenæus¹ and Strabo²; the Work entitled Κτίσεις πόλεων by the Scholiast³ on Apollonius, and by Tzetzes⁴ on Lycophron.

καὶ Βλέψας ὃν ὁ Φόβος ἀπὸ τῶν Λευκάδων πετρῶν πρῶτος ἀφῆκεν ἑαυτὸν εἰς θάλασσαν, ὡς Χάρων ὁ Λαμψακηνὸς ἰστόρηκεν. ἔχων δὲ δύναμιν καὶ βασιλικὸν ἀξίωμα, παρέπλευσεν εἰς Πάριον ἰδίῳ ἔνεκα πραγμάτων, καὶ γενόμενος φίλος καὶ ξένος Μάνδρωνι βασιλεύοντι Βεβρύκων τῶν Πιτυοεσσηνῶν προσαγορευομένων ἐβοήθησε καὶ συνεπολέμησεν αὐτοῖς ὑπὸ τῶν προσοίκων ἐνοχλουμένοις· ὁ δὲ Μάνδρων ἄλλην τε πολλὴν ἐνεδείξατο τῇ Φόβῳ φιλοφροσύνην ἀποπλέοντι, καὶ μέρος τῆς τε χώρας καὶ τῆς πόλεως ὑπίσχετο δῶσειν, εἰ βούλοιτο Φωκαεῖς ἔχων ἐπαίλους εἰς τὴν Πιτυόεσσαν ἀφικέσθαι. πείσας οὖν τοὺς πολίτας ὁ Φόβος ἐξέπεμψε τὸν ἀδελφὸν ἄγοντα τοὺς ἐποίκους· καὶ τὰ μὲν παρὰ τοῦ Μάνδρωνος ὑπῆρχεν αὐτοῖς ὥσπερ προσεδόκησαν· ἀφελείας δὲ μεγάλας καὶ λάφυρα καὶ λείας ἀπὸ τῶν προσοίκων βαρβάρων λαμβάνοντες, ἐπίφθονοι τὸ πρῶτον, εἶτα καὶ φοβεροὶ τοῖς Βέβρυξιν ἦσαν. ἐπιθυμοῦντες οὖν αὐτῷ ἀπαλλαγῆναι, τὸν μὲν Μάνδρωνα χρηστὸν ὄντα καὶ δίκαιον ἄνδρα περὶ τοὺς Ἕλληνας οὐκ ἔπεισαν ἀποδημήσαντος δὲ ἐκείνου, παρεσκευάζοντο τοὺς Φωκαεῖς δόλῳ διαφθεῖραι. τοῦ δὲ Μάνδρωνος ἡ θυγάτηρ Λαμψάκη, παρθένος οὖσα, τὴν ἐπιβουλὴν προέγνω, καὶ πρῶτον ἐπεχειρεῖ τοὺς φίλους καὶ οἰκέλους ἀποτρέπειν, καὶ διδάσκειν ὡς ἔργον δεινὸν καὶ ἀσεβὲς ἐγχειροῦσι πράττειν, εὐεργέτας καὶ συμμάχους ἄνδρας, νῦν δὲ καὶ πολίτας, ἀπακτινύντες. ὡς δὲ οὐκ ἔπειθε, τοῖς Ἕλλησι ἔφρασε κρύφα τὰ πραττόμενα καὶ παρεκλεύσατο φυλάττεσθαι· οἱ δὲ, θυσίαν τινα παρασκευασάμενοι καὶ θοίνην, ἐξεκαλέσαντο τοὺς Πιτυοεσσηνοὺς εἰς τὸ προάστειον· αὐτοὺς δὲ δελόντες δίχα, τοῖς μὲν τὰ τεῖχος κατελάβοντο, τοῖς δὲ τοὺς ἀνθρώπους ἀνείλον. οὕτω δὴ τὴν πάλιν κατέχοντες, τὸν τε Μάνδρωνα μετεπέμποντο συμβουλευμένῳ τοῖς παρ' αὐτῶν κελύοντες· καὶ τὴν Λαμψάκην ἐξ ἀρρώστιας ἀποθανοῦσαν ἔβαψαν ἐν τῇ πόλει μεγαλοπρεπῶς, καὶ τὴν πάλιν ἀπ' αὐτῆς Λαμψακὸν προσηγόρευσαν. ἐπεὶ δὲ ὁ Μάνδρων, προσδοσίας ὑποψίαν φέγων, τὸ μὲν οἰκεῖν μετ' αὐτῶν παρητήσατο, παῖδας δὲ τῶν τεθνηκότων καὶ γυναῖκας ἡξίωσε κομίσασθαι· καὶ ταῦτα προθύμως οὐδὲν ἀδικήσαντες ἐξέπεμψαν, καὶ τῇ Λαμψάκῃ, πρότερον ἡρώϊκας τιμὰς ἀποδιδόντες, ὕστερον ὡς θεῷ θύειν ἐψηφίσαντο· καὶ διατελοῦσιν οὕτω θύοντες. De Virtutibus Mulierum, p. 255. Compare Polyænus, Lib. viii. c. 37.

* ἀφελείας.

1. Χάρων δ' ὁ Λαμψακηνὸς ἐν τοῖς Ὅροις παρὰ Λακεδαιμονίαις φησὶν ἔτι καὶ εἰς αὐτὸν δέικνυσθαι τὸ δέπας τὸ δοθὲν Ἀλκμήνῃ ὑπὸ Διὸς, ὅτε Ἀμφιτρύωνι εἰκίσθη. Lib. ii. p. 475.

Ta

AMELESAGORAS of CHALCEDON.

In our account of Hecatæus, (*Museum Criticum*, No. I. p. 91.) we referred to a passage of Clemens Alexandrinus, in which he accuses Hecatæus of having borrowed from an historian

Τὰ ὅμοια ἱστορήσε καὶ περὶ Καρδιανῶν ὁ Λαμψακηνὸς Χάρων ἐν δευτέρῳ ὄρῳ γραφῶν οὕτως, Βισάλται εἰς Καρδίαν ἐστρατεύσαντο καὶ ἐνίκησαν. ἡγεμῶν δὲ τῶν Βισαλτέων ἦν Ὀναρις. οὗτος δὲ παῖς ὢν ἐν τῇ Καρδίᾳ ἐπράθη, καὶ τινι Καρδιηνῷ δουλεύσας κορσωτεὺς ἐγένετο. Καρδιηνοῖς δὲ λόγιον ἦν, ὡς Βισάλται ἀπίζονται ἐπ' αὐτοὺς, καὶ πυκνὰ περὶ τούτων διελέγοντο ἐν τῇ κορσωτηρίᾳ ἰζάνοντες. καὶ ἀποδράς ἐκ τῆς Καρδίας εἰς τὴν πατρίδα τοὺς Βισάλτας ἐστειλεν ἐπὶ τοὺς Καρδιηνοὺς, ἀποδειχθεὶς ἡγεμῶν ὑπὸ τῶν Βισαλτέων. οἱ δὲ Καρδιηνοὶ πάντες τοὺς ἵππους ἐδίδαξαν ἐν τοῖς συμποσίοις ὀρχεῖσθαι ὑπὸ τῶν αὐλῶν· καὶ ἐπὶ τῶν ὀπισθίων ποδῶν ἰστάμενοι τοῖς προσθίοις ὠρχοῦντο ἐξεπιστάμενοι τὰ αὐλήματα. ταῦτα οὖν ἐπιστάμενος Ὀναρις ἐκτίησάτο ἐκ τῆς Καρδίας αὐλητρίδα. καὶ ἀφικομένη ἡ αὐλητρίς εἰς τὰς Βισάλτας ἐδίδαξε πολλοὺς αὐλητάς, μεθ' ὧν δὴ καὶ στρατεύεται· ἐπὶ τὴν Καρδίην. καὶ ἐπειδὴ ἡ μάχη συνειστήκει, ἐκέλευσε αὐλεῖν τὰ αὐλήματα, ὅσα οἱ ἵπποι τῶν Καρδιηνῶν ἐξεπισταίαιτο· καὶ ἐπεὶ ἤκουσαν οἱ ἵπποι τοῦ αὐλοῦ, ἔστησαν ἐπὶ τῶν ὀπισθίων ποδῶν καὶ πρὸς ὀρχησμὸν ἐτράποντο. τῶν δὲ Καρδιηνῶν ἡ ἰσχὺς ἐν τῇ ἵπφῃ ἦν· καὶ οὕτως ἐνίκηθησαν. Lib. xii. p. 520.

2. Χάρων δ' ὁ Λαμψακηνὸς τριακοσίους ἄλλους ἀφαιρεῖ σταδίους, ἀπὸ Πρακτίου ἀρχόμενος· τοσοῦτοι γάρ εἰσιν ἀπὸ Παρίου εἰς Πράκτιον· ἔως μέντοι Ἀτραμυττίου πρόεσι. p. 873. C.

3. Χάρων δὲ ὁ Λαμψακηνὸς ἱστορεῖ, ὡς ἄρα Ῥοῖκος, θεασάμενος δρῶν ὅσον οὐκ ἔμελλουσιν ἐπὶ γῆς καταφέρεισθαι, προστάζει τοῖς παισὶν ὑποστηρίξαι ταύτην. ἡ δὲ μέλλουσα συμφθεῖρεσθαι τῇ δρυὶ Νύμφῃ, ἐπιστᾶσα τῇ Ῥοίκῃ, χάριν μὲν ἔφασκεν εἶδέναι ὑπὲρ τῆς σωτηρίας, ἐπέτρεπεν δὲ αἰτήσασθαι ὅτι βούλοιο. ὡς δὲ ἐκεῖνος ἡξίου συγγενέσθαι αὐτῇ, ὑπέσχετο δοῦναι τοῦτο· φυλάξασθαι μέντοι γε ἐτέρας γυναῖκας ὁμίλιαν παρήγγειλεν, ἔσεσθαι δὲ μετὰ αὐτῶν ἀγγελὼν μέλισσαν. καὶ ποτε πεσσεύοντος αὐτοῦ παρίστατο ἡ μέλισσα· πικρότερον δὲ ἀποφθεγξάμενος, εἰς ὀργὴν ἔτρεψε τὴν Νύμφην, ὥστε πηρωθῆναι αὐτόν. Lib. ii. v. 479.

4. Ἀρκὰς, ὁ Διὸς ἡ Ἀπολλωνος παῖς καὶ Καλλιστοῦς, τῆς Λυκάονος θυγατρὸς, ὡς φησι Χάρων ὁ Λαμψακηνὸς, κυνηγῶν ἐνέτυχε τινὶ τῶν Ἀμαδρυάδων νυμφῶν κινδυνεύουσα καὶ μελλούσα φθαρῆναι ὑπὸ χεῖμαρρον *τοῦ ποταμοῦ ἐν τῇ δρυὶ, ἐν ᾗ γεγονῦα ἦν ἡ νύμφη· καὶ ἀνέτρεψε τὸν ποταμὸν καὶ τὴν γῆν χώματι ὠχύρωσεν. ἡ δὲ νύμφη, Χρυσοπέλεια τὴν κλῆσιν κατ' Εὐμηλον, συνελθοῦσα αὐτῇ γεννᾷ Ἐλατον καὶ Ἀφείδαντα, ἐξ ὧν εἰσιν οἱ Ἀρκαῖδες. v. 480.

of the name of Melesagoras, who is undoubtedly the same with the Amelesagoras of Dionysius. Which is the true mode of writing the name, it is now scarcely possible to determine. The Scholiast¹ on Euripides calls him Amelesagoras; Hesychius², Melesagoras. Antigonus Carystius³ quotes a description of Attica written by Amelesagoras the Athenian; but he probably inferred the birth-place of the writer from the subject on which he wrote, unless we suppose him to allude to Melesagoras, an Eleusinian, who is mentioned by Maximus Tyrius⁴.

J. K.

1. Ἀμελησαγόρας δέ, ὅτι Γλαῦκον. Alcestis. v. 2. The Scholiast says, that, according to Amelesagoras, Jupiter destroyed Æsculapius because he had raised Glaucus from the dead. In the Bibliotheca of Apollodorus (p. 199. Ed. Gale), we find the same account given on the authority of a writer of the name of Mnesagoras. Γλαῦκον τὸν Μίνωος, ὡς Μνησαγόρας λέγει. But it is evident that for Μνησαγόρας we should read Μελησαγόρας.

2. ἐπ' Εὐρυγῆ ἀγών. Μελησαγόρας τὸν Ἀνδρόγεων Εὐρυγῆν εἰρῆσθαι φησὶ τὸν Μίνωος, ἐφ' ᾧ τὸν ἀγῶνα τίθεσθαι ἐπιτάφιον Ἀθήνησιν ἐν τῷ Κεραμεικῷ καὶ Ἡσιόδος, Εὐρυγῆς δ' ἔτι κούρος Ἀθηναίων ιεράων.

3. Ἀμελησαγόρας δέ ὁ Ἀθηναῖος ὁ τὴν Ἀτθίδα συγγεγραφὼς οὗ φησι κορώνην προσίπτασθαι πρὸς τὴν ἀκρόπολιν, οὐδ' ἔχει ἂν εἰπεῖν ἑωρακῶς οὐδεὶς. ἀποδίδωσιν δὲ τὴν αἰτίαν μυθικῶς. φησὶν γάρ, Ἡφαίστῳ δοθείσης τῆς Ἀθηναῖς, συγκατακλιθεῖσαν αὐτὴν ἀφανισθῆναι. τὸν δὲ Ἡφαιστον εἰς γῆν πεσόντα προῖέσθαι τὸ σπέρμα, τὴν δὲ γῆν ὕστερον αὐτῷ ἀναδιδῶναι Ἐριχθόνιον ὃν τρέφειν τὴν Ἀθηναῖα καὶ εἰς κίστην καθίρξαι καὶ παραθέσθαι ταῖς Κέκροπος παισίν, Ἀγραῦλφ καὶ Πανδρόσῳ καὶ Ἔρσῃ, καὶ ἐπιτάξαι μὴ ἀνοίγειν τὴν κίστην, ἕως ἂν αὐτὴ ἔλθῃ. ἀφικομένην δὲ εἰς Πελλήνην φέρειν ὄρος, ἵνα ἔρυμα πρὸ τῆς ἀκροπόλεως ποιήσῃ. τὰς δὲ Κέκροπος θυγατέρας τὰς δύο, Ἀγραῦλον καὶ Πάνδρσον, τὴν κίστην ἀνοίξει, καὶ ἰδεῖν δράκοντας δύο περὶ τὸν Ἐριχθόνιον. τῇ δὲ Ἀθηναῖᾳ φερομένη τὸ ὄρος, ὃ νῦν καλεῖται Λυκαβηττός, κορώνην φησὶν ἀπαντῆσαι καὶ εἰπεῖν, ὅτι Ἐριχθόνιος ἐν φανερώ. τὴν δὲ ἀκούσασαν ρίψαι τὸ ὄρος οπου νῦν ἔστι. τῇ δὲ κορώνῃ διὰ τὴν κάκαγγελίαν εἰπεῖν, ὡς εἰς ἀκρόπολιν οὐ θέμις αὐτῇ ἔσται ἀφικέσθαι. Admirandæ Narrationes, c. 12. Compare Pausanias, Lib. i. c. 2.

4. ἐγένετο καὶ Ἀθήνησιν ἀνὴρ Ἐλευσίνιος, ὄνομα Μελησαγόρας οὗτος οὐ τέχνην μαθὼν, ἀλλ' ἐκ νυμφῶν κάτοχος θεῖα μοίρα, σοφὸς ἦν καὶ μαντικός, ὡς ὁ Ἀθηναίων λόγος. Serm. 22.

To the Editor of the MUSEUM CRITICUM.

SIR,

AMONGST other ancient marbles with which the munificence of Dr. E. D. Clarke has decorated the vestibule of our University Library, is one from the Cimmerian Bosphorus, which bears the following inscription—

ΤΕΙΜΟΘΕΟΣ ΔΑΣΕΙΟΣ ΧΑΙΡΕ
ΤΕΙΜΟΘΕΟΣ Ο ΠΑΤΡΑΣ ΟΣΙΟΣ ΦΩΣ ΠΑΙΣ ΔΕ ΔΑΣΕΙΟΣ
ΤΡΙΣ ΔΕΚΑΤΑΣ ΕΤΕΩΝ ΤΕΡΜΑΤΙΣΑΣ ΕΘΑΝΕΣ
Α ΤΑΛΑΝ ΟΙΚΤΕΙΡΩ ΣΕ ΠΟΛΥΚΛΑΥΣΤΩΙ ΕΠΙ ΤΥΜΒΩΙ
ΗΥΝ ΔΕ ΣΥΜΗΡΩΩΝ ΧΩΡΟΝ ΕΧΟΙΣ ΦΘΙΜΕΝΟΣ.

Dr. Clarke in his account of these marbles, p. 5. gives ΣΥΝΗΡΩΩΝ in the last line ; but on the stone it is as I have represented it.

The person commemorated is Timotheus of Patra : now Strabo says, that Patra was a small town near the Bosphorus, in a district where we may reasonably suppose the native inhabitants not to have spoken Greek in its purest form. It is very evident that the stone-mason who cut the above inscription was but little versed in the language of it ; and that he was not able to read the *exemplar* which was given him to copy, and which probably ran thus, except that the letters were not, as we give them, in the running character.

Τειμόθεος Δασείου χαίρε.

Τειμόθεος Πάτρας, ὀσιος φῶς, παῖς δὲ Δασείου,
τρῆις ἐτέων δεκάδας τερματίσας, ἔθανες.

ἃ τάλαν, οἰκτεῖρω σε πολυκλαύστῳ ἐπὶ τύμβῳ,
νῦν δὲ σύγ' ἡρώων χώρον ἔχεις φθιμένος.

V. 1. Τειμόθεος. The commutation of the long I and the diphthong EI is frequent in inscriptions. Spon. p. 334. παρό-
δειτα. Itin. Tom. III. p. 32. νεικήσας. p. 40. τεχνείτου. See
Wetstein de Lingu. Græc. Pronunt. p. 172. I have omitted the
article, as is usual in these formulæ.

V. 2. *τερματίσας* is a neoteric word.

V. 3. Meleager Brunck. Anal. T. I. p. 30. πολυκλαύστῳ δ' ἐπὶ τύμβῳ Σπένδω μνᾶμα πόθων, μνᾶμα φιλοφροσύνας.

V. 4. *ἡρώων χώρον* is intended to express what is usually called *εὐσεβέων χώρον*, Carphylides in Epigr. Οἱ με κατασπείσαντες ἀπήμονα, τὸν γλυκὺν ὕπνον Κοιμᾶσθαι, χώρον πεμψαν ἐς εὐσεβέων. Callimach. Ep. XI. Δίξεσθαι, φυλῆς Πτολεμαῖδος, νιέα πατρὸς Πανσανίων· δῆεις δ' αὐτὸν ἐν εὐσεβέων. The title *ἥρως* is not unfrequently used in inscriptions to signify a beatified state of the deceased. Inscript. in Spon. Misc. Erud. Ant. p. 331. ΥΑΚΙΝΘΕ ΛΑΡΙΣΑΙΩΝ-ΔΗΜΟΣΙΕ ΗΡΩΣ-ΧΡΗΣΤΕ ΧΑΙΠΕ. And again, ΕΥΒΟΥΛΟΣ ΕΥΒΟΥΛΟΥ-ΗΡΩΕ ΧΡΗΣΤΕ ΧΑΙΠΕ. In the same page are two inscriptions to the memory of women, one of which concludes ΗΡΩΣ ΧΡΗΣΤΗ ΧΑΙΠΕ, and the other ΗΡΩΣ ΧΡΗΣΤΕ ΧΑΙΠΕ. In p. 330. is the following, ΔΕΜΥΛΑΣ ΠΡΕΙΜΟΥ ΚΑΙ ΣΩΠΥΡΑΣ ΚΑΤΕΣΚΕΥΑΣΕΝ ΕΑΥΤΟΙΣ ΗΡΩΙΝ.—I am doubtful whether this last word should be ΗΡΩΣΙΝ, ΗΡΙΟΝ, or ΗΡΩΙΟΝ. I prefer the last.

I am, &c.

B.

To the Editor of the MUSEUM CRITICUM.

SIR,

THE most rare of all the editions of Callimachus, (and perhaps one of the rarest books in existence,) is that printed at Venice in 1555, which has alike escaped the researches of editors and bibliographers. Ruhnken in his second *Epistola Critica*, p. 129. mentions it in these terms. "Editio Veneta, interpretum nemini cognita; a. 1555. 8. cujus mihi indicium fecerunt viri præclari Jac. Morellus, Bibliothecæ D. Marci præfectus, et J. P. Blessingius." One copy of it exists in this country, in the valuable collection of books which belonged to the late Bishop of Ely, now in the possession of his Grace the Duke of Devonshire. It

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M.

is a very elegant book in small octavo, containing the hymns, with Latin versions of them by different authors, and the Scholia, falsely called Πάλαια. It was evidently printed from the princeps-edition of Lascaris, with a few conjectural emendations of the editor, and several typographical errors. After an accurate examination of this edition, I have no hesitation in calling it the *Edition of Robortellus*. The table of contents enumerates the hymns, the translations of them, and the Scholia; and this is all that appears upon opening the book. But upon holding up the last leaf, (which appeared unusually thick) to the light, I discovered that on the reverse of it had been printed a page of notes, which notes are those ascribed to Robortellus in the edition of Grævius. A blank leaf had been so neatly pasted over this page, that nothing but an accurate examination would have enabled me to detect the circumstance. It appears probable, therefore, that Robortello had intended to enrich this edition with annotations, but that, when he had completed the first page, some accident intervened, (illness perhaps, or a disagreement with his printers) which prevented him from prosecuting his design. The publishers therefore concealed the last page, and in the table of contents made no mention of the notes.

The printer's name is not mentioned; but I think it highly probable that it was executed at the press of the brothers *de Sabio*, where I have no doubt but that the *Æschylus* of Robortellus also was struck off, the printer of which, if I remember rightly, does not affix his name. Books from this press are very rare; some of them seem to have escaped the notice of bibliographers altogether. I find the following editions of certain books noticed by Mr. Dibdin:

Epictetus. Antony de Sabio. Venet. 1528.

Homerus. Nicol de Sabio. Venet. 1551.

Homeri Ilius. Stefano da Sabio. Venet. 1526.

Nov. Testamentum. Nicol. de Sabio. Venet. 1538.

from which enumeration it seems that this typographical firm is involved in some degree of obscurity, which perhaps it is scarcely

worth while to clear up, unless it be to serve as an example of the advantage which it would be of to bibliographers to consider something more than the title pages of separate books. This *Nicol. de or da Sabio*, which I suppose Mr. Dibdin intends for *Nicolas*, is, I fear, an imaginary personage. The family name of these printers seems to have been *Nicolino di Sabio* or *da Sabio*, and the partnership consisted of the brothers Stefano, Pietro, and Giovanne Maria, and perhaps Antonio. At the end of their edition of *Phile de Animal. Propriet.* is printed, 'Ενετιῆσι αὐτοῦ, παρὰ Στεφάνῳ Σαβίῳ καὶ τοῖς ἀδελφοῖς αὐτοῦ, χιλιοστῷ πεντακοσιοστῷ τριακοσιοστῷ τριτῷ, μουνυχιῶνος ὀγδόῃ. (I quote from Pauw.) At the end of an exceedingly rare edition of the Greek Anthology in 8vo. of which I have never seen more than one copy, is this coronis, *Venetiis. Apud Petrum et Joan. Mariam Nicolinos Sabienses, impensa Melchioris Sessæ. Anno Domini M. D. L.* Their device is a *Cat passant*.

I am, Sir, &c.

B.

THE PARIAN CHRONICLE,

OR THE CHRONICLE OF THE ARUNDELIAN MARBLES; WITH
A DISSERTATION CONCERNING ITS AUTHENTICITY. 8vo.
1788.

(Reviewed by PROFESSOR PORSON, in the *Monthly Review* for
October 1788, and January 1789.)

IN a country, where critical disquisitions have been prosecuted with uncommon ardour, and unrivalled acumen, and in which they have been regarded as subjects of general attraction, our Readers will not be surprised at the appearance of the volume now under consideration.

Literary forgeries have frequently been attended with astonishing success; and during the lapse of many centuries, some of

these treacherous frauds have eluded all discovery: the same age has rarely produced a Lauder and a Douglas.

The motives for practising this species of deception are undoubtedly numerous; and the adoption of phraseology and the assumption of obsolete language, or of any particular dialect, have often given the appearance of antiquity to the productions of modern scholars. The views, also, which have incited the learned to attempt the detection of these fallacies, may be imagined with more ease than enumerated.—For the particular circumstance which gave birth to the present publication, we shall allow the Author¹ to produce his own account:

‘In a late publication, entitled, *An Essay on Punctuation*, the Author, having occasion to mention the celebrated *Chronicle of the Arundelian Marbles*, subjoins this note:

“The *Parian Chronicle* is said to have been engraved 264 years before the Christian æra; but is there no room to question its authenticity?”

‘This note occasioned the following letter in the *Gentleman's Magazine* :’

“The Author of an *Essay on Punctuation* has thrown out a hint, which has surprised me not a little, as it will certainly do many others, viz. that there is some reason to question the authenticity of the *Arundel Marbles*.

“I do not doubt the judgement of this writer; but I wish to be informed by him, or any other competent judge, what foundation there is for this surmise.

A LOVER OF ANTIQUITIES.”

‘As I am thus desired to assign my REASONS for a question, which I proposed without any particular investigation, I shall freely and ingenuously submit them to the consideration of the learned reader.’

We cannot help observing how often great consequences spring from slight causes. For if this ‘*Lover of Antiquities*’ had not luckily expressed his wishes in print, the public would in all

1. The Rev. Mr. Robertson, author of “*An Essay on Punctuation*,” &c.

probability have been deprived of the pleasure and instruction which it now derives from the perusal of this learned work.

It begins with the Chronicle itself, in Greek and Latin, taken from the edition of 1763, by Dr. Chandler. Then follows a literal English translation, by the Author of the present inquiry. The 1st chapter gives a short history of the marble, and the different editions of the inscriptions. The other sixteen chapters are employed in explaining the Author's DOUBTS, which as he tells us, p. 52, arise from the following considerations:

'I. The characters have no certain or unequivocal marks of antiquity.

'II. It is not probable, that the Chronicle was engraved for PRIVATE USE.

'III. It does not appear to have been engraved by PUBLIC AUTHORITY.

'IV. The Greek and Roman writers, for a long time after the date of this work, complain, that they had no chronological account of the affairs of ancient Greece.

'V. This Chronicle is not once mentioned by any writer of antiquity.

'VI. Some of the facts seem to have been taken from authors of a later date.

'VII. Parachronisms appear in some of the epochas, which we can scarcely suppose a Greek chronologer, in the cxxix Olympiad, would be liable to commit.

'VIII. The history of the discovery of the marbles is obscure and unsatisfactory.

'Lastly, The literary world has been frequently imposed upon, by spurious books and inscriptions; and therefore we should be extremely cautious, with regard to what we receive under the venerable name of antiquity.'

We shall now state, in as narrow a compass as possible, the reasons which the Author assigns for these DOUBTS.

I. The letters, as Selden informs us, are all EXACTLY represented by the common Greek types, except Π and Ζ, which in the marble are thus engraved Π . But these forms occur so frequently, that a forger could be at no loss to counterfeit them;

and the characters have no appearance of antiquity, except this equivocal one. They neither resemble the Sigeian, the Nemean, nor the Delian inscriptions, the Sandwich marble, nor the Farnesian pillars. They seem most to resemble the alphabet of the *Marmor Cyzicenum* (Montfaucon *Palæogr.* p. 144.) The small letters intermixed (Θ Ο Ω) have an air of artifice and affectation. It may be said that there are several archaisms, as ΕΓ for ΕΚ before Α and Μ, ΕΓ for ΕΝ before Κ, ΕΜ for ΕΝ before Η and Μ. But this inscription is supposed to have been engraved in a polite and learned age, when even a stone-cutter would scarce be permitted to disgrace a superb monument with such barbarisms. Neither are these archaisms uniformly preserved. And though they appear on other inscriptions, this is not material; since a forger would, in course, adopt them; not to mention that the authenticity of such inscriptions ought to be proved before an appeal is made to their testimony.

To this chapter is annexed a specimen of the letters of the inscription, copied from Dr. Chandler's edition.

II. It is improbable, that a private citizen of Paros would execute so expensive and cumbersome a work. It would cost him more than most learned Greeks could afford; it might be more commodiously and effectually published by the common mode of writing; it might then have been more easily corrected and improved by the author, and the mistakes of the transcriber might be rectified, which could not be done in an inscription where the letters too, and numerals, would be liable to various accidents; and lastly, the ancients seem to agree that a manuscript is more likely to be transmitted to posterity than an inscription on marble or brass. Our Author then goes on to explode, as spurious, the pillars of Seth, &c. and proves, we think with rather a needless expence of learning, that the common way of writing in the reign of Ptolemy Philadelphus (the supposed date of the marble) was NOT ON STONES.

III. This Chronicle was, probably, not engraved by PUBLIC AUTHORITY; 1. Because such inscriptions begin with these

forms, "The senate and the people," or "it pleased the senate and the people;" but the Parian Chronicle uses the first person singular, "I have described preceding times." 2. The facts and dates do not appear to be extracted from public records, nor to contain a regular series of Kings and Archons, nor are they matters of general importance; but such as, 3. the people of Paros would not order to be engraved, as not being interested in them. There were many circumstances worthy of notice in that island; and among others, Archilochus was a native of it. But the author of the Chronicle mentions no part of the history of the Parians; nothing of their battles, treaties, sieges, institutions; of their poets, patriots, or warriors. Mr. Robertson adds, that the inscription seems as absurd as a monument in England, containing the antiquities of France or Spain; or in Jamaica, containing the revolutions of England; but that a forger would expect a general system of Grecian chronology to be more interesting to the classic, more valuable to the antiquary, and more PROFITABLE to the compiler, than an history of the isle of Paros.

IV. The early part of the Grecian history is involved in confusion and uncertainty. All the Greek and Roman writers complain of the unsettled state of chronology in the early periods of history. The accounts given by Herodotus, of the times that preceded the Olympiads, are inaccurate, and often extravagant and incredible. Xenophon frequently differs from him, and Ctesias from both. Hippias, indeed, is said to have published a list of the Olympionicæ; but it seems to have been only a bare list of names, and Plutarch mentions it as a work of no authority. Eratosthenes published a list of the Olympionicæ, and a Chronology; but he was only twelve years old when the Parian Chronicle was engraved; nor do his computations agree with the marble. One hundred years after, Apollodorus wrote, 1. A Bibliotheca, or mythological work, which is still extant, though in an imperfect state; 2. Chronica, or a system of chronology, beginning at the siege of Troy. But though the Bibliotheca was written so long after the (supposed) date of the inscription, it con-

tains no traces of a systematic chronology. Apollodorus's Chronicle is frequently quoted, while the Parian is totally unnoticed. Our Author goes on to prove, from the ancients, the unsettled state of their chronology, and produces the testimonies of Julius Africanus, Justin Martyr, Plutarch, Varro, Thucydides, and Diodorus Siculus, to shew, that before the Olympiads, there was no regular chronology of the Grecian history. Josephus (c. Apion, I. 3.) says, that the genealogies of Hesiod are corrected by Acusilaus; that Acusilaus is condemned by Hellenicus; Hellenicus accused of falshood by Ephorus; Ephorus by Timæus; Timæus by his successors; and Herodotus by all the world. Diodorus, who travelled over great part of Europe and Asia, to collect materials for his work, complains that he could find no **PARAPEGMA**, on which he could rely, in relating the events that preceded the Trojan war. Either, then, we must suppose that the Parian Chronicle did not **EXIST** in the time of Diodorus; or that Diodorus had not heard of it, which is scarcely credible; or that he thought it unworthy of credit, which its advocates will hardly admit. Beside, if this chronology could ascertain so many dates in the remote ages of Greece with such precision, how happens it that the historians, both before and after his time, complain of their want of epochas, canons, &c. which would be a flagrant imputation either on their knowledge or integrity? But,

V. Though such **WONDERFUL DISCOVERIES** in ancient history are exhibited in this Chronicle, as, if it had been **KNOWN** at Paros, must have made it copied, cited, praised, censured, or mentioned, by succeeding writers, yet neither Strabo, Pausanias, nor Athenæus,—neither Apollodorus, Diodorus Siculus, Tatian, Clemens Alexandrinus, nor Eusebius, take the least notice of it. After lying neglected for above 1800 years, it is dug up, and brought to Europe in triumph.

If it be objected, that the Author of this Chronicle might have been quoted by name, without his work being specified, it ought to be considered, that the ancients almost always name the works of the authors whom they quote. Mr. R. then compares

the computation of the marble with that of the ancients, in two famous epochas, the Trojan war, and the age of Homer. Of the first he produces above ten different accounts, of the second above twenty. The Parian Chronicle takes the less probable and less commonly received opinion. But in all this controversy, so often debated, no reference nor allusion is made to this inscription.

It may also be objected, that several works, as Phædrus, Q. Curtius, &c. lay in obscurity for many centuries. But Phædrus is mentioned by Martial and Avienus; Q. Curtius by authors of the 12th and 13th centuries; and there is a MS. of his history extant, above 800 years old.

VI. Some passages in the Chronicle seem to be taken from writers of a later date. The author gives ten instances, from which we shall select one. In enumerating twelve cities in Ionia, the marble places the names of six of them, and if the chasms are properly supplied, of twelve, exactly in the same order in which we find them in Ælian's various history. But this arrangement does not correspond with the time of their foundation, their situation in Ionia, their relative importance, or the order in which they are placed by other historians. The chance of two authors placing six names in the same order, is as one to 720; of twelve, as 1 to 479,001,600. But Ælian would hardly, in a case of no importance, quote the words of an inscription in the island of Paros. Or if he did, why would he suppress the name of the author whose expressions he adopted? It is therefore probable that the author of the inscription transcribed the historian.

VII. Parachronisms appear in the marble, respecting the age of Phidon the Argive, the assassination of Hipparchus, and the expulsion of Hippias, the death of Darius, the birth of Euripides, the reign of Gelo in Syracuse, and the expedition of the younger Cyrus; such parachronisms as we can scarcely suppose a Greek chronologer, in the 129th Olympiad, liable to commit.

VIII. The place where this monument was found, is not ascertained. In Sir Thomas Roe's letters to Lord Arundel no

hint of this inscription occurs. It had been purchased before, for the celebrated Peiresc, by his agent; but by some artifice of the venders, the agent was thrown into prison, the marble damaged, and in this state was sold to Mr. Petty for Lord Arundel. Peiresc affected to be extremely pleased when he found that it had fallen into Lord Arundel's possession, and was illustrated by his friend Mr. Selden. But, from Peiresc's composure, may it not be inferred that he secretly doubted the authenticity of the inscription? The sums paid by Peiresc's agent, and by Mr. Petty, were a sufficient inducement, to a modern, to exert his talents in such an imposition.

IX. Our Author almost overwhelms us with his learning, in examining the subject of spurious books. Hermes Trismegistus, Manetho, Horapollo, Orpheus, Musæus, Dares Phrygius, Dictys Cretensis, Numa's books, the Epistles of Phalaris, Themistocles, and others, works falsely ascribed to Plato and Aristotle, to Demetrius Phalereus, Plautus, and Cicero, appear foremost in a long list, which is closed with Psalmanazar, Lauder, Macpherson, and Chatterton.

Fictitious INSCRIPTIONS have been given to the world by Cyriacus, Anconitanus, Petrus Apianus, and Bartholomæus Amantius, Alexander Geraldinus, Curtius Inghiramius, Annus Viterbiensis, and Hermio Gaiado. Selden seems to doubt the antiquity of the Duilian inscription; Reinesius accuses Fulvius Ursinus of publishing many counterfeit inscriptions; Fleetwood complains of spurious inscriptions; Stillingfleet complains of Gruter's collection in this respect; and Father Hardouin brings the same charge of publishing fictitious inscriptions, in very strong and general terms, against many others, but principally against Gruter. At the time this inscription was produced, there were many learned men fully able to compile such a system of chronology as that of the Arundelian marbles; many systems of chronology had then been published; and the avidity with which antiquities were then collected, at any price, was a sufficient inducement to any one, whose avarice or necessity were stronger

than his honesty, to engrave this pretended ancient monument.

Sir Isaac Newton paid NO REGARD to its authority, in his chronology.

From all these reasons, the Author of this dissertation concludes, that the Parian chronicle is spurious, or at least that its authority is APOCRYPHAL.

Such is the substance of this Dissertation. We have endeavoured to give the principal arguments, without any abatement of their strength, though we have been compelled to contract them into as few words as possible, in order to suit the narrow limits of our Journal. We suppose some learned advocate of the marbles will produce a formal answer. For our part, we shall leave the task to those who have more leisure, abilities, and inclination, or who may conceive themselves more interested in the discussion of this question. In our conclusion, we shall, with our wonted freedom, but with all the deference due to this Author's candour and learning, point out some trifling mistakes in his Dissertation, and some parts of the argument on which he seems to lay too much stress. We shall endeavour to pare away some of the excrescences and superfluities of this controversy, and, as far as lies in our power, to separate the wheat from the chaff.

Dicendum est mihi ad ea quæ a te dicta sunt, sed ita, nihil ut affirmem; quæram omnia, dubitans plerumque et mihi ipse diffidens.

Having already given a concise account of this learned and ingenious work, we shall briefly state such doubts as have arisen in our minds, on reviewing Mr. Robertson's arguments; and submit them to his impartial consideration. If we before omitted any observation of moment, from a desire of contracting our article into as small a compass as possible, we shall now endeavour to compensate for the neglect.

Objection I. *The characters have no certain or unequivocal marks of antiquity.* This seems rather to be an answer to a defender of the inscription, than an objection. If a zealous partizan

of the marble should appeal to its characters and orthography, as decisive proofs of its being genuine, it would be proper enough to answer, that these circumstances afford no certain criterion of authenticity. But in this word *certain*, sculks an unlucky ambiguity. If it means demonstrative, it must be allowed that no inscription can be proved to be *certainly* genuine, from these appearances; but if it means no more than *highly probable*, many inscriptions possess sufficient internal evidence to give their claims this degree of *certainly*. The true question is, Has not the Parian Chronicle every mark of antiquity that can be expected in a monument claiming the age of 2000 years? The letters Γ and Ξ are, by Mr. R's own confession, such as occur in genuine inscriptions; and to say in answer, that an impostor might copy the forms of these letters from other inscriptions, is already to suppose the inscription forged, before it is rendered probable by argument. The learned author of the Dissertation seems to betray some doubt of his own conclusion; for he adds, p. 56, '*that the antiquity of an inscription can never be proved by the mere form of the letters, because the most ancient characters are as easily counterfeited as the modern.*' But this objection is equally applicable to all other ancient inscriptions, and is not to the purpose, if the present inscription has any peculiar marks of imposture in its characters and orthography. '*The characters do not resemble the Sigeian, the Nemean, or the Delian inscriptions.*' Mr. R. answers this objection himself by adding, '*which are supposed to be of a more ancient date.*' The opposite reason to this will be a sufficient answer to the other objection, '*that they do not resemble the Farnesian pillars or the Alexandrian MS.*' If '*they differ in many respects from the Marmor Sandvicense,*' they may be presumed to agree in many. '*They seem to resemble, more than any other, the alphabet taken by Montfaucon from the Marmor Cyzicenum.*' Thus it appears that the Parian Chronicle most nearly resembles the two inscriptions, to whose age it most nearly approaches.

When Mr. R. adds, that the letters "*are such as an ordinary*

stone-cutter would probably make, if he were employed to engrave a Greek inscription, according to the alphabet now in use,' he must be understood *cum grano salis*. The engraver of a fac simile generally omits some nice and minute touches in taking his copy; but, even with this abatement, we dare appeal to any adept in Greek calligraphy whether the specimen facing p. 56, will justify our author's observation. 'The small letters (O, Θ, Ω), intermixed among the larger, have an air of affectation and artifice.' Then has the greater part of ancient inscriptions an air of affectation and artifice. For the O is perpetually engraved in this diminutive size, and Ω being of a kindred sound, and Θ of a kindred shape, how can we wonder that all three should be represented of the same magnitude? In the inscription which immediately follows the marble in Dr. Chandler's edition, N°. xxiv. these very three letters are never so large as the rest, and often much smaller; of which there are instances in the three first lines. See also two medals in the second part of Dorville's *Sicula*, Tab. xvi. No. 7. 9.

'From the archaisms, such as ἐγ Λυκωρείας, ἐγ Κυβέλοις, ἐμ Πάροι, &c. &c. no conclusion can be drawn in favour of the authenticity of the inscription.' Yet surely every thing common to it with other inscriptions, confessedly genuine, creates a reasonable presumption in its favour. 'But what reason could there be for these archaisms in the Parian Chronicle? We do not usually find them in Greek writers of the same age, or even of a more early date.' The reason is, according to our opinion, that such archaisms were then in use; this we know from other inscriptions, in which such archaisms (or, as our author afterwards calls them, barbarisms) are frequent. Nothing can be inferred from the Greek writers, unless we had their autographs. The present system of orthography in our printed Greek books is out of the question. Again, 'The inscription sometimes adopts and sometimes neglects these archaisms, as in lines 4, 12, 27, 52, 63, 67.' This inconsistency either is no valid objection, or if it be valid, will demolish not only almost every other inscription, but almost every writing whatsoever. For example, in the inscription just

quoted, No. xxiv. we find τὸν βασιλέα l. 20. and ὅταμ πέμπτη, 24. A little farther, No. xxvi. l. 31. we have ἐΓ Μαγνησίας, 57. 73. 81. ἐΚ Μαγνησίας, and 106. 108. ἐΚΓ Μαγνησίας. The Corcyrean inscription (Montfaucon, *Diar. Ital.* p. 420.) promiscuously uses ἐΚδανείζομαι and ἐΓδανείζομαι. In English, who is surprised to find *has* and *hath*, *a hand*, and *an hand*, *a useful*, and *an. useful*, in the works of the same author? We could produce instances of this inaccuracy from the same page, nay from the same sentence.

'The authenticity of those inscriptions, in which these archaisms appear, must be established, before they can be produced in opposition to the present argument.' This is, we cannot help thinking, rather too severe a restriction. If no inscription may be quoted, before it be proved genuine, the learned author of the Dissertation need not be afraid of being confuted, for nobody will engage with him on such conditions. Perhaps the reverse of the rule will be thought more equitable: that every inscription be allowed to be genuine, till its authenticity be rendered doubtful by probable arguments. We will conclude this head with two short observations. In Selden's copy, l. 26. was written ΠΟΗΣΙΝ, which the later editors have altered to ΠΟΙΗΣΙΝ, but without reason, the other being the more ancient way of writing, common in MSS. and sometimes found on inscriptions. (See G. Koen's *Notes on Gregorius de Dialectis*, p. 30.) In l. 83. the Marble has Καλλέου, for which Palmer wished to substitute Καλλίου. Dr. Taylor refutes him from the *Marmor Sandvicense*, observing at the same time, that this orthography occurs in no other place whatever, except in these two monuments. Is it likely that two engravers should by chance coincide in the same mistake, or that the forger of the Parian Chronicle (if it be forged) should have seen the *Marmor Sandvicense*, and taken notice of this peculiarity with the intention of afterwards employing it in the fabrication of an imposture?

We will now consider, more briefly, the other objections.

II. *'It is not probable that the Chronicle was engraved for*

private use. 1. *Because, it was at such an expence, as few learned Greeks were able to afford.* If only a few were able to afford it, some one of those few might be willing to incur it. But let Mr. R. consider how likely it is that a modern, and probably a needy Greek, should be more able to afford it in the last century, than a learned Greek 2000 years ago! 2. *A manuscript is more readily circulated.* Do men never prefer cumbrous splendour to cheapness and convenience? And if this composition, instead of being engraved on marble, had been committed to parchment, would it have had a better chance of coming down to the present age? Such a flying sheet would soon be lost; or, if a copy had, by miracle, been preserved to us, the objections to its being genuine would be more plausible than any that have been urged against the inscription. What Mr. R. says about the errors to which an inscription is liable, &c. will only prove that chronological inscriptions ought not to be engraved; but not that they never were. We allow that the common method of writing in the reign of Ptolemy Philadelphus was NOT ON STONES. But it was common enough to occur to the mind of any person who wished to leave behind him a memorial at once of his learning and magnificence.

III. This objection, *that the marble does not appear to be engraved by public authority*, we shall readily admit, though Bentley (Diss. on Phalaris, p. 251.) leans to the contrary opinion. In explaining this objection, the learned Dissertator observes, that though the expression, ἀρχαιος ἐν Πάροις, would lead us to suppose that the inscription related to Paros, not a single circumstance in the history of that island is mentioned. But this expression only shews that the author was an inhabitant of Paros, and intended to give his readers a clue, or ΠΑΡΑΠΕΓΜΑ, by the aid of which they might adjust the general chronology of Greece to the dates of their own history. *‘It is as absurd as would be a marble in Jamaica containing the revolutions of England.’* We see no absurdity in supposing a book to be written in Jamaica, containing the revolutions of England. The natives of Paros

were not uninterested in events relating to the general history of Greece, particularly of Athens; and how can we tell whether the author were an *inquilinus* or a native of the island; whether he thought it a place beneath his care, or whether he had devoted a separate inscription to the chronology of Paros?

IV. *It has been frequently observed, that the earlier periods of the Grecian history are involved in darkness and confusion. Granted.*

It follows then, that *an author who should attempt to settle the dates of the earlier periods would frequently contradict preceding, and be contradicted by, subsequent writers: that he would naturally fall into mistakes, and at best could only hope to adopt the most probable system. But the difficulty of the task, or the impossibility of success, are not sufficient to prove that no man has been rash or mad enough to make the attempt.* On the contrary, we know that many have made it. What a number of discordant opinions has Mr. R. himself given us from the ancients concerning the age of Homer? This consideration will in part obviate another objection, that the Parian Chronicle does not agree with any ancient author. For if the ancients contradict one another, how could it follow more than one of them? and why might not the author, without any imputation of ignorance or rashness, sometimes depart from them all? If indeed he disagrees with them when they are unanimous, it might furnish matter for suspicion; though even this would be far from a decisive argument, unless the ancients were so extremely unlike the moderns, as never to be fond of singular and paradoxical positions.

V. *This Chronicle is not once mentioned by any writer of antiquity.* How many of those inscriptions, which are preserved to the present day, are mentioned by classical authors? Verrius Flaccus composed a Roman calendar, which, as a monument of his learning and industry, was engraved on marble, and fixed in the most public part of Preneste. Fragments of this very calendar were lately dug up at Preneste, and have been published by a learned Italian. Now, if the passage of Suetonius, which informs

us of this circumstance, had been lost, would the silence of the Latin writers prove that the fragments were not genuine remains of antiquity? It may be said, that the cases are not parallel, for not a single author mentions the Parian Chronicle, whereas Suetonius does mention Verrius's Roman calendar. To this we answer, It is dangerous to deny the authenticity of any monument on the slender probability of its being casually mentioned by a single author. We shall also observe, that this fact of the Hemicyclium of Verrius will answer some part of the Dissertator's second objection: '*The Parian Chronicle is not an Inscription that might have been concealed in a private library.*' Why not? it is of no extraordinary bulk; and might formerly have been concealed in a private library, or in a private room, with as much ease as many inscriptions are now concealed in very narrow spaces. But unless this monument were placed in some conspicuous part of the island, and obtruded itself on the notice of every traveller, the wonder will in great measure cease, why it is never quoted by the ancients. Of the nine authors named in p. 109, had any one ever visited Paros? If Pausanias had travelled thither, and published his description of the place, we might perhaps expect to find some mention of this marble in so curious and inquisitive a writer. But though the inscription existed, and were famous at Paros, there seems no necessity for any of the authors whose works are still extant to have known or recorded it. If there be, let this learned antagonist point out the place where this mention ought to have been made. If any persons were bound by a stronger obligation than others to speak of the Parian inscription, they must be the professed chronologers: but alas! we have not the entire works of so much as a single ancient chronologer; it is therefore impossible to determine whether this Chronicle were quoted by any ancient. And supposing it had been seen by some ancient, whose writings still remain, why should he make particular mention of it? Many authors, as we know from their remains, very freely copied their predecessors without naming them. Others, finding only a collection of bare events in the inscription, without historical

proofs or reasons, might entirely neglect it, as deserving no credit. Mr. R. seems to lay much stress on the *precise, exact, and particular* specification of the events, p. 109. But he ought to reflect, that this abrupt and positive method of speaking is not only usual, but necessary, in such short systems of chronology as the Marble contains, where events only, and their dates, are set down, unaccompanied by any examination of evidences for and against, without stating any computation of probabilities, or deduction of reasons. When therefore a chronological writer had undertaken to reduce the general history of Greece into a regular and consistent system, admitting that he was acquainted with this Inscription, what grounds have we to believe that he would say any thing about it? Either his system coincided with the Chronicle or not: if it coincided, he would very probably disdain to prop his own opinions with the unsupported assertions of another man, who, as far as he knew, was not better informed than himself. On the other hand, if he differed from the authority of the Marble, he might think it a superfluous exertion of complaisance, to refute, by formal demonstration, a writer who had chosen to give no reasons for his own opinion.—We shall pass hence to objection

VII. With respect to the parachronisms that Mr. R. produces, we shall without hesitation grant, that the author of the Inscription may have committed some mistakes in his chronology, as perhaps concerning Phidon, whom he seems to have confounded with another of the same name, &c. But these mistakes will not conclude against the antiquity of the Inscription, unless we at the same time reject many of the principal Greek and Roman writers, who have been convicted of similar errors. We return therefore to objection

VI. *Some of the facts seem to have been taken from authors of a later date.* We have endeavoured impartially to examine and compare the passages quoted in proof of this objection; but we are obliged to confess, that we do not perceive the faintest traces of theft or imitation. One example only deserves to be excepted, to which we shall therefore pay particular attention.

'The names of six, and, if the lacunæ are properly supplied, the names of twelve cities, appear to have been engraved on the Marble, exactly as we find them in Ælian's Various History. But there is not any imaginable reason for this particular arrangement. It does not correspond with the time of their foundation, with their situation in Ionia, with their relative importance, or with the order in which they are placed by other eminent historians.'

The chance of six names, says Mr. R. being placed by two authors in the same order, is as 1 to 720, of twelve, as 1 to 479,001,600. *'It is therefore utterly improbable that these names would have been placed in this order on the Marble, if the author of the Inscription had not transcribed them from the historian.'*

On this argument we shall observe, 1. That the very contrary conclusion might possibly be just, that the historian transcribed from the Inscription. Yet we shall grant that in the present case this is improbable, especially if the author of the Various History, be the same Ælian, who, according to Philostratus, (Vit. Sophist. II. 31.) never quitted Italy in his life. But an intermediate writer might have copied the Marble, and Ælian might have been indebted to him. 2dly, We see no reason to allow, that the *lacunæ are properly supplied*. Suppose we should assert, that the names stood originally thus, Miletus, Ephesus, Erythræ, Clazomenæ, Lebedos, Chios, Phocæa, Colophon, Myus, Priene, Samos, Teos. In this arrangement, only four names would be together in the same order with Ælian; and from these Miletus must be excepted, because there is an obvious reason for mentioning that city first. Three only will then remain, and surely that is too slight a resemblance to be construed into an imitation. For Pausanias and Paterculus, quoted by our Author, p. 154, have both enumerated the same twelve cities, and both agree in placing the five last in the same order, nay, the six last, if Vossius's conjecture, that TEUM ought to be inserted in Paterculus after Myum TEM, be as true as it is plausible. But who imagines that Pausanias had either opportunity or inclination to copy Paterculus? 3dly, Allowing that the names were engraved on the

Marble exactly in the order that Ælian has chosen, is there no way of solving the phenomenon, but by supposing that one borrowed from the other? Seven authors at least (Mr. R. seems to say more, p. 154, 5.) mention the colonization of the same cities; how many authors now lost may we reasonably conjecture to have done the same? If therefore the composer of the Chronicle, and Ælian, lighted on the same author, the former would probably preserve the same arrangement that he found, because in transcribing a list of names, he could have no temptation to deviate, and the latter would certainly adhere faithfully to his original, because he is a notorious and servile plagiarist. Mr. R. indeed thinks, p. 158, that if a succeeding writer had borrowed the words of the Inscription, he would not have suppressed the name of the author. This opinion must fall to the ground, if it be shewn that Ælian was accustomed to suppress the names of the authors to whom he was obliged. Ælian has given a list of fourteen celebrated gluttons, and, elsewhere, another of twenty-eight drunkards (from which, by the way, it appears, that people were apt to eat and drink rather too freely in ancient as well as modern times); and both these lists contain exactly the same names in the same order with Athenæus. Now it is observable, that fourteen names may be transposed 87,178,291,200 different ways, and that twenty-eight names admit of 304,888,844,611,713,860,501,504,000,000 different transpositions, &c. &c. Ælian therefore transcribed them from Athenæus; yet Ælian never mentions Athenæus in his Various History. So that whether Ælian copied from the Marble; or only drew from a common source, he might, and very probably would, conceal his authority.

VIII. *The history of the discovery of the Marbles is obscure and unsatisfactory.*

In p. 169, it is said to be '*related with suspicious circumstances, and without any of those clear and unequivocal evidences which always discriminate truth from falsehood.*' The question then is finally decided. If the Inscription has not *any* of those evidences, which truth *always* possesses, and which falsehood

always wants, it is most certainly forged. The learned Dissertator seems for a moment to have forgotten the modest character of a DOUBTER, and to personate the dogmatist. But waving this, we shall add, that, as far as we can see, no appearance of fraud is discoverable in any part of the transaction. The history of many inscriptions is related in a manner equally unsatisfactory; and if it could be clearly proved that the Marble was dug up at Paros, what would be easier for a critic who is determined at any rate to object, than to say, that it was buried there in order to be afterwards dug up? If the person who brought this treasure to light had been charged on the spot with forging it, or concurring in the forgery, and had then refused to produce the external evidences of its authenticity, we should have a right to question, or perhaps to deny, that it was genuine. But no such objection having been made or hinted, at the original time of its discovery, it is unreasonable to require such testimony as it is now impossible to obtain. *'There is nothing said of it in Sir T. Roe's negotiations.'* What is the inference? That Sir Thomas knew nothing of it, or believed it to be spurious, or forged it, or was privy to the forgery? Surely nothing of this kind can be pretended. But let our Author account for the circumstance if he can. To us it seems of no consequence on either side. *'Peiresc made no effort to recover this precious relic, and from his composure he seems to have entertained some secret suspicions of its authenticity.'* Peiresc would have had no chance of recovering it after it was in the possession of Lord Arundel's agents. He was either a real or a pretended patron of letters, and it became him to affect to be pleased that the Inscription had come into England, and was illustrated by his learned friend Selden. John F. Gronovius had with great labour and expence collated Anna Comnena's Alexiades, and intended to publish them. While he was waiting for some other collations, they were intercepted, and the work was published by another. As soon as Gronovius heard this unpleasant news, he answered, that learned men were engaged in a common cause; that if one prevented another in any publication, he ought rather

to be thankful for lightening the burden, than blamed for interfering. But who would conclude from this answer, that Grönovius thought the *Alexiades* spurious, or not worthy of any regard?

Mr. R. calculates, that the venders of the Marble, received 200 pieces. But here again we are left in the dark, unless we knew the precise value of these pieces. Perhaps they might be equal to an hundred of our pounds, perhaps only to fifty. Beside, as they at first bargained with Samson, Pieresc's supposed Jew agent, for fifty pieces only, they could not have forged the Inscription with the clear prospect of receiving more. Neither does it appear that they were paid by Samson. It is fully as reasonable to suppose fraud on the one side, as on the other; and if Samson, after having the Marble in his possession, refused or delayed to pay the sum stipulated, he might, in consequence of such refusal or delay, be thrown into prison, and might, in revenge, damage the Marble before the owners could recover it.

We own this account of ours to be a romance; but it is lawful to combat romance with romance.

IX. *The world has been frequently imposed upon by spurious books and inscriptions, and therefore we should be extremely cautious with regard to what we receive under the venerable name of antiquity.*

Much truth is observable in this remark. But the danger lies in applying such general apophthegms to particular cases. In the first place, it must be observed, that no forged books will exactly suit Mr. R.'s purpose, but such as pretend to be the author's own hand-writing; nor any inscriptions, but such as are still extant on the original materials, or such as were known to be extant at the time of their pretended discovery. Let the argument be bounded by these limits, and the number of forgeries will be very much reduced. We are not in possession of Cyriacus Anconitanus's book, but if we were governed by authority, we should think that the testimony of Reinesius in his favour greatly overbalances all that Augustinus has said to his prejudice. The opinion of Reinesius is of the more weight, because he suspects Ursinus of

publishing counterfeit monuments. We likewise find the most eminent critics of the present age quoting Cyriacus without suspicion (v. Ruhnken. in *Timæi Lex. Plat.* p. 10. apud Koen. ad Gregor. p. 140.) The doctrine advanced in the citation from Hardouin is exactly conformable to *that writer's usual paradoxes*. He wanted to destroy the credit of all the Greek and Latin writers. But inscriptions hung like a millstone about the neck of his project. He therefore resolved to make sure work, and to deny the genuineness of as many as he saw convenient; to effect which purpose, he intrenches himself in a general accusation: If the author of the Dissertation had quoted a few more paragraphs from Hardouin, in which he endeavours, after his manner, to shew the forgery of some inscriptions, he would at once have administered the poison and the antidote. But to the reveries of that learned madman, respecting Greek supposititious compositions of this nature, we shall content ourselves with opposing the sentiments of a modern critic, whose judgment on the subject of spurious inscriptions will not be disputed.

MAFFEI, in the introduction to the third book, c. 1. p. 51, of his admirable, though unfinished work *de Arte Critica Lapidaria*, uses these words: *Inscriptionum Græce loquentium commentitias, si cum Latinis comparemus, deprehendi paucas: neque enim ullum omnino est, in tanta debacchantium falsariorum libidine, monumenti genus, in quod ii sibi minus licere putaverint. Argumento est, paucissimas usque in hanc diem ab eruditis viris, et in hoc literarum genere plurimum versatis rejectas esse, falsique damnatas.*

We here finish our exceptions. Much praise is due to the Author of the Dissertation for the learning and candour so conspicuous throughout his work. Even those who are most prejudiced against his hypothesis, will read his book with pleasure, as well for the taste and erudition displayed in treating the main question, as for the entertaining discussion of incidental matters. If we seem to have assumed more of the style and tone of controversy than suits the impartiality of judges, we plead in excuse, that we intended only to animate, in some degree, a subject, which, to the generality of readers, must appear dry and tedious. If the Author should pay any attention to the hints which we have thrown

out, and publish the result of his thoughts on them, we shall coolly reconsider his arguments,

Refellere sine iracundia, et refelli sine pertinacia parati.

In the emendations of the 11th and 78th lines of the Inscription, the genius of the Greek language requires us to read, Παναθήναια and ἀνέβη, for Παναθηναϊκον and ἀνεβήσε.

SAPPHONIS FRAGMENTA.

CUM Poetriæ Lesbæ fragmenta resarcirem, nescio qua incuria factum sit, ut nonnullas apud Apollonium Dyscolum particulas prætermiserim, quas in schedis notatas habeo.

LXXXVII.

ἐγὼν δ' ἐμαντᾶ τοῦτο σύνοιδα.

LXXXVIII.

ἐμέθεν δ' ἔχθηθα λάθαν,
ἢ τιν' ἄλλον
ἀνθρώπων ἐμέθεν φίλησθα.

LXXXIX.

σοὶ δ' ἐγὼ λευκὰς † ἐπιδωμον αἶγας.

XC.

οὔτι μοι ὕμμες αἶ θέλετε

LXXXVII. Apollon. Dyc. Excerpt. pp. 421. C. 426. A. ἐμ' αὐτᾶ Bast. ad Gregor. p. 249. Xenoph. Anab. l. iii. 10. σύνοιδα ἐμαντῶ πάντα ἐφυσμένος αὐτόν.

LXXXVIII. Ibid. p. 424. A. ubi ἔχεις θάλαθαν. Wolfius ἔχθηθα λάθαν. ἔχθηθα Koenius. Vid. Schaefer. ad. Gregor. p. 562.

LXXXIX. Ibid. p. 426. C. Reizius conjicit ἐπὶ δῶμα αἶγας, vel ἐπὶ δῶμον.

XC. Ibid. p. 429. A. Αἰολεῖς ὕμμες, οὔτι μοι ὕμμες αἶ θέλετε ὕμμε. δευτέρῳ Σαπφώ. Locus corruptus. Forsan legendum Δεῦτε μοι, ὕμμες αἶ θέλετ', ὕμμες δευτέ μοι. Σαπφώ.

XCI.

ὅτα πάννυχος ἄσφι καταγρεῖ.

XCII.

ὀπτᾶς ἄμμε.

XCIII.

ἐμὲ τιμίαν ἐποίησαν
φέργα τὰ σφὰ δοῖσαι.

XCIV.

ὥς δὲ παῖς πεδὰ ματέρα πεπτερύγωμαι.

XCI. Ibid. p. 431. B. De ὅτα pro ὅτε vid. ad fragm. I. 5.
ἄσφι Æolicum est pro σφι.

XCII. Apollon. Dyscol. Exc. p. 431. C. emendatius ap. Koen.
ad Gregor. p. 110.

XCIII. Ibid. p. 433. C. corrigente Vossio. In MS. ἐρτα τα
σφαδοισας.

XCIV. Lexicon MS. apud Koen. ad Gregor. p. 311.

P. S. In notis ad fragm. IX. pro *Anacreon ante Sapphonem*
corrigere *Sappho ante Anacreonta*; qui calami lapsus, cum sit
manifestissimus, nemini, nisi qui communi sensu plane careat,
fraudi fuisse potuerit. Volgeri autem argumenta a me ineptissima
vocari nemo mirabitur, de eorum indole certior factus. Primum
concedit Athenæo Anacreontem sub Cyro et Polycrate, Sappho-
nem sub Alyatte vixisse, sed tamen affirmat Anacreontem Alyattis
quoque æqualem fuisse, et Sapphone vetustiore. Sappho, in-
quit Volgerus, circa annum jam quadragesimum diem obiit supre-
mum; Anacreon ætatis annum octogesimum quintum attingit;
ideoque diu Sapphoni superstes fuit, cum tamen major esset
natus.

Primo loco, Alyattes diem obiit A. C. 559. Polycrates
autem rerum Samiarum potitus est A. C. 530. dein ex Platone
in Hipparcho discimus Anacreonta Athenas pervenisse post

mortem Polycratis A. C. 524. hoc est triginta quinque annis post Alyattem mortuum. Jam vero omnes uno ore consentiunt Sapphonem sub Alyatte rege maxime inclaruisse; quomodo igitur Anacreonta eo tempore *πρεσβύν* vocare potuerit? Atqui, ipso Volgero fatente, Anacreon Athenis vixit donec Hipparchus interfectus erat, i. e. usque ad annum A. C. 514. Quare, si in hoc ipso anno Anacreonta diem obiisse ponamus, quadraginta tantum annos natus erat cum Alyattes e vivis excederet. Quod si marmori Pario fides habenda sit, Sappho in Siciliam confugit A. C. 596. vel 604. quam epocham ne ipse quidem Volgerus in dubium vocat; eo autem tempore Anacreonta tres tantum annos natum fuisse ex ipsius Volgeri rationibus constat. Idem Pausaniæ locum, qui sententiæ suæ obstat, infeliciter corrigit, Anacreonta autem Sapphone vetustiore fuisse ex ipsius poetriæ fragmento xxii. patere affirmat, in quo nemo nominatim compellatur. Qui ibi redarguitur, “vulgo,” ait Volgerus, “Alcæus esse putatur, sed *multo aptius* Anacreontem intelligimus, cum prorsus ignotum sit, Alcæum unquam cum Sapphone res habuisse amatorias.” Atqui, o bone, ille ipse Hermesianax, cui tu fidem de Anacreontis ætate, Athenæo denegatam, habuisti, hoc ipsum de Alcæo in eodem loco tradit. *Λέσβιος Ἀλκαῖος δὲ πόσους ἀνεδέξατο κώμους, Φορμίζων Σαπφoῦς ἡμερόεντα πόθον, Γινώσκεις· ὁ δ' αἰοιδὸς ἀηδόνοσ ἡράσαθ', ὕμνων Τῆιον ἀλγύνων ἄνδρα πολυφραδίῃ.* ubi vide Ruhnkenium.

Hæc fere visum est dicere, quia nuper Volgeri partes nescio quis male sedulus in se defendendas suscepit, libro istius ne semel quidem inspecto. Quod ni fecisset, Volgerus, per me saltem, suis rationibus chronologicis in tuto frui potuisset. *Ἀκαίροσ εὔνοι· οὐδὲν ἔχθρας διαφέρει.*

C. J. B.

REVIEW OF NEW CLASSICAL PUBLICATIONS.

GÉOGRAPHIE DE STRABON, *Traduite du Grec en Français.* Tomes 1. 2. et 3me.

THIS splendid publication was undertaken at the command of the Emperor Napoleon, by a triumvirate of French *scavans*, M. de la Porte du Theil, M. Gossellin, and M. Coray, the last of whom, as our readers well know, is a native of Smyrna, and has published, besides French translations of Greek writers, editions of some of the classical authors of Greece, with observations in modern Greek.

It is somewhat singular that the Ruler of France, who has done so much to confound all the geographical distinctions of Europe, should be the chief promoter of this magnificent Work.

The translation has been executed by the first and last of the above-mentioned scholars. The geographical notes are written principally by M. Gossellin, of whom our opinion coincides with that of Larcher, as expressed in the Preface to his Translation of Herodotus, p. 51. "Le célèbre d'Anville a laissé bien loin derrière lui ceux qui l'ont devancé. M. Gossellin marche sur ses traces; on le croiroit inspiré par le Génie qui préside à cette science, s'il ne se livroit pas un peu trop à l'esprit systématique." It is obvious that he who sets about reducing to system a science so uncertain and undefined as the geography of the Ancients, must occasionally be led into absurdities.

Nor is M. Gossellin quite exempt from a failing very prevalent amongst the French literati,—that of using the labours of the learned of other countries without acknowledgement. In his cumbrous dissertation on the *Stades* of the Ancients, no notice is taken of Major Rennell's very able chapter on the same subject, which, we should think, M. Gossellin must have seen.

In the accomplishment of their undertaking, the Translators have enjoyed the incalculable advantage of a free access to the treasures of the Imperial library, in which M. de la Porte du Theil is one of the keepers of MSS. Accordingly we have many various readings and improvements of the text produced from manuscripts.

The standard text, from which the present version is made, is that of Casaubon's edition of 1620; but the corrections of subsequent critics are not neglected. Casaubon, who was one of the most profound and universal scholars that ever lived, has done much for Strabo; but his attention had not been particularly directed to the study of geography. The most learned in the geography of the Ancients, of all the scholars who have flourished since the revival of literature, was Lucas Holstenius; and it is much to be regretted that he never carried into effect his intention of publishing the Epitome of Strabo, in his notes on which he promised to illustrate the larger work itself, being in possession of a copy of Strabo which contained the collations of six ancient MSS.

There is a curious dissertation in the first book of Strabo on the meaning attached by Homer to the word Ὠκεανός, which he frequently couples with ποταμός. M. Gosselin considers it as certain that Homer meant the Mediterranean, and by the term Αἰθίοπες, the people of the southernmost parts of Phœnicia. This we think a very improbable supposition. Homer certainly took the Ocean to be an immense river, circulating round the terraqueous plain, from which the different seas ran out in the manner of bays. Κύκλον τ' ἀκαμάτου καλλιρρόον Ὠκεανοῖο, Ὅς γαῖαν δίνῃσι περίξ ἔχει ἀμφιελίζας. This opinion, which was also that of Eratosthenes, was prevalent even in the time of Herodotus, who says, γελάω δὲ ὁρέων γῆς περιόδους γράψαντας πολλοὺς ἤδη. . . . οἱ ὠκεανόν τε ρέοντα γράψουσι περίξ, τήν τε γῆν ἐαῦσαν κυκλοτερέα, ὡς ἀπὸ τορνον. IV. 56. Homer terms the Ocean ἀψόρροος, because it thus flowed back into itself. This being the case, it is impos-

sible that he should have given this title to the Mediterranean, because he was certainly well acquainted with the coasts of Greece, the Levant, and the Hellespont, and could never have included the Ionian and Ægean Seas in the title of ποταμός. It is true that the science of hydatology seems to have been imperfectly known to Homer, or he would not have given to the Hellespont the epithet of πλατὺς : for we suppose that no body can really believe that Homer used the word πλατὺς in the sense of salt, although the grammarians have invented this fiction to save the poet's credit for accuracy.

p. 19. C. εἰς ἀποτροπὴν δὲ, ὅταν κολάσεις παρὰ θεῶν, καὶ φόβους, καὶ ἀπειλὰς, ἢ διὰ λόγων, ἢ διὰ ΤΥΠΩΝ ΑΟΡΑΤΩΝ τινῶν προσδέχονται. For λόγων M. du Theil proposes to read λογίων, oracles. διὰ τύπων ἀοράτων he renders, *par des impressions d'objets invisibles*. Casaubon conjectured τύπων ἀώρων, which we do not comprehend. We correct, with some degree of confidence, τύπων γραπτῶν. Perses Thebanus *Analect. T. II. p. 4.* Μυρομένας κούρας ΓΡΑΠΤΟΣ ἔπεστι ΤΥΠΟΣ. Cf. Porson. *Advers. p. 220.* This is strongly confirmed by what goes before, τοῖς τε γὰρ παισὶ προσφέρομεν τοὺς ἡδεῖς μυθοὺς—οἱ τε πολλοὶ τῶν τὰς πόλεις οἰκούντων εἰς μὲν προτροπὴν ἄγονται τοῖς ἡδέσι τῶν μυθῶν... ἢ νῆ Δία ὀρώσι γραφὰς, ἢ ξόανα, ἢ πλάσματα.

p. 65. C. οὐχ ὁρᾶν φησι πῶς ἂν εἰς πράγματα καταστρέφοιτο ἢ ζήτησις αὐτή, (περὶ γῆς ὄρων) ἀλλὰ μόνον ἔριν διαιτῶντων μᾶλλον, κατὰ Δημόκριτον εἶναι. Our Translators render as follows: *Elle est plutôt du ressort de ceux qui, selon Démocrite, vivent uniquement des disputes.* Now the sense of feeding upon belongs only to the middle voice, διαιτᾶσθαι. We suspect the true reading to be διαιτῶντων, sifting, as flour. Timæus *Lex. Plat. Διαττᾶν. σῆθιν.* where see Ruhnken's notes. This seems to receive some confirmation from what follows: ἵνα ἀπὸ τῶν ἐσχάτων ἄρξωμαι διαιτῶν (διαττῶν) τὴν ἔριν, μὴ κατὰ Δημόκριτον ἀλλὰ κατ' αὐτὸν (Ἐρατοσθένην.)

p. 105. C. δῆλον οὖν ἐκ τῆς παιδικῆς μετρήσεως, ὅτι ἡ

ἀύμπασα παραλία... ὑπερέχει πεντακοσίους σταδίους. Casaubon reads τῆσδε τῆς μετρήσεως. M. Dutheil conjectures τῆς μερικῆς, or εἰδικῆς μετρησέως. Perhaps the true reading is τῆς πεδιακῆς μετρησέως. In Tzetzes on Lycophr. 433. παιδίας is a corruption of πεδία τε.

In a note of Mr. Coray's on p. 183. speaking of the Prometheus Solutus of Æschylus, he says, "De cette même pièce, *Galien* nous a conservé quatre autres vers." We should scarcely have thought it necessary to inform our readers that *Galien* is the French name answering to *Galenus*, had not an ingenious gentleman in the *Classical Journal* XIV. p. 213. giving an account of M. Visconti's *Iconographie Ancienne*, transformed it into *Galienus*. The same skilful linguist has rendered the French word *armoires*, "armories." *Tyrtée*, i. e. *Tyrtæus*, he metamorphoses into *Tyrtea*. We have also Bias of *Prienus*!! Apollonius of *Tyaneus*! (p. 215.) Zeno of *Eleus*! The gentleman seems to have thought that all proper names which end in *e muet* in French, come from Latin words in *us*. But to make amends, we have in p. 216, Theophrastus of *Eresa*. In p. 217 is *Mebiodorus*, a misnomen for *Metrodorus*, and *Megaraea*, we presume for *Megara*. "Pherecides" is a venial error; and so perhaps are "Herodotus Halicarnassiensis," and "Mytilene," and *Nichomachis*." We have noticed these errors only for the purpose of insinuating to our younger readers, how dangerous it is to criticise a French book on Greek subjects, without a competent knowledge of the French and Greek languages.

p. 219. C. τὸν δὲ Τυρρῆνόν, τὸν πλείω συστείλας λαόν, ἐξέστειλεν. The Translators, after several MSS. read συστήσας λαόν. This correction has been made by Ruhnken on Vell. Paterculus, p. 6.

p. 237. D. νῦν μὲν κώμη, πόλις δέ ποτε γεγωνῖα ἀξιόλογος, καὶ τὰς πόλεις τῶν ἄρτι λεχθείσων παροικίας πρότερον ἐσχηκῖα. M. Dutheil reads περοικίδας from three MSS. we suppose he meant περιουκίδας. For πόλεις we should no doubt read πλείους with Cluvier.

p. 240. D. ὡρμηνται δὲ ἐκ τῆς Σαβίνης οἱ Πικεντῖνοι, δρυκολάπτου τὴν ὁδὸν ἡγησαμένου τοῖς ἀρχηγέταις, ἀφ' οὗ καὶ τὸ ὄνομα. We are doubtful whether the genuine form be δρυκολάπτης or δρυκολάπτης, the wood-pecker. Hesych. Δρύοψ. ὄρνεόν τι, διαφέρον τοῦ δρυκολάπτου. We are inclined to think that Strabo wrote δρυκολάπτης, as did Ælian N. A. i. '45; but the older form was δρυκολάπτης, as δρυτόμος, δρυπετής. Aristoph. Av. 480. Οὐκ ἀποδώσει ταχέως ὁ Ζεὺς τὸ σκῆπτρον τῷ δρυκολάπτῃ; where the Scholiast has a third form, δρυηκολάπτης. We think it worth while to transcribe a passage from Cetti's account of Sardinian Birds, quoted by the Translators, relative to the name of this bird. "I Sardi lo chiamano dove *Toccadorza*, che vel dire *Toccatrice*; dove *Piccalinna*, cioè *picchia legna*; ed i nostri Piceni *Cupalegna*, e *Cupaleni*: espressioni tendenti ad esprimere il costume del uccello di percuotere e fendere col fortissimo suo becco il legno, come un carpantiere."

p. 245. D. τῇ χάλικι ἀναμίξαντες τὴν ἄμμοκονίαν. For this last word which occurs in no other place, we would substitute τὴν ἄμμου κονίαν.

p. 248. καὶ ἐπὶ τρεῖς τῆς θαλάττης ἀναχωρῆσαι σταδίους, ἀναχωρήσασαν δ' οὐ πολὺ, ὑποστρέψαι, καὶ τῇ παλιρροίᾳ κατακλύσαι τὴν νῆσον. M. Dutheil proposes to read τὴν θάλατταν, which appears a very probable correction.

p. 258. B. ὑπὸ γῆς συνεχόμενον τὸ πῦρ καὶ τὸ πνεῦμα, σεισμούς ἀπειργάζετο σφοδρούς· μοχλευόμενοι δ' οἱ τόποι—ὑπεῖξαν. The Translators render *μοχλευόμενοι* *forcée*, and find fault with M. Bréquigny's translation, *ébranlée et bouleversée*. Now *ébranler* is precisely the word which corresponds to *μοχλεῖν*. We are not without suspicion that Strabo wrote *ἀνοχλευόμενοι*.

It has been long known and regretted, that the Ninth Book of Strabo, which contained a description of a great part of Greece, exists only in a very mutilated state. It was natural to suppose that the *lacunæ*, which are very numerous, proceeded

from the defective condition of some one ancient MS. from which all the more recent transcripts were made. By singular good fortune, M. Dutheil has discovered this very archetype, which is the MS. No. 1397. of the Imperial Library at Paris, of which the leaves containing the ninth book are eaten away by moisture or the moths. This MS. he says, is demonstratively older than the twelfth century; all other MSS. which had previously been collated, are more modern; all were manifestly copied from this, and that too in its mutilated state. It turns out, moreover, that instead of *fifty lacunæ* in this book, the number specified in the editions, there are at least *two thousand*, great and small; but of these, nineteen twentieths have been restored, from conjecture, by the writers of the various transcripts, by the help of Stephanus Byzantinus, the Epitome of Strabo, the extracts of Gemistus Pletho, &c. M. Dutheil has therefore very judiciously prefixed to his translation of the ninth book, an exact copy of the original text, as it stands in the MS. 1397. The third volume carries the work to the end of this Book. The work, when completed, will be a very creditable monument of the learning and industry of the Translators, and will prove very useful to those travellers who are desirous of comparing Greece and the adjoining countries in the present state, with the description of Strabo, but who do not possess Greek or industry sufficient to read the original work.

PLATONIS PHÆDON *Explanatus et emendatus prolegomenis et annotatione* DANIELIS WYTTENBACHII. *Lugduni Batavorum*. 1810.

THE merits of Wytttenbach as a scholar and philologist are too well known to need any encomium. The discipline of the Hemsterhusian school has been transmitted to him through his illustrious friend and instructor Ruhnken; and while one critic is perhaps more intimately acquainted with the language of the

dramatic poets of Greece, another with the complicated niceties of metre, and another with palæography, were we required to fix upon the first scholar on the continent for comprehensive and profound erudition, we should without hesitation name Daniel Wytttenbach. It is well known that his attention has been more especially directed to the philosophers and historians of Greece. His extensive acquaintance with their writings is sufficiently manifested in his elaborate notes on Plutarch. If we have any fault to find with the style of his annotations, and indeed of his writing in general, it is that he is too diffuse. We think that no person can have waded through his life of Ruhnken, without sensations of wearisomeness. The same fault runs through his annotations on Plutarch, and his notes in the present volume, which was published, it appears, for the use of his pupils. It begins with a dissertation of 63 pages on the *psychology* of the ancients: The dialogue itself occupies 89, and the notes 238. These are very learned and satisfactory, relating both to points of grammar and philosophy.

Besides other *subsidia*, M. Wytttenbach has had the use of a collation of seven MSS. in the Parisian Library made by the late M. Bast.

p. 4. νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαριεύειν τὴν πόλιν. We are persuaded that καθαριεύειν was a word unknown in the age of Plato; most, if not all, of the MSS. have καθαρεύειν.

p. 6. καὶ Κέβης, καὶ Φαιδῶνδης. It should be written Φαιδῶνδας. as Χαρῶνδας Rep. X. p. 512. See Ruhnken. Histor. Crit. Orat. Græc. p. 100. not.

p. 46. οἱ κύκνοι—ἐπειδὴ αἰσθωνται ὅτι δεῖ αὐτοὺς ἀποθάνειν, ἄδοντες καὶ ἐν τῷ πρόσθεν χρόνῳ, τότε δὴ πλεῖστα καὶ μάλιστα ἄδουσι. We are surprised that Mr. Wytttenbach did not perceive the true reading to be πλεῖστα καὶ ΚΑΛΛΙΣΤΑ ἄδουσι. "Neque facilius mutatur κάλλιστα in μάλιστα quam hoc in illud. In fragmento e Sophoclis Tereo ap. Stob. p. 157. Brunckius correxit μάλιστα." Porson. ad Phœniss. 878. Tzetzes

ad Lycoph. 426. καὶ γὰρ οἱ κύκνοι προγιγνώσκουσι τὴν ἐαυτῶν τελευτήν, καὶ λιγυρώτατον τότε φέδουσι μέλος.

p. 19. εἰ γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ καθ' αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν. Mr. Wyttenbach has not remarked, that the Scholiast, (p. 9. ed. Ruhnken.) has preserved another, and, as we think, a better reading. τὴν ψυχὴν εἶναι. In the printed Scholia it is (by a mistake of the compositor perhaps) τὴν τύχην εἶναι. See Porson ad Medeam 553. *addend.*

p. 21. μὴ σκιαγραφία τις ἢ ἡ τοιαύτη ἀρετὴ, καὶ τῷ ὄντι ἀνδραποδάδης τε καὶ οὐδὲν ὑγιὲς οὐδ' ἀληθὲς ἔχη.

Mr. W. cites several instances of the word σκιαγραφία, but he does not accurately explain its meaning. We conceive it to be properly, painting in *chiaro oscuro*. In the conclusion of the sentence the true reading, οὐδὲν ὑγιὲς οὐδ' ἀληθὲς ἔχουσα, mentioned by the Scholiast, is not noticed by the learned Editor.

p. 35. ἀλλὰ χρὴ—ἐπάδειν αὐτῷ ἐκάστης ἡμέρας, ὥς ἂν ἐξιάσεται. The genuine reading, ἐξεπάσσηται is also preserved in the Scholia. ὥς ἂν requires the subjunctive mood.

p. 50. τί οὖν ἂν, φαίη ὁ λόγος, ἔτι ἀπιστεῖς; It is astonishing that all the editors should have suffered such a solecism to stand as τί ἂν . . . ἀπιστεῖς; Read, τί οὖν, φαίη ἂν ὁ λόγος, (Infr. p. 93. ἐμὲ δὲ νῦν καλεῖ, φαίη ἂν ἀνὴρ τραγικός.) or τί οὖν, ἂν φαίη. Infr. p. 51. ἀλλὰ γὰρ ἂν φαίην.

Ibid. ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἂν τις—λέγοι ταῦτον τὸν λόγον. . . . τεκμήριον δὲ παρέχοιτο θαυμάτιον ὃ ἠμπίσχετο. Either we must read ὥσπερ εἰ τις λέγοι, &c. or ὥσπερ ἂν τις—λέγῃ—τεκμήριον δὲ παρέχῃ θαυμάτων. At all events we should prefer the active voice ὃς παρέχω; for we believe the Greeks said μαρτυρίαν παρέχειν. A similar fault occurs in p. 67.

p. 52. ὅς ἂν μὴ ἔχει ἀποδείξαι. Read, ὅς ἂν μὴ ἔχη. The faults of this description are too many to be enumerated; and the above instances, taken at random, are sufficient to shew, that notwithstanding the successive labours of Forster, Fischer, and

Wytttenbach, much still remains to be done for the text of the Phædo.

p. 97. τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρόνα. These last words of Socrates have been variously accounted for by different commentators, but by none satisfactorily. Mr. Wytttenbach throws no new light on the question. We are inclined to think that the best account of the matter has been given by a learned physician, a friend of Dr. Jortin's. Remarks on Eccl. Hist. I. p. 232. ed. nov. "When Socrates, just before he expired, ordered his friend to offer up a cock to Æsculapius, it is possible that he was delirious through the poison which he had taken."—See the passage quoted by Jortin from Scribonius Largus.

We dismiss this volume, by stating that the perusal of it has by no means diminished the respect which we had always entertained for the talents and erudition of the learned Editor.

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D. JOH. FRIED. SCHLEUSNERI OPUSCULA CRITICA,
ad Versiones Græcas Veteris Testamenti pertinentia. Lipsiæ.
 1812.

THE labours of Dr. Schleusner in Biblical criticism are too well known to need our panegyric. The present volume is a reprint of certain tracts which had been separately published on former occasions. These are,

I. *Observationes nonnullæ de Patrum Græcorum auctoritate in constituenda Versionum Græcarum V. T. lectione genuina.*

II. *Sylloge observationum et emendationum conjecturalium in Versiones Græcas V. T.*

The object of the first dissertation is to prove that in citing the words of the Old Testament the Fathers were in many respects inaccurate, partly from their using faulty MSS. partly from a failure of memory, which led them sometimes to substitute not only one word for another, but even to change whole members of a sentence, and invert the order of words. They even professed

to pay more attention to the sense of the writer than to his words. They inserted also their own glosses in the Alexandrian and other versions; cited passages of Scripture partially and incorrectly. Nor is it always easy to divine what they themselves meant, or what version they cited. Add to this that they quote two or three passages of Scripture together, as if one.

All these assertions are supported by Dr. Schleusner with a profusion of instances, and abundantly shew with what caution the Biblical critic should avail himself of the authority of the Fathers. We cannot help observing, that the same causes, or at least some of them, which rendered these ancient writers such incompetent witnesses to the genuine readings of the Old Testament, must have operated (though certainly with less force) upon their labours on the New Testament. And we are therefore inclined to attach less weight to their authority in determining a disputed reading than is given them by Wetstein, the fourteenth of whose positions respecting the criticism of the New Testament is this. "Testimonia SS. Patrum pro asserenda vera Lectione N. T. maxime sunt ponderis." Prolegom. p. 194.

The question of orthodoxy of the Fathers is not involved in this; for, as Michaelis justly observes, we have to enquire not in what sense they understood certain passages, but whether in general they cited with critical accuracy, and may be depended upon as giving exactly the readings which obtained in their time. Both this dissertation and the following are greatly to the credit of Dr. Schleusner's accuracy and erudition.

Collections from the GREEK ANTHOLOGY. By the Rev. ROBERT BLAND and others. London 1813. pp. 580.

THIS is a very pleasing volume, though somewhat too bulky for a work of this nature. The translations are better than the notes. The former are for the most part happy and spirited; but the latter, though frequently ingenious and learned, are written in too diffuse and ambitious a style. A translation of the

Greek Epigrammatists is by no means an easy task. We have scarcely any species of composition in our own language which exactly corresponds to the *Ἐπίγραμμα* of the Greek. There is in the best specimens of the latter an union of strength and sweetness, simplicity and terseness, which is not to be met with in any of our minor poems, except it be in some of the best of our old Songs, such as those of Shakespear, Carew, Suckling, and Waller. Many of the later epigrams indeed bear a nearer affinity to the sonnet; the love verses in the Third Act of *Love's Labour lost*, are very much in the style of Agathias and Paul the Silentiary. The Authors of the present select translations have manifested no inconsiderable share of poetical talent, and have in general conveyed to the English Reader the scope of the originals; but we think that they have sometimes lost sight of that engaging simplicity, which is so deservedly praised by them in the Preface. For instance, in an epigram of Philodemus, p. 15. the words *κωτίλον ὄμμα καὶ φῶν* are expanded into

Her sparkling eyes that glow with fond desire,
Her warbling notes, that chain th' admiring sense,

This is even more diffuse than Pope's dilatations of Homer. The well-known Anacreotic of Julian,

Στέφος πλέκων ποθ' εὔρον
Ἐν τοῖς ῥόδοις Ἔρωτα,
Καὶ τῶν πτερῶν κατασχὼν
Ἐβάπτισ' ἐς τὸν οἶνον,
Λαβὼν δ' ἔπινον αὐτόν.
Καὶ νῦν ἔσω μελῶν μου
Πτεροῖσι γαργαλίζει.

contains a pretty story told with great simplicity; but this simplicity seems to have been sacrificed to ornament in the following translation, which in itself is not unpoetical:

While for my fair a wreath I twined
Of all the flowers which spring discloses,
It was my evil fate to find
Cupid lurking in the roses.

I seized the little struggling boy,
 I plunged him in the mantling cup,
 Then pledged it with a rapturous joy,
 And mad with triumph drank him up.

But ever since, within my breast,
 All uncontrolled the urchin rages,
 Disturbs my labour, breaks my rest,
 And an eternal warfare wages.

The thought in the concluding line, *πτεροῖσι γαργαλίζει*, which is in fact the point of the poem, is entirely omitted in the translation. We think the following epitome of the above version, with less of decoration, bears a nearer resemblance to the original.

While for my fair a wreath I twined,
 Love in the roses lay reclined;
 I seized the boy; the mantling cup
 Received him; and I drank him up.
 And now confined, the feathered guest
 Beats, storms and flutters in my breast.

Our Translators might have learned, from the example of Grotius, that a version loses nothing of its beauty by simplicity and close adherence to its original; for the translations which that great man has made of different portions of the poets of Greece, are unquestionably the most perfect specimens of the kind extant. Let the Reader compare the two following translations, the first by Grotius, the second by Mr. Bland's anonymous coadjutor. The original Epigram is this;

Σκηνὴ πᾶς ὁ βίος, καὶ παίγνιον. ἧ μάθε παίζειν,
 Τὴν σπουδὴν μεταθεῖς, ἧ φέρε τὰς ὁδύνας.

which Grotius thus closely and elegantly translates;

Vita nihil nisi res est ludicra; ludere disce,
 Depositis curis, aut mala multa pati.

The English translator,

This life a theatre we well may call,
 Where every actor must perform with art,
 Or laugh it through, and make a farce of all,
 Or learn to bear with grace his tragic part.

We know not whether Dr. Johnson's version be not even closer than that of Grotius :

Vita omnis scena est ludusque ; aut ludere disce
Seria seponens, aut mala dura pati.

The following however, by the same anonymous hand, is at once elegant and concise :

Whether thy locks in jetty radiance play,
Or golden ringlets o'er thy shoulder stray,
There Beauty shines, sweet maid, and should they bear
The snows of age, still Love would linger there. p. 4.

The original is,

Εἴτε σε κυανέσιν ἀποστῖλβουσιν ἐθείραις,
Εἴτε πάλιν ξανθαῖς εἶδον, ἄνασσα, κόμαις,
Ἴση ἐπ' ἀμφοτέρων λάμπει χάρις ἥ ῥα γε ταύταις
Θριξὶ συνοικήσει καὶ πολιῇσιν Ἔρως.

The following translation by Mr. Bland, of a beautiful epigram of Asclepiades, is extremely poetical, with the exception of the first word. We have to observe also, that the orthography and pronunciation of the word *wreath*, adopted in the second verse, are both incorrect.

Curl, ye sweet flowers ! ye zephyrs softly breathe,
Nor shake from Helen's door my votive wreath !
Bedew'd with grief your blooming honours keep,
For those who love are ever known to weep :
And when beneath my lovely maid appears,
Rain from your purple cups a lover's tears.

There is a tolerable pretty epigram of Paulus Silentarius :

Οὔτε ῥόδον στεφάνων ἐπιδεύεται, αὐτε σὺ πέπλον.
Οὔτε λιθαβλήτων, πότνια, κεκρυφάλων, &c.

In the translation of which, p. 13, we have a singular confusion of metaphors :

The Paphian cestus bathed thy lips in dew,
And gave thy form ambrosial harmony.

It would not be easy to say by what figure of poetry a girdle can be said to *bathe* a person's lips, or a form to have ambrosial harmony—the *μελίφυρτος ἥθεος ἀρμονίη* of the original, is the sweetly-blended symmetry of her whole deportment—"Illam quidquid agit, quoquo vestigia flectit, Componit furtim, subsequiturque decor."

This epigram recalls to our mind some verses of an old English poet quoted by Camden in his *Britannia*, p. 227. ed. 1594.

Anglorum regina, tuos, Adeliza, decores
Ipsa referre parans Musa, stupore riget.
Quid diadema tibi, pulcherrima? quid tibi gemma?
Pallet gemma tibi, nec diadema nitet.

Deme tibi cultus; cultum natura ministrat:
Non exornari forma beata potest.
Ornamenta cave: nec quidquam luminis inde
Accipis; illa micant lumine clara tuo.

Aristænet. II. 21. οὔτε ἀποστεφανοῦσθαι τὴν κεφαλὴν ἀναγκάιον· ἅτε τῆς κομῆς ἀποχρώσεως αὐτῇ. So in Zaire,

L'art n'est pas fait pour toi; tu n'en as pas besoin.

How far inferior are these conceits to Waller's elegant compliment on a similar occasion!—"Th' adorning thee with so much art, Is but a cruel skill;" &c.

The conceits which occur in the following epigram, of which a fair translation is given in p. 14, have been seized upon by several poets, and probably without any plagiarism.

Εἴθ' ἄνεμος γένομην, σὺ δέ γε στείχουσα παρ' ἀνγὰς
Στήθεα γυμνώσαις, καί με πνέοντα λάβοις,
Εἴθε ῥόδον γενόμεν λευκόχροόν, ὅφρα με χερσίν
Ἀραμένη, κομίσαις στήθεσι χιονέοις.

We may observe, by the way, that the phraseology of this epigram indicates an author of the very lowest age of Greek literature. He seems to have taken his idea from the Anacreontic verses, Ἐγὼ δ' ἔσοπτρον εἶην, Ὅπως αἰεὶ βλέπῃς με, Ἐγὼ

χιτῶν γενοίμην, Ὅπως ἀεὶ φορῆς με &c. It is beautifully dilated by Petrarca, Son. 191.

Aura, che quelle chiome bionde, cresse
Circondi e movi, e se' mosso da loro
Soavemente, e spargi quel dolce oro
E poi l'accogli, e in bei nodi 'l rincespe ;

Aer felice col bel vivo raggio
Rimanti, e tu corrente, e chiaro gorgo :
Che non poss'io cangiar teco viaggio ?

The verses of La Motte on the same subject are very pleasing :

Que ne suis je la fleur nouvelle,
Qu'au matin Climéne choisit,
Qui sur le sein de cette belle
Passe le seul jour qu'elle vit ?
Que ne suis je le doux Zéphire
Qui flatte et rafraichit son teint,
Et qui pour ses charmes soupire
Aux yeux de Flore, qui s'en plaint ?

Our Readers need scarcely be reminded of Shakspeare's song,

Thro' the velvet leaves the wind
All unseen 'gan passage find :
That the lover sick to death
Wish'd himself the heaven's breath, &c.

In the notes, p. 129, is given a translation of Martial's *Vitam quæ faciant beatiorem*, &c. ; but it is written in aukward measure, and is less accurate than that of M. de Bussy Rabutin :

Mon fils, écoute, je te prie
Ce qui fait une heureuse vie—&c.

The concluding lines,

Estre satisfait de son sort,
Quelqu' il soit ne s'en jamais plaindre,
Et regarder venir la mort
Sans la desirer, ni la craindre,

appear to us more terse and clear than the following :

Wish nothing that you have to vary;
 Think all enjoyments that remain;
 And, for the inevitable hour,
 Nor hope it nigh, nor dread its power.

The well-known lines of Menander, Εἰ γὰρ ἐγένον σὺ, Τρόφιμε, τῶν πάντων μόνος &c. which are indifferently paraphrased by Mr. Bland in p. 217, are translated with great fidelity and accuracy by the ancient and whimsical French poet Mellin de S. Gelais, p. 58.

One of Mr. Bland's least fortunate efforts is his version of that beautiful epitaph of Meleager : Δάκρνα σοι καὶ νέρθεν ὑπὸ χθονός, Ἡλιοδώρα, Δουροῦμαι &c. We are however inclined to think, that the subject of this poem was not Heliodora the wife of Meleager, as the translators suppose ; but a daughter of the same name. The words *στοργᾶς* and *φιλαφροσύνας* seem to imply this, and more particularly the phrase, *ποῦ τὸ ποθεινὸν ἐμὸν θάλος* ; Eurip. Phœn. 88. Ὡ κλεινὸν οἴκοις. Ἀντιγόνη θάλος πατρὶ, where Valckenaer observes, " Bis tantum apud Euripidem hoc usu figurato θάλος reperitur, alibi nusquam apud Tragicos ; sed aliquoties in Orphei hymnis et apud alios : in *filiam*, ni fallor, Heliodoram Meleager, Αἰ, αἰ, ποῦ τὸ ποθεινὸν ἐμοὶ θαλός ; ἄρπασεν Ἀΐδας." The words *ἀκμαῖον ἄνθος* also are clearly more applicable to his daughter than to his wife. So far is this question from being " all conjecture," as Mr. Bland supposes, that on the mind of the scholar, versed in the language of the Greek poets, no doubt will remain, as to the truth of Valckenaer's remark.

The following *Epicœdium* is one of those, which the editor thinks are only recommended by their simplicity. He seems to have forgotten the efficacy inherent in the charms of poetical expression and the melody of numbers.

Παρθένον Ἀντιβὴν κατοδύρομαι, ἧς ἐπὶ πολλοὶ
 Νυμφῖοι ἰέμενοι πατρός ἔκοντο δάμον,
 Κάλλεος καὶ πινύτητος ἀγακλέος. ἀλλ' ἐπὶ πάντων
 Ἐλπίδας οὐλομένα Μοῖρ' ἐκύλισε πρόσω.

Which is, when almost literally translated,

I mourn Antibia—whose paternal gate
Unnumbered suitors throng'd, her love to gain;
For she was fair and wise—but envious Fate
Forbade; and all their amorous hopes are vain.

It is rather singular, that translators, admiring the above lines *solely* for their *simplicity*, should deprive them of their only merit in the following paraphrase, p. 286.

Unblest Antibia calls this mournful strain,
The noblest virgin of Diana's train:
Gay gallant youths adored her as *their God*,
And lordly suitors waited on her nod.
But to resist the power of Fate, how vain
Is Beauty; flow afresh, my mournful strain.

Besides the diffuseness of these lines, and the quaintness of their expression, there is surely some degree of impropriety in calling upon a *strain* to *flow afresh*, just when the poem is come to a conclusion: *tears* might have been exhorted to break forth afresh, but not verses.

There is rather an odd phrase in Mr. Bland's translation of Xenocritus, p. 287.

Thy bones are *wasted* to some distant shore.

The original is proper enough;

Ὅστέα δὲ ψυχρῷ κλύζεται αἰγιαλῷ.

"Thy bones are *washed up*," as we say in English. But *to be wasted* means *to float*, which, we apprehend, bones could not be made to do by any process of desiccation.

We observe some remarkably correct and harmonious translations with the signature H, which seem to betray the hand of Mr. Hodgson, the spirited and able translator of Juvenal. In his version of the epigram of Philodemus, p. 288, he has not exactly hit off the meaning of the original, which is undoubtedly this; "Now in the season when all the productions of nature flourish which are introduced at drinking parties," &c. The rest of the

poem is rightly explained. But we are surprized that Mr. H. should describe his trees as being loaded with plums and juicy pears, and the shrubs putting forth vigorous shoots at the same season. We could wish, also, that *now* should be substituted for *still*, in the first line; for the Greek word is not ἔτι, but ἤδη. Having premised these remarks, we will gratify our Readers by the poem itself.

Still bloom my roses—still my garden bears
Its ripening load of plums and juicy pears;
Herbs and young shrubs put forth their vigorous shoots,
And mingled fragrance breathes from flowers and fruits.
But in yon much-loved bower I sit no more,
Yon bower of myrtles, that o'erlooks the shore;
There sat my friend, and drank his cares away
But yesternight—a senseless corse to-day!

A translation, by the same hand, of the well-known address of Callimachus to his departed friend Heraclitus, is ably executed; but we would wish, that in case of a second edition, the two concluding lines should be laid again on the anvil:

But, like sad Philomel's, thy tuneful breath
Survives, triumphant o'er the robber Death.

Neither Aristotle nor Pliny informs us that *the breath* of Philomel survives the hour of death. The original is, Αἱ δὲ τεαὶ ζῶουσιν ἀηδόνες. literally, *But your nightingales live*, i. e. *your poetical writings*. In point of fact, however, the word ἀηδῶν seems to have been used by the later Greek writers to signify *a musical strain*, or even *a musical instrument*. Etymol. M. p. 23, 28. Ἀηδόνα, φῶδην, καὶ γλωσσίδα (the reed or mouth-piece of a pipe.) Hesych. Ἀηδόνα. γλωσσίδα, μεταφορικῶς. Εὐριπίδης Οιδίποδι. In the same manner the poems of Homer are called Σειρῆνες by Eustathius Proœm. in Iliad.

The conclusion of an epitaph on Hipponax is this:

Ἀλλά τις, Ἰππώνακτος ἐπὴν παρὰ σῆμα νέηται,
Εὐχέσθω κνώσσειν εὐμενέοντα νεκύν.

The force of which is not conveyed to us by Mr. Bland's translation:

And as, Hipponax, near thy tomb he goes,
Shuddering he turns, and prays for thy repose.

The meaning is, "let him, if he regards his own safety, pray that Hipponax may sleep innoxious." In p. 303, *inscriptive pillar* is an inaccurate expression; if *inscriptive* be an English word, it must have an active signification.

In the notes, p. 329, are some pleasing illustrations of the last honours paid to departed friends. The following passage from Jerome deserves to be added: "Ceteri mariti super tumulos conjugum spargunt violas, rosas, lilia, floresque purpureos; et dolorem pectoris sui his officiis consolantur." The following lines, from a funeral hymn of Prudentius, are beautiful:

Nos tecta fovebimus ossa
Violis et fronde frequente,
Titulumque et frigida saxa
Liquido spargemus odore.

Nor is the translation of them by Beaumont at all inferior:

While we upon the cover'd bones
Sweet violets and leaves will throw,
The title and the cold hard stones
Shall with our liquid odours flow.

The dedicatory epigram of Callimachus, in which a virgin is supposed to offer the shell of a nautilus to Arsinoë, is very well translated in p. 425. The opening is very spirited and poetical, though rather more diffuse than the original.

Queen of the Zephyr's breezy cape! to thee
This polish'd shell, the treasure of the sea,
Her earliest offering, young Selena bears,
Join'd with the incense of her maiden prayers.

The following epigram of Lucilius,

When for long life the old man pours his prayers,
Grant, Jove, a lengthened life of growing years,

reminds us of a passage in the *Alcestis* of Euripides, which has hitherto been misunderstood. Admetus, reproaching Pheres with his love of life, exclaims, *Καὶ μὴν Διὸς γε μείζονα ζώοις χρόνον*, *I wish then you may live for ever*, and have your fill of life. The common reading is *μείζον' ἂν ζώοις χρόνον*.

Good taste, we think, should have induced the Editor to omit some of the verses which are classed under the head of satirical and humorous, as being totally destitute of genuine wit and elegance, and more fit to embellish the hazy panes of a pot-house casement, than the cream-coloured hot-pressed pages of the volume before us. Take the following instances, p. 458, on an idle servant :

You feed so fast, and run so very slow,
Eat with your legs, and with your grinders go.

Can any thing be more low or vulgar? and the illustration is still worse. Again, p. 460.

A strong stomach has he who can look at thy shape,
He may swallow a church, who to kiss thee is able.

The Dragon of Wantley is the only personage who occurs to us, as worthy to be spoken of in such strains as these; if we remember rightly, *churches* were amongst his tid-bits. In short, we think the whole of this last division might be well spared; it is a disgrace to the preceding part;

Desinit in piscem mulier formosa superne.

A pretty epigram of Paulus is translated in p. 461. The lines of Petronius Afranius, on a similar conceit, quoted in p. 499,

Me nive candenti petiit modo Julia, &c.

has been successfully imitated by Soame Jenyns. Tasso has varied the thought :

O miracol d'amor ! che le faville
Tragge dal pianto, e il cor ne l'acqua accende.

Upon the whole, we think the present collection creditable to the talents and learning of the various contributors; but it may

be greatly improved by a liberal application of the pruning-hook. Filling up the chasms of 500 pages with such long and desultory notes as those contained in this volume, is, to speak the truth in the words of Cicero, "*otio et literis intemperanter abuti.*" We have already recommended the excision of the whole of the last section; and when this, and what is irrelevant in the notes, have been taken away, we shall still have remaining a volume of reasonable size, and better corresponding with the idea which we have formed of an elegant selection from the Anthology.

ἦτις καθαρή τε καὶ ἀχράαντος ἀνέρπει
Πίδακος ἐξ ἱερῆς ὀλίγη λιβὰς, ἄκρον ἄωτον.

ACCOUNT OF THE PRESENT STATE OF CLASSICAL LITERATURE IN GERMANY.

A CONSIDERABLE time has now elapsed, since any regular information as to the pursuits of the scholars of the continent has reached this country. Curiosity has not been wanting on our side to enquire into the progress of our German brethren, but we have suffered in common with the rest of Europe the inconveniency arising from the war.—Literature, like commerce, has been confined within either shore; and the Milan and Berlin Decrees, which prohibited our coffee and our sugar, have been no less severe upon the literary goods of Leipzig.

The events which dispelled the charm of French influence over the greater part of Germany, have opened a channel of partial communication with the learned part of it, and though their books themselves cannot always reach us in the present state of things, we have some consolation in being able to learn how they have employed themselves in the interval, and what may be expected from their present labours when more settled times shall again give us a free communication.

It has always happened that in Germany a more exclusive

importance has been attached to classical literature by its Professors, and fewer pecuniary rewards connected with its pursuit, than in any other country. To the first circumstance it may be attributed that such numbers have dedicated their lives to these studies, and to the latter, that those voluminous lucubrations have been produced, which have hitherto distinguished the German school of critics and commentators from every other.—The latter cause has in some measure ceased to operate. The King of Prussia has founded and nobly endowed an University at Berlin. F. A. Wolf is one of its Professors. At Breslau also, professorships have been endowed, and learned men invited to reside there. Whether it be owing to these and similar provisions that fewer books and editions have appeared of late than in former times, it would be difficult to determine; but such is the case.

In the year 1806, when the continent was finally closed against us, were we to judge from the number of scholars or of those who professed themselves such in Germany, there never was a fairer prospect of the advancement of classical learning. Wolf was known as the projector of an edition of Homer, a specimen of which had been published with the *Prolegomena*. Heyne had completed one of the *Iliad*. Hermann, Schaefer, Schneider, Erfurdt, Bothe, and others whose names have scarcely reached this country, were employing themselves in various directions with various success. Since that period, death has put an end to the labours of some. Heyne finished his career at a good old age. Erfurdt fell a victim to a malignant disorder in the spring of the present year at Jena. Hermann and Schaefer were very lately at Leipzig, deprived of all communication with their literary brethren by the events of the campaign. F. A. Wolf, of whom we formerly heard at Halle, had been invited to the new university of Berlin, and has remained there since 1810. Schneider has quitted Francfort, and now resides as Professor at Breslau, having been invited thither by the King of Prussia.

The prohibitory decrees which have deprived us nearly of all communication with these learned men, have equally kept them in

darkness respecting the advancement of classical learning amongst us. Of living scholars in England they know only the names, and hardly one work or edition published subsequently to the year 1806 has found its way into their libraries. In the mean time the productions of the learned scholars of Germany during the space of six years have not been numerous, and were we to judge only from the bulk, no favourable opinion could be formed of their industry. But if they have been apparently inactive, it has been only to prepare the materials of great undertakings. At Berlin, which has now become one of the great depots of classical literature, Professor Wolf is engaged in giving to the world a splendid edition of Plato. His associate in this work is Professor Bekker, formerly his pupil, of whom, though young, if the testimony of his learned countryman can have any weight, the highest expectations may fairly be entertained. A specimen only of this work has been published, during the spring of the last year. To this specimen are prefixed the *conditiones librariæ*, with the views and expectations of the Editors, of which it may be sufficient to present a short abstract. The commencement of the work is dated so early as 1807. The misfortunes of the times, and the want of an opportunity to procure collations of MSS. particularly that of Dr. Clarke, which was lost to Cambridge, and is now preserved at Oxford, delayed the publication for some time; till at length it was determined to wait no longer. The title is next stated, and serves as a concise description of the material differences between their edition and all preceding ones. — PLATONIS OPERA OMNIA. *Græce et Latine, excerpta ex plurimis Codd. MSS. varietate lectionis, subjunctis scholiis veteribus et H. Stephani integris, posteriorum nonnullorum selectis*, FR. A. WOLFII, I. BEKKERI *aliorumque continuis annotationibus, tum Procli et cæterorum antehac ineditorum Commentariis, Isagoges litterariæ volumine singulari, rerum et verborum indicibus instructa*. Vol. viii. *majoribus*, xvi. *minoribus*.—Eight things are then enumerated to which it is promised that the attention of the Editors shall be constantly directed.—The text will be given corrected upon the

faith of numerous MSS. In some of the dialogues, nearly twenty have been referred to. A new translation will accompany the text, executed by Professor Wolf. The notes will be entirely critical, and explanatory of the alterations which may be made in the text. To them will be added such of the antient scholia as may be thought worthy of being repeated, or are not previously given by Ruhnken, together with all the annotations of H. Stephens. The commentaries of the great philosophers of later ages will be published separately in a form suitable to the larger edition of the work. One volume will contain an *ISAGOGE LITTERARIA*, embracing all that relates to the life, doctrine, and writings of Plato. The translation and annotations in the smaller edition will form also separate volumes. Indices will be added referring only to words and phrases peculiar to Plato. The term mentioned for its completion, is seven, or perhaps ten years. The publisher undertakes to promise the requisite excellence of paper, types, and freedom from typographical errors. Such is the Prospectus of the Editors. One thin volume has already been given, and certainly justifies every rational expectation raised by the latter promise. The paper is uncommonly beautiful, and the type delightful for those who are enchanted with the spruce flourishes of school-boy Greek; but it has none of the firmness or distinctness of the Porsonian type. M. Wolf is engaged in publishing a smaller edition for the use of schools, of singular beauty and neatness.

M. Bekker, the other co-editor of the Plato, is at present at Paris, engaged in a most important and interesting undertaking, no less than the publication of the multifarious collection of *ἀνέκδοτα* of the Grammarians in the Imperial Library. In his Prospectus the articles to be published are divided into six departments. I. All the "*Lexica Coisliniana*" of which Montfaucon and Ruhnken have given specimens. II. The Grammar of *Dionysius the Thracian*, with the Commentaries of *Melampus*, *Stephanus*, *Porphyrus*, *Diomedes*, *Cheroboscus*, and various others anonymous. III. The Metres of *Dracon Stratonicensis*. IV. Consists of miscellaneous articles, treatises on grammar and

metre, inscriptions, most of which were collected by Fourmont during his travels, and extracts from the commentaries of Johannes Siceliota upon Hermogenes. V. Epigrams, and collations. VI. Annotations of the Editor.—So rich a treasure do several of the MSS. contain, that one Lexicon among the *Codices Sangermanenses*, gives, within four pages, some hundreds of quotations, particularly from the lost plays of *Cratinus*, *Eupolis*, *Alexis*, *Anaxandrides*, *Antiphanes*, *Araros*, *Epicharmus*, *Timostratus*, *Diphilus*, *Philemon*, *Philippides*.—The whole work, which is now in the press, will form about four octavo volumes; and a few months only will be requisite for its completion.

At Breslau, M. Schneider has for some time been engaged in an edition of Theophrastus, in conjunction with M. Lunk, who furnishes his assistance in the botanical part. There is perhaps no author who has suffered more from corruptions arising from ignorance of the technical phraseology of the Greeks than Theophrastus, and no one for whom so little has been done. M. Schneider founds his present edition on the authority of a MS. at Florence of singular excellence. A great part of the difficulties of the text he has been enabled to clear up, and to suggest emendations of most of the rest, from the vestiges of genuine readings. The composition of the *Greek fire* has received considerable illustration. But the most important event to classical literature that has occurred for some time is the discovery of an ancient library at Glogau. In the course of the last year a religious society was dissolved in that city, and its collection of books and MSS. transferred to Breslau by order of the King of Prussia. When the writer of this article was in company with Professor Schneider in that city a few weeks back, the Professor stated that he was then employed in examining and arranging these treasures. It appears that the MSS. are in number 500; 300 of which are decretals, papal bulls, and directions for ceremonial observances; of the rest, sixty are classical, but all Latin. Amongst the latter is a MS. of Cicero, which though of no very ancient date, (perhaps not earlier than the twelfth century) has evidently been

transcribed from an original much more perfect than any hitherto known to be in existence. Of this, only the treatise, *de Natura Deorum*, has at present been collated by Professor Heiddeman of Breslau, for the use of his pupils. The readings which it exhibits are excellent, and the lacunæ are all supplied. A new edition of Cicero's works is in contemplation, of which this valuable MS. will be the basis. Amongst the remainder are many translations of great antiquity, an account of which will form the subject of another article. We must not omit to mention, that Professor Bekker is about to undertake a new edition of the *Oratores Græci*.

LITERARY INTELLIGENCE.

CAMBRIDGE UNIVERSITY PRESS. Dr. Charles Burney is to publish at this press the *Παρασκευή Σοφιστική* of *Phrynichus*, the second of the inedited grammatical works, of which transcripts were made for him some years ago from the National Library at Paris, by M. Boissonade. See our account of *Philemon*, in the *Museum Criticum*, No. I. p. 122. *Phrynichus* will fill about as many pages as *Philemon*, with which it will make an uniform volume: It is to be printed at the expence of the University.

We have reason to hope that the Lexicon called *Ἄλλος Ἀλφάβητος* will ere long see the light, under the auspices and with the annotations of a most distinguished critical scholar.

The Syndics of the Press have undertaken to print a new and greatly improved edition of Walton's *Prolegomena* to the *Polyglott Bible*. The editor is the Rev. Francis Wrangham.

Dr. Maltby's *Thesaurus* is advanced in the press as far as the end of the letter Π.

The *Persæ* of *Æschylus* are quite ready for the press.

Professor Gaisford has in the Clarendon Press an edition of the *Poeta Minores*. The first volume will contain the remains of Hesiod, Theognis, Archilochus, Solon, Simonides, and the other writers contained in Winterton, except the Bucolic Poets, who will form a second volume. The remains of Simmias Rhodius, Musæus, &c. will be given at some future time, as also the Comic Fragments.

The third volume will contain the Scholia on Hesiod and Theocritus. The notes will be extremely short, in most cases exhibiting only the various readings. Complete *Indices Verborum* will be subjoined. We are informed that Mr. Gaisford has it in contemplation, if these three volumes should be approved of by the Delegates of the Press, to offer to continue the publication through the rest of the Greek Poets; so that the student may be furnished with a complete *Corpus Poetarum Græcorum*, accompanied with valuable MS. collations, Scholia, and Indexes.

In our account of the Clarkian MSS. we expressed a doubt of Mr. Gaisford's accuracy in one particular passage of a scholium on Gregory Nazianzen. An inspection of the MS. itself, has proved to us that Mr. Gaisford is perfectly correct.

The elegant and masterly *Praelections* of Mr. Copleston, delivered by him as Professor of Poetry at Oxford, and lately published, are, we presume, already in the hands of many of our readers. It is however our intention to give a review of them in the next Number, should our limits enable us to treat them with the attention which they deserve.

An edition of *Callimachus* is in the press, which will contain a corrected text, with a collation of the Florentine and Venetian editions, a selection of notes including the whole of Bentley's, with the fragments complete.

Mr. Mawman, the bookseller, has just published a very handsome reprint of *Crevier's Livy*. The notes of Crevier are well

known to be judicious, perspicuous and concise, and particularly adapted to the youthful student. We hope therefore that the present republication, which is of moderate price, will meet with the encouragement it deserves. For our own parts, however, we could have wished for a judicious selection of the notes of various critics.

We understand that the useful *Lexicon of Scapula* is about to be reprinted by Mr. Duncan of Glasgow, and that some valuable additions will be made to the authorities from an interleaved copy in the British Museum, which seems, from the hand-writing, to have belonged to J. P. d'Orville. It would add to the value of this *Lexicon*, if some scholar who has leisure and patience for such a task, would designate by a certain mark such words as are neoteric, and such as are of doubtful authority. We think that this will probably be done.

The exertions of the Glasgow Press have lately been considerable, and the typographical execution extremely beautiful. Mr. Duncan has already reprinted Hermann's *Vigerus*, Schaefer's *Ellipses Lamberti Bos*, and Schutz's Abridgement of Hoogeveen's *Doctrinae Particularum*, and has completed a republication of Wakefield's *Lucretius*, with the addition of Bentley's inedited notes. We understand that he is now proceeding to reprint Ernesti's *Homer*.

Professor Young of Glasgow has in the press a small edition of the *Nubes* of Aristophanes, from Hermann's text.

Wolf's and Oberlin's edition of Tacitus has been reprinted at Oxford for some booksellers during the present year. This publication gives us great satisfaction, as it provides the student with the best text of Tacitus, and a valuable collection of notes by the different commentators, in a very useful form, and at a moderate price.

Schaefer, in pursuance of his plan of publishing at the Leipzig press the Greek Poets in a small pocket form, produced in 1811

an Euripides in four volumes; the first of which, containing the Hecuba, Orestes, Phœnissæ, and Medea, is reprinted from Porson's text: the remaining plays are given from Musgrave's, apparently without any improvement from the hand of the editor. This last circumstance must occasion great disappointment and regret to the lovers of the Greek Drama.

Mr. Weigel, the Leipzig bookseller, has engaged Messrs. Boeck, Buttman, Heindorf and Schleiermacher to publish a critical edition of all the works of Plato. It is to contain a corrected text, a Latin version and annotations. The various scholia will be collected in separate volumes; and a *Clavis Platonica* will complete the edition, which, it is calculated, will occupy about 15 volumes octavo.

The same bookseller announces an edition of the Greek Bucolic writers by Mr. Hermann. The following piece of information, which we transcribe in his own words, will, we doubt not, make the mouths of our bibliographical epicures water. "Ceterum duplex curabitur genus editionum; alterum destinatum *beatioribus*, chartarum pulchritudine tabularum ænearum artificio exsplendescens; alterum in usum *minus fortunatorum*."

We hope to give some account in our next Number of Schneider's edition of the Alexipharmaca of Nicander, Schæfer's Dionysius Halicarnassensis, and his Theocritus.

Our third Number will appear in *January* or *February* next.

JOANNIS MILTONI

EMENDATIONES IN EURIPIDEM.

NEMINI, ut opinor, ignotum est, principem Poetarum, Joannem Miltonum, Euripidis fabulas adeo in amore et deliciis habuisse, ut venustiora quædam Tragici loca ipse imitando expresserit. Quin et critici partes agere sustinuit, et permulta vitia, quibus Euripidis textus ea ætate maculatus est, satis feliciter sustulit. Emendationes notavit in margine exemplaris editionis Pauli Stephani, quem librum Professori Cantabrigiensi, Josuæ Barnes, dum editionem suam parabat, in manibus habere, et ad arbitrium usurpare licuit. Is vero parum intellexisse videtur, qualis tanto nomini debitus sit honor: Miltoni quidem lectiones aliquoties in notis commemorantur; pleraque autem, quæ solus, vel cum aliis emendaverat, aut omnino silentur, aut, celato ejus nomine, pro variis lectionibus afferuntur. Visum est igitur omnes Miltoni emendationes, in margine editionis Brubachianæ diligentissima Porsoni manu notatas, cum doctis communicare. In his perpaucas fortasse, quæ hodie novæ sint, invenient eruditi; nec tamen ægre ferent, quod plurima loca Euripidis, Codicum ope, Criticisque regulis jam demum restituta, Vir ille, nostratium gloria, singulari judicio et exquisita eruditione olim sanaverit. Tantum monebo, verba ex editione Stephaniana, qua utebatur Miltonus, citari.

In HECUBAM.

v. 200. Οἶαν, οἶαν αὖ σοι λωβὰν ἐχθίσταν, Ἀρρήταν τ' ἄρσέ τις δαίμων. *Corrigit Joannes Miltonus ὥρσε.*

208. Γὰρ ὑποπεμπομένην σκότον. σκότῳ ita Schol. M.

243. Ὡς τ' εἰσορᾶν φέγγος ἡλίου τόδε. εἰσορᾶν γε M.

265. Ἑλένην νιν αἰτεῖν χρὴ τάφῳ πρόσφαγμα. *Milton.*
προσφάγιον.

306. Ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις. *Eustratius*
in *I. Nicomach. Aristot. legit ἐν τούτῳ et πάσχουσιν. Milton.*

470. Ἐν δαιδαλαίαισι ποικίλλουσ' ἀνθοκρόκοισι πήναις.
δαιδαλέαισι *M.*

735. Δέμας προπτύσσοντες. περιπτύσσοντες *M.*

939. Πόλιν τ' ἀποσκοποῦς, ἐπεὶ Νόστιμον ναῦς ἐκίνησε
πόδα. ἐπεὶ γε. *Vid. 7 vers. Stroph. Milton.*

983. Φίλη μὲν ἡμῖν εἰ σὺ, προσφιλὲς δέ μοι τόδε Στρά-
τευμ' Ἀχαιῶν. τόδε *delet Miltonus.*

1042. Βούλεσθ' ἐπισπέσωμεν. ἐπεισπέσωμεν *M.*

1051. Πολλαὶ δὲ χεῖρες, αἱ μὲν ἐξ ἀριστεράς, Αἱ δ' ἔνθεν
κ.τ.λ. χειρὸς *M.*

In ORESTEN.

873. *Schol.* καὶ ἐν Βελλεροφόντῃ μνημονεύει εἰπὼν· Καὶ
ξεστὸν ὄχλον Δαναϊδῶν ἐδρασμάτων. *Corrigit M.* ξεστὸν ὄχθον.

930. Φθείρουσιν, ἀνδρῶν ἐννίδας λαβόμενοι. λωβώμενοι *M.*

933. Ἔλεγε δ', ὦ γῆν' Ἰνάχου κεκτημένοι. ἔλεξε *M.*

1260. Χωρεῖτ', ἐπεγόμεσθ'. ἐπειγώμεσθ' *M.*

1686. Ἑλένην Ζηνὸς μελάθροισ πελάσω.

“Διὸς (*pro Ζηνὸς*) *Tzetzes in Lycophr.*” *M.*

In PHÆNISSAS.

91. Στράτευμ' ἰδεῖν Ἀργεῖον ἱεσΐαις σαῖς. ἱεσΐαισι *M.*

189. νομίζεις *in Scholio. Corrigit κοιμίζεις M.*

334. αὐτόχειρά τε σφαγιὸν. σφαγῶν vel σφαγὴν *M.*

668. ὀλεσίθηρος Ὠλέναις δικῶν βολαῖς.

Ὠλένης *Milton. et in versione, feram cædentis brachii.*

739. Τί δ' εἰ καθιππεύσαιμεν Ἀργεῖων στρατῶν; στρα-
τόν; *M.*

877. δεργμάτων διαφοραὶ. διαφθοραὶ *M.*

933. οὐ σιωπήσαιμ' ἄν. σιωπήσαιμ' ἐγὼ *M.*

976. Θνήσκειν ἔτοιμός εἰμι, πατρίδος ἐκκλητήριον. θνήσκειν
delet Miltonus.

1328. Στέλλων ἀδελφὴν Ἰοκάστην, ὅπως— τὴν Ἰοκ. *M.*

1737. Ἄλις ἔχουσα ὀδυρμάτων ἐμῶν. ἔχουσι *M.*

In MEDEAM.

212. πόντου Κληῖδ' ἀπέραντον. ἀπεράντου *M.*

736. Ἄγουσιν οὐ μεθεῖσαν ἐκ γαίης ἐμέ. “μεθῆς ἂν Canter.” *M.*

941. Οὐκ οἶδ' εἰ πείσαιμι, πειρᾶσθαι δὲ χρή. Οὐκ οἶδ' ἄν *M.*

1078. Καὶ μανθάνω μὲν οἷα τολμήσω κακά.

μέλλω δρᾶν (*pro* τολμήσω) Hierocles p. 75. Cantab. Ed. *M.*

1200. Σάρκες δ' ἀπ' ὀστέων, ὥστε πευκινὸν δάκρυ, Γναθμῶν ἀδήλοις φαρμάκοις ἀτέρρῃον. Puto rectius esse et elegantius Γναθμοῖς ἀδήλοις φαρμάκων. *M.*

1285. Δάμαρ νιν ἐξέπεμψε δωμάτων ἄλῃ. ἀλὶ fort. *M.*

1344. Ἄλλ' οὐκ ἂν σε μυρίοις ὀνείδεσι Δάκοιμι.

Ἄλλ' οὐκ ἄρ' ἂν σε *M.*

In HIPPOLYTUM.

657. Εἰ μὴ γὰρ ὄρκοις θεῶν ἄφρακτος εὐρέθην. μὲν *pro* μὴ *M.*

750. Ἴν' ὀλβιόδωρος ἄξει ζαθέα Χθὼν εὐδαιμονίαν θεοῖς. ἀέξει *pro* ἄξει *corrigit M.*

998. μὴτ' ἀπαγγέλλειν κακά. ἐπαγγέλλειν *M.* “i. e. neque inhonesta petere.”

1014. Ἦκιστα γ', εἰ μὴ τὰς φρένας διέφθορε Θνητῶν, ὅσοισιν ἀνδάνει, μοναρχία. μὲν *pro* μὴ *M.*

In ALCESTIN.

149. Γυνή γ' ἀρίστη τῶν ὑφ' ἡλίῳ μακροῦ. Γυνή τ' *M.*

488. Κτανὰν ἄρ' ἤξεις, ἣ θανάν αὐτοῦ μενεῖς; *Varia lectio in margine Ed. Brubach.* κτανεῖν—θανεῖν. Sic *M.* vel κτανῶν—θανῶν.

524. Οἶδ' ἄντι σου γε ἀποκατθανεῖν ὑφειμένην. ἀπο—*delet Miltonus.*

265. Ἑλένην νιν αἰτεῖν χρὴ τάφῳ πρόσφαγμα. Milton.
προσφάγιον.

306. Ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις. Eustratius
in I. Nicomach. Aristot. legit ἐν τούτῳ et πᾶσχουσιν. Milton.

470. Ἐν δαιδαλαίαισι ποικίλλουσ' ἀνθοκρόκοισι πῆναις.
δαιδαλέαισι M.

735. Δέμας προπτύσσοντες. περιπτύσσοντες M.

939. Πόλιν τ' ἀπασκροῦσ', ἐπεὶ Νόστιμον ναῦς ἐκίνησε
πόδα. ἐπεὶ γε. Vid. 7 vers. Stroph. Milton.

983. Φίλη μὲν ἡμῖν εἰ σὺ, προσφιλές δέ μοι τόδε Στρά-
τευμ' Ἀχαιῶν. τόδε delet Miltonus.

1042. Βούλεσθ' ἐπισπέσωμεν. ἐπεισπέσωμεν M.

1051. Πολλαὶ δὲ χεῖρες, αἱ μὲν ἐξ ἀριστερᾶς, Αἱ δ' ἔθεν
κ.τ.λ. χειρὸς M.

IN ORESTEN.

873. Schol. καὶ ἐν Βελλεροφόντῃ μνημονεύει εἰπὼν· Καὶ
ξεστὸν ὄχλον Δαναϊδῶν ἐδρασμάτων. Corrigit M. ξεστὸν ὄχθον.

930. Φθείρουσιν, ἀνδρῶν εὐνίδας λαβόμενοι. λωβόμενοι M.

933. Ἔλεγε δ', ὦ γῆν' Ἰνάχου κεκτημένοι. ἔλεξε M.

1260. Χωρεῖτ', ἐπειγόμεσθ'. ἐπειγώμεσθ' M.

1686. Ἑλένην Ζηνὸς μελάθροισ πελάσω.

“Διὸς (pro Ζηνὸς) Tzetzes in Lycophr.” M.

IN PHÆNISSAS.

91. Στράτευμ' ἰδεῖν Ἀργεῖον ἱκεσίαις σαῖς. ἱκεσίαισι M.

189. νομίζεις in Scholio. Corrigit κοιμίζεις M.

334. αὐτόχειρά τε σφαγιὸν. σφαγὼν vel σφαγὴν M.

668. ὀλεσίθηρος Ὠλέναις δικῶν βολαῖς.

Ὠλένης Milton. et in versione, feram cædentis brachii.

739. Τί δ' εἰ καθιππεύσαιμεν Ἀργεῖων στρατῶν; στρα-
τόν; M.

877. δεργμάτων διαφοραὶ. διαφθοραὶ M.

933. οὐ σιωπήσαιμ' ἄν. σιωπήσαιμ' ἐγὼ M.

976. Θνήσκειν ἔτοιμός εἰμι, πατρίδος ἐκλυτῆριον. θνήσκειν
delet Miltonus.

1328. Στέλλων ἀδελφὴν Ἰοκάστην, ὅπως— τὴν Ἰοκ. *M.*

1737. Ἄλις ἔχουσα ὀδυρμάτων ἐμῶν. ἔχουσι *M.*

In MEDEAM.

212. πόντου Κληῖδ' ἀπέραντον. ἀπεράντου *M.*

736. Ἄγουσιν οὐ μεθεῖσαν ἐκ γαίης ἐμέ. “μεθῆς ἂν Canter.” *M.*

941. Οὐκ οἶδ' εἰ πείσαιμι, πειρᾶσθαι δὲ χρή. Οὐκ οἶδά γ' *M.*

1078. Καὶ μανθάνω μὲν οἶα τολμήσω κακά.
μέλλω δρᾶν (*pro* τολμήσω) Hierocles p. 75. Cantab. Ed. *M.*

1200. Σάρκες δ' ἀπ' ὀστέων, ὥστε πευκινὸν δάκρυ, Γναθμῶν ἀδήλοισ φαρμάκοις ἀπέρρεον. Puto rectius esse et elegantius Γναθμοῖς ἀδήλοισ φαρμάκων. *M.*

1285. Δάμαρ νιν ἐξέπεμψε δωμάτων ἄλῃ. ἀλὶ fort. *M.*

1344. Ἄλλ' οὐκ ἂν σε μυρίοις ὀνείδεσι Δάκοιμι.
Ἄλλ' οὐκ ἄρ' ἂν σε *M.*

In HIPPOLYTUM.

657. Εἰ μὴ γὰρ ὄρκοις θεῶν ἄφρακτος εὐρέθην. μὲν *pro* μὴ *M.*

750. Ἴν' ὀλβιόδωρος ἄξει ζαθέα Χθὼν εὐδαιμονίαν θεοῖς.
ἀέξει *pro* ἄξει *corrigit M.*

998. μὴτ' ἀπαγγέλλειν κακά. ἐπαγγέλλειν *M.* “i. e. neque inhonesta petere.”

1014. Ἦκιστά γ', εἰ μὴ τὰς φρένας διέφθορε Θνητῶν, ὅσοισιν ἀνδάνει, μοναρχία. μὲν *pro* μὴ *M.*

In ALCESTIN.

149. Γυνή γ' ἀρίστη τῶν ὑφ' ἡλίῳ μακρῷ. Γυνή τ' *M.*

488. Κτανὰν ἄρ' ἤξεις, ἧ θανὰν αὐτοῦ μενεῖς; *Varia lectio in margine Ed. Brubach.* κτανεῖν—θανεῖν. *Sic M. vel κτανὼν—θανών.*

524. Οἶδ' ἀντὶ σοῦ γε ἀποκατθανεῖν ὑφειμένην.
ἀπο—*delet Miltonus.*

In ANDROMACHAM.

56. Δέσποιν', ἐγὼ τούνομ' οὐ φεύγω τόδε Καλεῖν σε.
ἐγὼ γὰρ τούνομ' — *M.*

81. Καὶ μὴν ἔπεμψ' αὐτὸν οὐχ ἅπαξ μόνον. ἐς αὐτὸν *M.*

100. Χρὴ δ' οὐποτ' εἰδέν' ὄλβιον βροτῶν —
οὐδέν' *post* εἰδέν' *interponit M.*

179. εἰς μίαν βλέποντος εὐναίαν Κύπριν — βλέποντες *M.*

388. πυθοῦ, *pro* πιθοῦ, forte — *M.*

In SUPPLICES.

129. Ἰδία δοκοῦσάν σοι τόδ', ἡ πάσῃ πόλει; δοκῆσαν *M.*

207. αἶθον ἐξαμύνασθαι θεοῦ. αἶθός τ' *M.*

754-6-8, &c. *Personam XO. præfigit his versibus Ed. Steph.*
Sed AΔ. recte Miltonus.

849. Κατὰ πεπέδον γᾶς ἔλοι. *Sic Steph. κατά γε M.*

852. Σαφῶς ἀπήγγειλ' ὅστις ἐστὶν ἀγαθός. ὦγαθός *M.*

1086. ἐξορθούμεθ' ἄν. ἐξορθούμεθ' *M.*

1110. Νώτοισι, καὶ στρωμναῖσι. Νωθοῖσι *M.*

In IPHIGENIAM in AULIDE.

626. Λήψῃ τὸ Νηρηΐδος παιδὸς ισόθεον γένος. Νηρέως *M.*

812. Γῆν γὰρ λιπὼν Φάρσαλον — *Post* λιπὼν, μὲν *aut*
quid ejusmodi interserendum. M.

1036. Τίς ἄρ' ὑμέναιος διὰ λωτοῦ λίβυος —
τίν' ἄρ' ὑμέναιον *Portus, probaute Miltono.*

1151. προσουδίσας *pro* προσουρίσας *M.*

1160. ὥστ' εἰσιόντα τε Χαίρειν. ὥστε σ' *M.*

1170. Τ' ἀχθέντα τοῖσι φιλτάτοις ὠνούμεθα. τᾶχθιστα *M.*

1221. γόνασι *pro* γούνασι *M.*

In IPHIGENIAM in TAURIS.

8. Ἐσφαξ' Ἑλένης οὐνεχ', ὥς δοκεῖ, πατήρ
Ἀρτέμιδι, κλειναῖς ἐν πτυχαῖς Αὐλίδος.
ἔσφαξεν *et* πτυχαῖσιν *Miltonus.*

58. βάλῳσ' ἑμαὶ *pro* βάλῳσί με *M.*
 62. παροῦσ' ἀπόντι *pro* παροῦσα παντὶ *M.*
 189. Τιν' ἐκ τῶν ἐνόλβων — τίνι *puto M.*
 215. ἐπίβασαν *forte. M.*
 394. Ἴστρος ὁ ποτῶμενος. οἰστρος *M.*
 603. Ἄλλ' ὡς γενέσθαι. γενέσθω *forte. M.*
 695. παῖδας [ἐξ] ἐμῆς ὁμοσπόρου Κτησάμενος. ἐξ *supplet M.*
 889. Μὴν στενοπόρους Πέτρας. μῶν *pro* μὴν. *M.*
 953. Εἰς δ' ἄγκος ἴδιον — ἄγγος *M.*
 955. Καγὼ γ' ἐξελέγξαι μὲν ξένους οὐκ ἤξιουν. ἐξ *del. M.*
 1010. Ἦξω δέ γ', ἥνπερ καὐτὸς ἐνταυθοὶ πέσω,
 Πρὸς οἶκον, εἰ σοῦ κατθανὼν μενῶ μέτα.
 ἄξω *pro* ἤξω, *et ἡ pro* εἰ *corrigit Miltonus.*
 1025. Ὡς δὴ σκότος λαβόντες, ἐξωθεῖμεν ἄν.
 “ἐκσωθεῖμεν *Brod. Cant.*” *M.*
 1046. Πυλάδης δ' ὅδ' ἡμῖν ποῦ τετάζεται φόνου;
 “πόνου; *Brod. Cant. Port.*” *M.*
 1076. Ὡς ἕκ γ' ἐμοῦ πάντα σιγηθήσεται. ἐξ ἐμοῦ γε *M.*
 1080. τῆσδε τύραννος χθόνος. “κοίρανος *Cant.*” *M.*
 1096. Ποθοῦς Ἑλλάνων ἀγόρους. ἀγόρας *M.*
 1118. Ἐν γὰρ ἀνάγκαις Οὐ κάμνεις σύντροφος ὢν. Με-
 ταβάλλει δυσδαιμονία. Κάμνει *malim. M. in angustis enim non*
laborat, qui iis innutritus est. Infelicitas est quæ in pejus mutat.
 1212. Μηδέν εἰς ὄψιν ἐλάζειν. “πελάζειν *Cant.*” *M.*
 1237. Φοῖβον ἐν κιθάρα σοφὸν — ἔτεκεν *supplet M.*
 1258. Θέμιν δ' ἐπὶ γᾶς ἰὼν παῖδ' ἀπενάσατο. “ἐπεὶ
Cant.” *M.*
 1264. Οἱ πόλεσιν μερόπων — “viz. ὄνειροι. *Brod.*” *M.*
 1351. Οἱ δ' ἐπωτίδων Ἀγκύρας ἐξανήπτον. ἐνωτίδων *M.*
 1396. Πρὸς κῆμα λακτίζοντες. γῆν δὲ πάλιν. “ἐς δὲ γῆν
 πάλιν *Cant.*” *M.*
 1469. ἐκώσασά σε. “ἐξέσωσά σε *Cant.*” *M.*

In RHESUM.

204. Ἐπεὶ τίν' ἄλλην τῆσδ' ἔξεις στόλην; “ἀντὶ τῆσδ'
Cant.” *M.*

232. πέρσαντος Ἀχαιῶν ἄρα. “πέρσας τὸν Ἀχαιὸν ἄρα Cant.” *M.*
 233. Μόλοι δὲ ναυκληρία. “ναυκλήρια Cant.” *M.*
 323. Ἐφάνσε λαίφη— ἔθρυνσε *f.* *M.*
 441. Παίονάς τ’ ἐπεζάτει. “ἐπεζάρει Cant.” *M.*
 523. Ὑμᾶς δὲ βάντας— ἡμᾶς *M.*
 565. Διόμηδες, οὐκ ἤκουσας; [ἦ] καὶνὸς ψόφος. ἡ *suppl. M.*
 789. Κλύω δ’ ἐπάρας κράτα μυχθισμῶν νεκρῶν· μυχθισμὸν *M.*
 945. “ὄν ἔχεις pro οὐνεκα Cant.” *M.*
 978. Οὐ ρύσεται· νιν Παλλὰς, ἥ σ’ ἀπέκτεινε. ἀπέκτανε *M.*

In TROADAS.

188. Ἡ νησαίαν ἄξειν χώρα — ἄξει *M.*
 221. Φοινίκας — Φοινίκος i. e. Carthaginiensis *M.*
 275. φοιτοβάμονος — “τριτοβάμονος Cant.” *M.*
 355. Καὶ πέμπετε, κἂν μὴ τὰμά σοι πρόθυμά γ’ ἦ. πέμπε *M.*
 466. *Personam EKABHΣ addit M.*
 587. σύ τ’ ὦ λῆμ’ Ἀχαιῶν. “λῆμ’ Brod.” *M.*
 892. Αἰρεῖ γὰρ ὁμματ’ ἀνδρῶν — ἀνδρῶν ὁμματ’ *M.*
 1033. Μενέλαε, προγόνων ἀξίως τε, δόμων τε σῶν. *prius te del. M.*
 1321. Ἄϊστον οἴκων ἐμῶν μεθήσει. οἶκον ἐμὸν *M.*

In BACCHAS.

182. Διόνυσον, ὃς πέφην’ ἀνθρώποις θεός. ἐν ἀνθρ. *M.*
 188. ἠδέως forte pro ἠδέων *M.*
 282. Ὑπνου τε λήθην τῶν καθημέραν κακῶν. ὕπνον *M.*
 310. “Deest ἔχειν.” *M.*
 592. διάτρομα pro διάδρομα *M.*
 605. ἦσθηθ’. ἦσθεθ’ *corrigit M.*
 865. Ἐμπαῖζουσα λείμακος ἠδοναῖς. ἐμπαίζουσα *M.*
 1046. Πρῶτον μὲν οὖν προνηρὸν ἵζομεν νάπος. ἵκομεν *M.*
 1065. περιφοράν. περίφορον fortasse *M.*

1258. *Personam* Κάδμον *addit* M.
 1325. Ἀρισταίων *pro* ἀριστέα M.
 1383. Μήτε Κιθαιρῶν ὅσσοισιν μ' ἐγώ. Fortasse μίγω M.

In CYCLOPEM.

33. ἀρπαγῇ. vel ἀρπάγῃ. M.
 146. Οὗτος μὲν οὐδ' ἂν γνάθον [ἐμ]πλήσειέ μου.
 ἐμ *interaserendum videtur*. M.
 272. “τῷδε *pro* τοῦδε Cant.” M.
 410. Εἰσηλθέ μοι [τι] θεῖον. τι *om.* Steph. *addit* M.
 421. Δρώσει νιν οἶνος. δράσει M.
 432. τῇ κύλικι λελημμένος. λελησμένος M.

In HERACLIDAS.

109. Ξένων πρὸς τὸ πᾶν. ξένων προστροπὰν M.
 141. Ἐκ τῆς ἑμαντοῦ τούτους δραπετάς ἔχων. τούσδε M.
 191. Φεύγειν δικαιοῦτ', ἂν τ' Ἄργος φύγοι; ὅστις ἂν f. M.
 575. Τοιούσδε παῖδας εἰς τὸ πᾶν [εἶναι] σοφούς. εἶναι
supplet M.
 602. δύεται μέλη Λύπη. λύεται M.
 649. “τοσοῦτον *pro* τὸ σὸν δ' Cant.” M.
 984. Μηδ' ἄλλο μηδὲν τῆς [ἐμῆς] ψυχῆς πέρι. Ita M.
 999. Ἀκούσεται [τά] γ' ἐσθλά, χρηστὸς ὦν ἀνὴρ. Ita M.

In HELENAM.

94. Μαίνεται; ἐπεὶ τις σωφρονῶν τλαίη τάδ' ἂν;
 ἄρ' *videtur interaserendum*. M.
 99. Θανὼν δ' ὅπλων ἔριν ἔθηκε συμμαχοῖς. ὃδ' ὅπλων M.
 190. Πέτρινα μύχαλα γύαλα. “μύχατα Cant.” M.
 202. ΧΟΡΟΥ *personam præfigit* M.
 293. Τοῖς πράγμασι — “πλάσμασι Cant.” M.
 317. Καὶ τοῦμπαλίν γε τῶνδ' ἀληθείας σαφῇ. “τῶν
 δι' ἀληθείας Cant.” M.
 593. Πῶς οὖν ἂν ἐνθάδ' ἦσθ', ἐν Τροίᾳ θ' ἅμα. ἦσθά γ' M.
 626. ὥς ἄδην ἐν Ἰλίῳ Πόνους παρείχες ᾧ πόσει. μάτην
 et σῶ πόσει M.

630. "Ἡ σ' εἰς ἐμαῖς — Cant." M.
 729. Λαμπάδων μεμνήμεθ' — Καὶ om. Steph. addit M.
 794. Τόδ' ἐστ' ἐκεῖν' αἶαγμ', ὃ προσπόλου κλύω. αἶνιγμ' M.
 809. Ξίφος μὲν εἰσι μᾶλλον — μενεῖ σε M.
 998. Ἐλεεινὸς ἦν μᾶλλον — "ἦν ἂν Cant." M.
 1023. Ὡς οὖν παραινῶ μὴ μακρὰν, σιγήσομαι. παραινῶ M.
 1236. Ὡ Πρίαμε, καὶ γῇ Τρωὰς, ἔρρεῖς μάτην. ὡς ἔρρεῖς M.
 1283. Νῦν δεῖ παρεῖναι — Ναῦν pro νῦν M.
 1342. Πέτρινα κατὰ θρύα — "δρύα Brod." M.
 1492. Πρὸς γάμ' ἔλαμψαν. "γάμον Cant. et Port." M.
 1503. Ὅποταν αἱ δολιχαύχενες — ὦ ποταναὶ M.
 1644. ἀλλ' ἀφίστασθ' ἐκποδῶν. ἀφίστασ' M.
 1686. Οὐδ' ὥρισέν σε πρῶτα Μαιάδος τόκος. οὐ δ' M.

In IONEM.

81. Ἴων' ἐγὼ πρῶτος ὀνομάζω θεῶν. "μιν post ἐγὼ Cant." M.
 186. Οὐδ' ἀγιάτιδες — ἀγυιάτιδες M.
 189. Καλλίφαρον φῶς· καλλιβλέφαρον M.
 408. Μαντεύματ' pro μάντευμ' M.
 496. Ἀγραύλου κόραι τρίγονοι. ἄγραυλοι f. M.
 594. Μηδὲν καὶ οὐδὲν ὦν κεκλήσομαι, [πάτερ] suppl. M.
 632. Εἴη γ' ἐμοὶ μέτρια μὴ λυπουμένῳ. ἐμοὶ μὲν M.
 1097. Καὶ μούσιος ἄνδρας ἴστω. μούσ' εἰς M.
 1136. Ἀκτίνας — ἀκτίνος melius. M.
 1171. [Ὁ μὲν] παρελθὼν πρεσβύς — ὁ μὲν supplet M.
 1187. ἐν χερσὶν ἔχοντα δὲ Σπονδάς — ἐν χεροῖν M.
 1360. οὔνεκ' delet Miltonus.
 1364. ζητεῖσθαι χρή. "ζητεῖν σε χρή Cant." M.
 1503. Δειλία δὲ καὶ τάδε. δειλαῖα δὴ M.

In HERCULEM FURENTEM.

149. Ὡς σύγγαμός σοι Ζεὺς τέκοι νέον. σοι παῖδα M.
 245. οὔνεκ' οὐ κατθανών. οὐχ ὁ κατθανών M.

328. μίαν in initio versus supplet Miltonus.
 474. Τρεῖς δ' ὄντας τριπτυχοῖς τυραννίσι. ὄντας ὑμᾶς M.
 495. ἱκανὸς pro ἱκανὸν M.
 706. Ἐφ' οἷς ὑπέστητέ γ' αὐτεπάγγελτοι θανεῖν.
 ὑπέστητ' M.
 718. οὐ γὰρ μὴ μόλη ποτέ. "οὖν pro μὴ Cant." M.
 779. εὐνομία. "ἀνομία Cant." M.
 1242. Δοκεῖς ἀπειλῶν μέλειν τι δαίμοσιν; ἀπειλῶν σῶν M.
 1362. δούς τ' ἐς ἀγκάλας. δὸς M.
 1370. Εὐκλειαν ὑμῖν πατρός, ἀπόλλυσιν καλήν. fortasse
 ἀπόλυσιν M.

In ELECTRAM.

222. Ἄλλους ἂν κτάνοιμι — Ἄλλους κτάνοιμ' ἂν M.
 448. Κόρας μάτευσ'. Κόραι ματεύνουσ' M.
 475. Πειρηναῖον θορῶσα πῶλον. θηρῶσα M.
 769. Τί φῆς; τέθνηκε πατρός γ' ἐμοῦ στυγνὸς φονεὺς;
 γ' del. M.
 1276. τὸν δ' Αἰγίσθου νέκυν — τόνδε δ' M.

EDMUNDI CHISHULL

NOTÆ IN HORATIUM.

[*Primam partem vide p. 150.*]

SATIRARUM LIB. I. SATIRA I.

CUR Horatius satiras suas *Sermones* dixerit vid. Th. Crit. pag. 1207. vol. I. Ego non dubito humilem stylum nomen dedisse, quia ipse hæc sua vocat *Sermoni propiora*.

54. liquidī non amplius urna] *Liquidum* pro *liquore*, ut ὑγρὸν apud Græcos pro ὕδωρ.

59. tantuli eget] *Eget* i. e. *cupit*. I. Ep. ii. 56. et x. 11.

62. quia tanti, quantum habeas, sis.] Imitatio poetæ veteris apud Senecam Epist. 115. *Tanti quisque quantum habuit,*

fuit. Quin et Lucilii, apud quem legitur: *Quantum habeas, tanti ipse sis tantique habearis.*

68. Tantalus] Petronii Sat. cap. 42.

90. ut si quis asellum In campo doceat parentem currere frenis.] ἐς πέδιον τὸν ἵππον non asinum, Er. Ad. p. 395.

95. dives Ut metiretur nummos] *Metiri nummos* proverbialiter dicitur pro summis divitiis. Petronius, cap. 37. *fortunata appellatur, quæ nummos modio metitur.* Lucianus ἀργύριον μηδὲ ἀρίθμῳ ἄγειν, ἀλλὰ μεδίμνῳ. Et Suidas μεδίμνῳ ἀπομετρῶ παρὰ τοῦ πατρὸς ἀργύριον. Xenoph. in Hellenicis. lib. VI. τὸ λεγόμενον μεδίμνῳ ἀπομετρήσασθαι παρὰ τοῦ πατρὸς ἀργύριον.

100. fortissima Tyndaridarum.] Thes. Crit. I. p. 1272.

108. Thes. Crit. vol. I. pag. 1272.

SAT. II. 1. Suet. in Ner. cap. 27. *Ambubaiarum ministeria.* Vide notas illic. Vox Chaldaica et Hebraica *tibicinem* significans. Thes. Rom. vol. IX. pag. 1022.

1. *Collegia*, i. e. sodalitia artificum aliorumve, quorum ex frequentibus nimis comessationibus cœpit vox *collegium* male audire. Ita enim Philo Jud. de Alexandrina civitate; θίασοι κατὰ πόλιν εἰσὶν πολυάνθρωποι, ὧν κατάρχει τῆς κοινωνίας οὐδὲν ὑγιές, ἀλλ' ἀκίδος καὶ μέθη καὶ παροινίαι. Tertull. ad uxor. *Discumbit in sodalitiis.*

8. *Rem paternam stringere*, i. e. σφαῖραν ποιεῖν apud Græcos. Vide vocem σφαῖρα in Constantini Lexico.

14. *Quinas hic capiti mercedes execat*] Vide Solinum de Versura.

16. *Nomina sectatur*] Ita Petron. cap. 77. *trecenties nummum fundis nominibusque depositum.*

29. *subsuta talos tegat instita veste*] *Instita* insigne pudoris matronalis. Ovid. lib. I. De art. amand.

Este procul vittæ tenues, insigne pudoris.

Queisque tegit medios instita longa pedes.

30. *olenti in fornice stantem.*] i. e. venali modo prostantem. Sic Seneca in Controv. *Meretrix vocata es, in communi*

loco stetisti; stetisti in lupanari, stetisti cum meretricibus. Hinc et ipsum lupanar stabulum vocatur apud Plautum.

32. inquit sententia dia Catonis.] Pro Catone. Sic Lucilius *Valeri sententia Dia*, et Sulpitiæ satira

Quos inter prisci sententia Dia Catonis

Scire adeo magni fecisset &c.

37. Audire est operæ pretium, procedere recte Qui mœchis non vultis] Ennius:

Audire est operæ pretium, procedere recte

Qui rem Romanam, Latiumque augescere vultis,

Unde *mæchos* esse legendum conjicio.

44. Vid. Ter. An. 5. 4. 35. et notas in locum, ubi citantur et Catullus et Juvenalis de eadem re.

45. Cic. Epist. lib. IX. Epist. XXII. *Caudam antiqui penem vocabant.*

68. Vid. Petron. cap. 92. *tam fæda objurgatione* &c.

81. Cerinthus deliciae juvenum et puellarum, dum viveret Horatius, celebris amoribus Tibulli.

86. Vid. Apuleium in libro de Deo Socratis, pag. in meo codice 80. item Sen. Ep. 80.

103. Metiri possis oculo latus.] Sen. Troad. *lentum Ilium metitur oculis.*

107. Cantat, et apponit] *Cantat*, i. e. inculcat sæpius. Dicit Plaut. in Trinummo. *Hæc dies noctesque tibi canto ut caveas.* Ter. H. 2. S. 19. *Qui harum mores cantabat mihi.* Introducitur quidam respondens, et illud Callimachi cantans, et sibi et suo amorì apponens. Epigr. 39.

Ὠγρεντής, Ἐπικυδὲς, ἐν οὖρεσι πάντα λαγῶν.

Διφῶ, καὶ πάσης ἰχθία δορκαλίδος,

Στίβῃ καὶ νεφετῷ κεχρημένος, ἦν δέ τις εἶπη,

Τῇ, τότε βέβληται θηρίον, οὐκ ἔλαβεν.

Χ' αὐμὸς ἔρως τοίῳσδε, τὰ μὲν φεύγοντα διώκειν

Οἶδε, τὰ δ' ἐν μέσσω κείμενα παρπέταται.

Sed respondet Horatius, *hoccine tu Callimachi epigrammate* &c.

114. cum fauces uris sitis] Vid. Senecæ Epist. 119.

SAT. III. 6. ab ovo Usque ad mala] Er. Ad. p. 10.

11. Vid. Sen. Epist. 120.

14. Ovid. Epist. 5. 16. Notæ Var. Claudian. Bell. Gild.

36. *Extremam defende famem.*

25. Cum tua pervideas oculis mala lippus inunctis]
Th. Cr. vol. I. p. 1274. *per* non raro est privativum, ut in *per-*
video, perito fame, i. e. fame morior. Frag. ex Livio And.

82. Labeone insanior] Labeonis insaniam vid. apud
Gellium lib. XIII. cap. 12. Suet. Aug. cap. 54.

87. Ovid. Rem. Am. 561.

96. Notæ Plin. jun. pag. 456.

127. De Stoicis his quos in fine satyræ insectatur Horatius,
vid. Cic. pro L. Muræna, 56, 57.

SAT. IV. 19. conclusas hircinis follibus auras] Simili
metaphora utitur Pers. Sat. V.

Tu neque anhelanti, coquitur dum massa camino,
Folle premis ventos &c.

34. Fœnum habet in cornu] Vid. Plutarchum in Crasso
et Quæst. Rom. 70.

40. neque enim concludere versum Dixeris esse satis]
Vid. Petron. Satyricon cap. 78.

77. sine sensu] Ovid. Art. Am. lib. II. vers. 529.

Cum volet, accedes: cum te vitabit, abibis;

Dedecet ingenuos tædia ferre sibi.

Effuge, sic non est quare tibi possit amica

Dicere, Non omni tempore sensus adest.

Item vid. Claud. de Prob. et Olyb. cons. vers. 173.

85. hic niger est] II. Sat. iii. v. 246.

87. Th. Crit. vol. II. p. 530. *aspergere* i. e. *πλύνειν*.

88. Th. Crit. vol. I. p. 1275. Plaut. Cist. I. 1. pag. in
meo cod. 202. *aquam frigidam subdole suffundunt viris cum suis*
&c. i. e. de nobis male loquuntur.

123. Unum ex iudicibus selectis] Ovid. 1. Am. Et.
X. 38. *Non bene selecti iudicis arca patet.*

SAT. V. 26. Impositum saxis late candentibus Anxur.] Ita et Petronius cap. 76. *ex quo haud procul impositum arce sublimi oppidum cernimus.*

32. ad unguem Factus homo] Erasm. Adag. pag. 199.

41. animæ, quales neque candidiores Terra tulit] *Animæ* pro hominibus, ad morem Hebrææ et Hellenisticæ phrasis, vide Glassium p. 1379. et Vorstium.

52. Sarmentus olim scurra Cæsaris, Juv. Sat. V. et Plut. in Antonio.

78. Atabulus] Plin. Nat. Hist. 254. 50. Sen. Nat. Quæst. lib. V. c. 17.

88. venit vilissima rerum Hic aqua] Mart. lib. III. 56. *aqua venalis.*

97. Gnatia lymphis Iratis exstructa] *Lymphas* veteres pro *Nymphas* dixere. vid. Salm. in Solinum.

102. Deos id Tristes ex alto cœli demittere tecto.] Vid. hunc versum egregie expressum in numismate inscripto *Providentiæ deorum*, apud Du Choul de la *Réligion des Romains*, p. m. 74.

SAT. VI. 9. ignobile regnum] Sen. Con. p. 72. *Servium regem, in cujus virtutibus humilitate nominis nihil est clarius.*

27. Ita pariter Petronius cap. 78.

86. coactor] Coactores auctionibus præerant. Eorum officium ediscitur ex Seneca in præfatione sua ad Controversias, ubi de Hortensii memoria agit. Suet. de Vespas. *coactiones argentarias factitavit.*

104. petorrita] Quint. Inst. 36.

104. curto] Th. Cr. vol. I. pag. 1277.

113. vespertinumque pererro Sæpe forum] *Vespere in foro res furto ablata vendebantur. Unde Petron. Veniebamus in forum, in quo notavimus frequentiam rerum venalium non quidem pretiosarum, sed quarum fidem male ambulanti obscuritas temporis facillime teget.* Petron. cap. 12. in initio.

SAT. VII. 2. Quid sit *Hybrida* quære ex versu inter Petroniana fragmenta pag. lib. mei 29. vers. 195.

Apris atque sue setosus nascitur Ibris.

Quin et Suet. Græ. pag. 140.

3. *Notum tonsoribus.* Proverbialiter, ut apud Polybium III.
20. *κουρεακή καὶ πανδημὸς λαλιά.*

7. *Confidens]* Ter. *O ingentem confidentiam.* And.

8. *equis præcurreret albis.]* Vid. simile, Cic. ad Q. Fratrem, lib. II. Ep. 14. Erasm. Adag. pag. 184. Plaut. Asin. Act. 2. Sc. 2. v. 12. *si huic occasione tempus sese subterduxerit, nunquam edepol quadrigis albis indispiscet postea. Equis albis vincere, hoc est, longe vincere et superare.* Simili phrasi dixit Theoph. Character. 9. in fine, *ἐν τῇ στοᾷ πεζομαχία καὶ ναυμαχία νικᾶν* i. e. *pedibus et navibus philosophos in porticu superare, hoc est longe eos præcellere.* Albi equi velociores crediti. Hom. Iliad. X. v. 437. *Λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὅμοιοι* de equis Rhesi.

23. *laudat Brutum, laudatque cohortem]* Ita Catullus, epigr. 10. vers. 10.

Nec prætoribus esse, nec cohorti,

Cur quisquam caput unctius referret.

Iterumque epigr. 26. in init.

Pisonis comites, cohors inanis.

Vid. Tibullum, lib. I. eleg. 3. Vid. et Thes. Rom. vol. VII. p. 1366. *Cohortem* quære an significat cohortem prætoriam, an comites prætoris, de quo vid. Porph. et Cruquium, adjectis quæ pro posteriori significato egregie a Sulmanno disputantur in voce *Curtis*.

27. *Ruebat flumen ut hibernum, expressum ex illo* Hom. Iliad. III. v. 222. *Καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν.* Vide et eandem plane similitudinem apud Petron. cap. 97. *Sed qualis rapitur* &c. quin et Herodot. lib. III. cap. 81. *ὥθῃ τε ἐμπροσθὼν τὰ πρήγματα ἀνευ νόου, χειμαρρῷ ποταμῷ ἵκελος.*

31. *cucullum]* Vid. Hesiod. Ἔργων, lib. II. 104. Et Er. Ad. pag. 302. item 363. Apud Plautum Asinar. Act. 5. Sc. 2. *Artemona maritum suum cuculum vocat.* et Pseudolus herum suum. 1. 1.

32. Italo perfusus aceto] Vid. Athen. citat. in Lexico in voce Ὀξος. ὅξει διέμενος. τοῦτο μόνον Ἀττικοὶ τῶν ἡδυσμάτων εἶδος καλοῦσιν. Erasm. Adag. pag. 165.

35. operum hoc, mihi crede, tuorum est] Σφόδρ' ἐκ τοῦ σοῦ τρόπον. Aristoph. Θεσμοφ. p. m. 756.

SAT. VIII. 2. Ita Petronius. *lignum rude villicus dolavit, et dixit mihi, Tu Priapus esto. Simulacra nihil aliud deprehendo quam materias sorores esse vasculorum &c.* Tertull. Apol. cap. 12. confer cum Horatiano. *faber incertus scamnum faceretne Priapum.*

10. Er. Ad. p. 567. vid. et Th. Cr. vol. II. pag. 1350.

12. Th. Cr. sup. ad vol. V. pag. 490.

13. heredes monumentum ne sequeretur.] Monumentis plerumque sepulcralibus subijciebantur ista verba: Τοῖς δὲ κληρονόμοις μου οὐκ ἐπακολουθήσει τοῦτο τὸ μνημεῖον. Vide Marm. Oxoniensia numero 126. pag. 273.

23. De devotionibus hujusmodi vide Heliodor. lib. VI. Silium Ital. lib. XIII. Philostrate. de vita Apollonii 4. 5.

48. caliendrum] Vide annon legendum sit *caliandrum*. Thes. Rom. Ant. vol. VI. pag. 1250.

SAT. IX. 6. Numquid vis? occupo] Notæ Ter. Ad. 2. 2. 39. forma compellendi dum abimus.

11. cerebri Felicem] Er. Ad. p. 611.

18. Ita Monument. Ancyranum juxta schedas meas: *Trans Tiberim.* in quo loco nunc nemo est Cæsarum.

30. divina mota anus urna] i. e. anus suis excita sortibus, ut apud Senecam in Œdipode: *sorte Phæbeia excitus Tiresia &c.* Act. 2. et Ennius apud Ciceronem, *Excita cum tremulis anus attulit artubus lumen.* De Divinatione, lib. I.

36. vadato] Ansonius in Monosyll.

Quis subit in pœnam capitali judicio? Vas.

Quis si lis fuerit nummaria, quis dabitur? Præs.

69. hodie tricesima sabbata.] Omnem festivitatem Judaicam non solum Judæi sed et Gentiles *sabbatum* vocant.

Jos. Scaliger de Emend. Temp. lib. III. cap. ultimo. Hinc festum Neomeniæ *Sabbata* hic vocatum.

70. Erasm. Adag. p. 141.

73. surrexe] Ita Ter. Ad. 4. 2. 22. *produx* pro *produxisse*.

77. Plaut. Curc. Act. 5. Scen. 2. *licet te antestari?* &c. Plin. Nat. Hist. 177. 8.

SAT. X. 13. Vid. Cic. in Verrem 1. 26.

14. *Ridiculum* Græce τὸ γελοῖον.

21. O seri studiorum] i. e. ὀψιμαθεῖς.

21. quine] Vid. Valer. Flac. Argonaut. 180. 183. *Utne tegam spurco Damae latus*.

24. nota] Vid. Petr. c. 34. *Ubi pittacia affixa amphoris*.

37. Diffingit Rhēni luteum caput] Scribe *depingit*, et vide indicem Suetonii ad verbum *depicta*.

38. De commissionibus et certationibus poetarum, vid. Suet. Aug. cap. 89. Caii 53. Domit. 4.

65. Comis et urbanus] *Nil come nisi simplex est*. Cic. ad Att. 80.

91. Discipularum inter jubeo plorare cathedras.] Illud *discipularum* vide annon legi debeat *discipulorum*, de quibus vide Pindarum Ol. II. 156. μαθόντες δέ, &c. item Ol. IX. 152. item Nem. III. 71. Apud Pindarum vero nihil frequentius quam τὰς φύα γιγνομένας ἀρετὰς celebrare, διδάκτας vero aspernari. Vid. et Nem. VII. 100. *Jubeo plorare*, ut respondeat phrasi Græcæ, οἰμώζειν λέγω σοι, κλαίειν ἔγωγέ σοι λέγω. Plutus Aristophanis, Act. 1. Sc. 2.

92. I puer &c. Vid. Pind. Isth. II. 68.

Ταῦτα, Νικάσιππ', ἀπόνειμον, ὅταν

Ξεῖνον ἐμὸν ἡθείον ἔλθῃς,

Item Prop. lib. III. eleg. 21. in fine.

I puer et citus hæc aliqua propone columna.

LIBER II. SATIRA I.

29. nostrum melioris utroque.] Vide apud Lucretium.
Qui melior multis quam tu fuit, improbe, rebus.

42. O pater et rex Jupiter, ut pereat positum rubigine
telum] Callim. in Comam Berenices. Fragm. 7. *Ζεῦ πάτερ,*
ὥς Χαλύβων πᾶν ἀπόλοιτο γένος, quod sic vertitur a Catullo ;

Jupiter, ut Chalybœon omne genus pereat.

60. O puer, ut sis Vitalis metuo] Sic Hom.

Ῥκύμορος δὴ μοι, τέκος, ἔσσεαι, οἳ ἀγορεύεις.

Th. Crit. vol. I. pag. 1279.

62. *Frigore te feriat*, i. e. faciat ut magni frigide te acci-
pant. Vid. Per. Sat. I. ver. 108. *Videsis ne majorum tibi forte*
Limina frigescant.

82. II. Epist. i. 152.

SAT. II. 13. (pete cedentem aëra disco)] Dura quidem
parenthesis, cui tamen similis occurrit, Hesiod. *Ἔργ.* lib. I.
312. (*τὸ ἐργάζεσθαι ἄμεινον*).

18. Latrantem stomachum bene leniet.] Vid. Xenoph.
meum pag. 4.

21. pinguem vitiis albumque] *Album*. Sic Pers. Sat. 3.
vers. 98. *Turgidus hic epulis, atque albo ventre lavatur*, et vers.
95. *Surgit tibi lutea pellis*. Et Epim. a D. Paulo citatum
γᾶστέρες ἀργαί, quod interpr. *albi*.

21. *Ostrea* genere fem. vid. Non. in verbo.

24. tergere palatum] Pers. Sat. 3. vers. 113. *latet ulcus*
in ore Putre, quod haud deceat *plebeia radere beta*.

40. Harpyiis gula digna rapacibus.] Gula digna, cujus
cibi ab Harpyiis polluantur, ut olim Phinei.

47. Galloni præconis erat acipensere mensa Infamis.]
Gallonum deriserat Lucilius hoc versu,—*omnia in ista Consumis*
squilla, atque acipensere cum decumano. Frag. pag. 211.

Acipensere. Macrob. lib. III. Saturnal. cap. 16. *Acipenser*



coronatis ministris cum tibicine in mensam inferebatur. Ovid.
Halieut.

Tuque peregrinis acipenser nobilis undis.

60. Notæ in Ter. Ph. I. i. 13.

77. *Cæna desurgat dubia*] Vid. Ter. Ph. II. ii. 28.
*Cæna dubia apponitur. Quid istuc verbi est? Ubi dubites quid
sumas potissimum.*

91. Vid. Notas in Ter. H. I. ii. 120.

114. Th. Crit. p. 1278. vol. I.

133. Nunc ager Umbreni sub nomine, &c.]

Ἀγρὸς Ἀχαιμενίδου γενόμεν ποτὲ, νῦν δὲ Μενίππου
καὶ πάλιν ἐξ ἑτέρου βήσομαι εἰς ἕτερον.

καὶ γὰρ ἐκεῖνος ἔχειν με πότε ᾤετο, καὶ πάλιν οὗτος
ὀίεται· εἰμὶ δ' ὅλως οὐδενός, ἀλλὰ τύχης.

Lucian. Epigr. pag. 838. Vol. II. .

SAT. III. 18. Vid. Th. Cr. vol. I. pag. 202. et 895. et
1282. item vol. II. pag. 1337.

43. Quem mala stultitia, &c.] Huc accerse quæ habet
Cicero de insania, hoc est stultitia et inscitia, quæ tamen differt
a furore. Tusc. Qu. lib. III. non procul ab initio. (cap. 5.)

53. Vid. vers. 299. et Er. Ad. pag. 68. Vell. Pat. Hist.
lib. II. 83. *Plancus, Antonii librarius, caput redimitus arun-
dine et caudam trahens, genibus innixus Glaucum saltavit.*

62. Cic. 2. Acad. Quæst. 80. item I. Tusc. 95.

69. *Scribe decem a Nerio*, i. e. scribe decem tabulas, i. e. di-
cas, i. e. debitorias formulas, quibus tu Nerium tuo ære nexum de-
vincias. Frustra tamen facies, ille enim effugiet. Terent. Phorm.
4. 3. *Sexcentas proinde scribito jam mihi dicas.* Polybius in
fine lib. VI. *παρὰ μὲν τοῖς Ἑλλήσιν εἰὰν τάλαντον μόνον πισ-
τευθῶσιν, αὐτογραφεῖς τ' ἔχοντες δέκα καὶ σφραγίδας τοσαύ-
τας, καὶ μάρτυρας διπλασίους, οὐ δύνανται τηρεῖν τὴν πίστιν.*

72. Erasm. Adag. pag. 421. item 622.

76. Ter. Phorm. 5. 7. 30.

141. *splendida bilis.*] Quia in ipso ore enitet, unde et
nomen exardescentiæ.

155. Ptisanarium. Κριθῆς ἀφλοίου χυλὸν ὀργάσας πλε.
Athenæus, lib. X. cap. 21. (p. 455. E.)

161. Non est cardiacus (Craterum dixisse putato)]
Καρδιακὸς, qui *cordolio* laborat: quod verbum apud Plautum
invenitur. Craterus nobilis medicus Augusti temporibus. Persius.
Et quid opus Cratero &c.

164. immolet æquis Hic porcum Laribus.] i. e. *Is
sanus est.* Veteres enim insaniam immolato Laribus porco immo-
labant. Vid. Plaut. Menæchm. Act. 2. Scen. 2. vers. 15. &c.
item Th. Cr. vol. IV. p. 411. Laribus vero sacrificabant, quia
Μαρία Larium mater fuisse creditur. Orestes apud Æschylum
in Eumenid. versu 283. καθάρμοις ἡλάθη χοιροκτόνοις.

181. is intestabilis et sacer esto.] *Intestabilis.* Vide
Leg. XII. Tab. de jure publico. leg. 3. et Plaut. Mil. Glo.
Act. 5. ver. 24. *Sacer, scelestus, execrandus.* Sic enim usur-
patur *Auri sacra fames*, apud Virgil. Apud Plautum: *Ego sum
sacer scelestus.* Bacchid. Act. 4. Scen. 6. Vox enim *sacer* gemino
sensu gaudet, a gemino sacrandi ritu apud antiquos recepto, diis
nempe superis inferisque. Ut *sacer* in gemino sensu apud Latinos,
ita et *ἐναγής* apud Græcos: de quo vid. Steph. tom. I. p. 125.
item *ὄσιον* pro τὸ ἱερὸν, καὶ τὸ ἰδιωτικόν. Steph. tom. II. p. 1516.

187. Hæc vide repetita ex Sophoclis *Μαστιγοφόρῳ*.

199. Sen. Suasoria tertia.

239. I. Epistol. 1. 82.

246. creta an carbone notandi] Ovid. Met. XV. in prin.

Mos erat antiquus niveis atrisque lapillis,

His damnare reos, illis absolvere culpa.

Erasm. Adag. p. 57.

259. Vid. Ter. Eun. I. i. unde hæc transcripta.

268. tempestatis prope ritu Mobilia] Vide Plaut.
Cistell. 2. 1. *maritimis moribus mecum experitur.* i. e. tempestatis
ritu.

276. ignem gladio scrutare] Prov. Græc. πῦρ σιδήρῳ
μὴ σκαλεύειν. Vid. Erasm. Adag. pag. 439. vid. præcipue lib.
Gyal. p. 105.

278. Plaut. Amph. Act. 2. Scen. 2. *quæso quin tu istam jubes Pro cerrita circumferri?* Et Menæch. Act. 5. Scen. 4. *num larvatus aut cerritus?* Græci *δημητρίακον* vocant, i. e. a Cerere percussus; quem enim feriebat aliquis divum, insanus is est factus.

281. Vid. Thes. Crit. vol. I. p. 1280.

298. Erasm. Adag. pag. 478. Fragg. pag. 63.

308. Plaut. Mil. Glo. Act. 2. Scen. 2. *Ecce autem ædificat columnam, mento suffulsit suo. Apage, non placet profecto mihi illa inædificatio.*

309. Suet. Aug. cap. 43.

SAT. IV. 1, Unde, et quo Catius?] Sic Plato in principio sui Phædri (sicut et in Protagoræ principio) *ὦ φίλε Φαῖδρε, ποῖ δὴ καὶ πόθεν;*

9. tenui sermone peractas.] i. e. minuta et exacta disquisitione, expressum ex *λεπτολογεῖν* Græcorum.

68. Corycioque croco sparsum] Plin. 314. 30.

81. Plin. 178. 38. item Sen. Con. p. 190. *sparsam in convivio scobem. Quantus pro quantulus. Si non minimo, at quanto queas.* Ter. Eun. I. 1. 30.

SAT. V. 38. Cic. pro Roscio Comædo. 31.

40. Infantes statuas] Cic. Brutus, 169. *Mæstitia muta infantum quadrupedum.* Accius pag. 22.

41. Furius hibernas cana nive conspuet Alpes.] *Jupiter hibernas cana nive conspuet Alpes.* Vid. Quint. Instit. pag. 415. *Furium quidem fastidit Horatius, sed ex eo Virgilius multa desumpsit, ut viderè est Fragg. p. 137.*

55. Er. Ad. p. 200. Catull. *non omnia displicere vellem Tibi, et Suffecio, seni recocto.*

59. quidquid dicam, aut erit, aut non] Hoc aliqui simpliciter intelligunt, sed male: vid. Plaut. Menæch. Act. 1. Scen. 2. lin. 53. ME. *Sed quid ais?* PE. *Egone? id enim quod tu vis, id ajo, atque id nego.* Pari modo quicquid dicam erit, quicquid dicam non futurum, id non erit. Vid. Boethium, lib. V. pros. 3. quin et illud in Odyss. Θ. in fine, huc adducatur.

Ὡς ἀγόρευ' ὁ γέρων, τὰ δέ κεν θεὸς ἢ τελέσειεν
*Ἡ ἀτέλεστ' εἶη, ὡς οἱ φίλον ἔπλετο θυμῷ.

83. Erasm. Adag. pag. 294.

109. Vid. Suet. Jul. cap. 50. et notas. item Plaut. Menæch. Act. 2. Scen. 2. vers. 16.

SAT. VI. 5. nisi ut propria hæc mihi munera faxis.] i. e. *perpetua*. vid. Non. in verbo *propria*. Frag. pag. 27. 61. et 183.

12. Erasm. Adag. pag. 215. Plut. Quæst. Rom. 18. in Thes. Rom. vol. V. pag. 990.

19. Libitinæ quæstus acerbæ.] Quia quæ ad funera pertinent in Libitinæ templo vendebantur. Plut. Quæst. Rom. 23.

35. Ovid. Rem. Am. 561.

46. rimosa...in aure] Ter. E. I. 1. 25. *plenus rimarum sum* &c.

99. urbis aventes Mœnia nocturni subrepere.] Gr. ita Homerus, Il. H. 476. Παννύχιοι μὲν ἔπειτα κερηκομόωντες Ἀχαιοὶ Δαίνυντο.

SAT. VII. 3. Ter. Eun. IV. 1. item Cic. pro Cluentio 35. et 4 Tusc. 56.

4. frugi, quod sit satis : hoc est, Ut vitale putes.] quæ constructio si dura videatur, subjiciatur illud Plauti Curcul. Act. 2. Scen. 3. *Poculum grande, aula magna : ut sat consilia suppetant. Vitale*. Vid. Sen. Con. 1. pag. 50. *aiebat tam immature magnum ingenium non esse vitale*. Mart. VI. 29.

Immodicis brevis est ætas, et rara senectus.

Quem dii diligunt adolescens moritur, dum valet, sentit, sapit, Plaut. Bacch. 4. 7.

4. libertate Decembri] Libertas hæc tum erat in Saturnalibus tum in ludis Compitaliciis, vide notas in ludos Compitalicios Suet. Aug. cap. 31. necnon Sen. Ep. 47. quinetiam et in Saturnalibus. vid. vet. Poet. Fragmenta, pag. 10. ubi est locus Accii notabilis.

17. *Pyrgus* idem quod *orca*, *turricula*; *pyrgus* instrumentum

aleatorium, quod nostro simillimum fuisse ostendit illud Ausonii Parentalib. el. 1.

— bolos

Fundunt excisi per cava buxa gradus.

20. Erasm. Adag. pag. 510.

32. Mart. lib. II. Ep. 69.

50. Vid. Solinum lib. V. cap. 5. ubi habetur vetus inscriptio de equorum agitatoribus. Obscenitatis genus ut mulier viro inequitaret. Mart. *Hectoreo quoties sederit uxor equo.*

53. Apul. Apol. *Annulos aureos et omnia insignia dignitatis abjicit.*

57. Altercante libidinibus tremis ossa pavore.] Altercante &c. Plaut. Mil. Gl. Act. 4. Sc. 6. *Viden' ut tremis atque extimuit postquam te asperit?* Ter. *Totus Parmeno tremo horreoque postquam asperi hanc.* Vid. et Lyricos pag. 414. *Nam quid friguttis? quid istam tam cupide cupis?* Plaut. Cas. 2. 3.

59. Petron. cap. 77. Sen. Epist. 37. Th. Cr. vol. III. pag. 203.

61. Sen. Controvers. 4.

63. Illa tamen non in eo est periculo, quo tu es, quia non foras egreditur ad adulterium. Plaut. Mercator. Act. 4. Scen. 6.

64. *Superne.* Th. Cr. pag. 1281.

66. Cic. de Divin. 92. item notæ in Ter. A. 3. 5. 12.

79. Mart. 2. 18. *nolo vicarius esse.*

82. ut nervis alienis mobile lignum.] Intelligit ἀγάματα νευρόσπαστα, quæ, ut ait Herodotus in Euterpe, περιφορέουσι αἱ γυναῖκες: et planius Lucianus de Dea Syra: τοιόνδ' ἐστὶ φορέουσι, ἄνδρας μικροὺς ἐκ ξύλου πεποιημένους—καλεῖται δὲ τὰδε νευρόσπαστα.

97. Cic. 3. ad Q. fratrem 24. Item Er. Ad. p. 646: Præcipue vero Gatak. Not. in Antonin. p. 53. et 260.

110. Plin. jun. Notæ pag. 164. Catamæi.

116. Ov. Nux 171. Persius: *Cædimus inque vicem præbimus crura sagittis.*

118. Opera. Ter. Ph. 2. 1. 20. Opus ruri faciundum

pena servi. Plaut. Mostell. Act. 1. Scen. 1. *Augebis ruri numerum, genus ferratile.* More nempe minantis dictum.

SAT. VIII. 2. Notæ in Ter. Ph. 1. 1. 2.

13. ut Attica virgo Cum sacris Cereris] Cic. pro Corn. Balbo, 44. i. e. super caput, unde sacerdotes *Canephora*. Vid. Ovid. Met. lib. II. meo codice.

15. Chium maris experts.] Ita et Persius, Sat. 6.

—— sapere urbi

Cum pipere et palmis venit nostrum hoc maris experts.

22. Erasm. Adag. p. 218.

73. Victo Persio et legatis plurimarum gentium convivio exceptis, dixit *Ænilius Paulus*, ejusdem hominis esse debere et bello vincere, et convivii apparatu elegantem esse. Eutrop. lib. IV. Liv. lib. XLV. c. 32. Vulgo dictum ipsius ferebant, et convivium instruere, et ludos parare, ejusdem esse qui vincere bello sciret.

77. Plin. jun. VI. Ep. 16. Mart. III. 40.

EPISTOLARUM LIB. I.

EPIST. I. 7. *Purgatam aurem*, i. e. optime auscultantem Plaut. Mil. Glo. 3. 1. v. 179. *perpurgatis ambo damus tibi operam auribus.*

8. Solve senescentem mature sanus equum] *Ἰππὴ γηράσκοντι*, &c. Proverb. Gr. apud Thes. Gr. vol. X. in præfatione pag. 8.

17. *Custos virtutis pro servator*, ut dixit Lucanus de Catone: *rigidi servator honesti. Servator vero pro observator.*

34. Sunt verba et voces, quibus hunc lenire dolorem Possis, et magnam morbi deponere partem.] Conversum ex Euripide:

Εἰσὶν δ' ἐπῶδαι, καὶ λόγοι θελκτῆριοι

Φανήσεται τι τῆσδε φάρμακον νόσου.

Hippolyt. vers. 478.

50. *Coronari Olympia.* Ita Ennius Fragm. p. 97. *vicit Olympia*, phrasi omnino Græca.

51. *Sine pulvere.* Expr. ex Græco ἀκονιτὶ, hoc est ἀρεν κονίας juxta Aristophanem. Plin. lib. XXXV. c. 11, *Pancratiō Olympia citra pulveris jactum (quod vocant ἀκονιτὶ) vicit.*

57. Notæ Plin. jun. p. 52.

59. *Plebs eris]* Vid. Xen. meum pag. 3.

60. Th. Cr. vol. V. pag. 373.

63. Th. Cr. vol. I. pag. 1284.

107. *rex denique regum]* Jactantia stoica, cui quadrat illud Cleanthis apud Galenum :

Τί ποτ' ἔσθ' ὃ τι βούλει, θυμέ; τοῦτό μοι φράσον.

Ἐχω λογισμὸν πᾶν ὃ βούλομαι ποιεῖν

+Βασιλικὸν γε. πλὴν ὁμως εἶπον πάλιν

Ὅς ἂν ἐπιθυμῶ πάνθ' ὁμως γενήσεται.

108. *nisi cum pituita molesta est.] Pituita pro pituita, ut tenvia pro tenuia.* Et Statii Sylv. 1. 4. *Sperne colli tenuiore lyra* &c. v. 36. et Noster, *Ut Nasidieni.* 11. Serm. 8. *Nisi cum pituita molesta est:* phrasis, qua Græci plerumque philosophi molestiam exprimere solebant. Vid. Arrian. in Epictet. lib. I. cap. 6. ναί' ἀλλ' αἱ μύξαι μου ῥέουσι. Ubi ad philosophum et se suas virtutes ostendantem respondetur, *mucores illi defluere.* Sed vide locum in meo libro, pag. 29.

EPIST. II. 1. De Lollio, cui inscribitur epistola, vid. Baylæ Dict. in voce *Lollius.*

3. *Qui, quid sit pulchrum, quid turpe, quid utile, quid non]* Egregiam hujus argumenti tractationem vide in Max. Tyrri dissertatione 16.

4. *Crantore]* Cic. 3. de Orat. 38.

7. Cic. de Fin. lib. II. 42. Cic. Orat. 85.

9. Th. Cr. pag. 1283. vol. I.

14. Hesiod. pag. 15. lin. 260.

27. *Nos numerus sumus]* *Numerus, ἀριθμός,* ut apud Aristoph. Nub. Act. 4. Scen. 3. p. m. 158.

32. *Ut jugulent homines, surgunt de nocte latrones]* Hinc fur apud Hesiod. vocatur ἡμερόκοιτος ἀνὴρ. Ἔργ. II. v. 223.

34. Ovid. Rem. Am. 135. et seq.

38. Apul. p. 79. 3. in meo codice.

60. Infectum volet esse, dolor quod suaserit et mens] Th. Cr. supp. ad vol. V. p. 190. Muretus legit *amens* ex libro quodam vetust. Vet. alii *exmens* ad imitationem Græci ἄφρων et ἑκφρων. Vid. Vech. Hellen. p. 26.

EPIST. III. 14. An tragica desævit et ampullatur in arte] Erasm. Adag. p. 68. ubi Gr. ληκνθίζειν apud Comment. Aristoph.

15. Quid mihi Celsus agit] De pleonasmo τοῦ mihi ad imitationem Græcorum, vid. Vechnerum pag. 104.

21. Quæ circumvolitas agilis thyma] Ὡσπερ γὰρ τὴν μέλισσαν ὀρῶμεν ἐφ' ἅπαντα μὲν τὰ βλαστήματα καθιζάνουσιν, ἀφ' ἐκάστου δὲ τὰ χρήσιμα συλλέγουσαν, οὕτω δὴ καὶ τῆς παιδείας. adductum ex Isocrate, ab Apollonii scholiaste, lib. I. v. 881.

EPIST. IV. Quibus curis ægrotaverit Tibullus videatur in ipsius operibus.

9. Quam sapere et fari. De completa ista primum cogitandi, deinde vero et dicendi facultate: Vid. Phil. Jud. de migratione Abrahami. pag. mei cod. 399.

13. Omnem crede diem tibi diluxisse supremum.] Pind. Ol. I. 160. item Petronii Satyr. cap. 59. et notas in locum. Mart. lib. IV. epigr. 54. utaris totis, Coline, diebus, Extremumque tibi semper adesse putes. Τοῦτο ἔχει ἡ τελειότης τοῦ ἥθους τὸ πᾶσαν ἡμέραν ὥς τελευταίαν διαγαγεῖν. Anton. lib. VII.

EPIST. V. 1. Si potes archaicis conviva recumbere lectis] Vid. apud A. Gellium lib. XII. cap. 2. Soterii lectos. i. e. uti hic *archaicos*, quasi minimæ scilicet gratiæ, et relictos jam contemptosque.

7. Erasm. Adag. pag. 258.

21. Ovid. De Art. Am. 587.

25. ut coeat par, Jungaturque pari.] Gr. proverb. ἡλιξ ἡλικά τέρπει.

28. locus est et pluribus umbris] Erasm. Adag. p. 218.

29. Sed nimis arcta premunt olidæ convivia capræ.] Romæ abierat in proverbium *capra* vel *caper* pro *alarum* *factore*. Unde Noster in Ep. *cubet hircus in alis*. Catallus, *Valle sub alarum trux habitare caper*. Mart. *Inde tragos celeresque pili*. Ovidius, *Offendat nares virque paterque gregis*.

30. quotus esse velis] i. e. *quot tibi postulabis comites*: numerum enim personarum ita denotabant Græci: τέταρτος ἐξήκει in Philone, τρίτος παραγίνεται in Theophrasto, ὀγδόος Nōe in N. Test. et, quod huic loco aptius respondet, in Platonis sortitu animarum, ὅποσος εἴληφε, i. e. *quem numerum elegit*.

EPIST. VI. 39. *Cappadocum rex*, i. e. dominus servorum publice vendendorum; *Cappadoces* enim *servos* significat, quia ejus generis homines frequentissime vendebantur. Pers. Sat. 6. vers. 77.

Cappadocas rigida pingues plausisse catasta.

Mart. lib. VI. epigr. 77.

Quid te Cappadocum sex onus esse juvat?

Caveatur ergo ne *Cappadocum rex* intelligatur *rex Cappadociæ*.

50. lævum Qui fodiat latus] Ter. Hec. 3. 5. *Noli fodere*.

51. *Trans pondera*. i. e. præter decorum, aut extra lecticam. vid. Thes. Crit. p. 1060. Intelligit forsitan Horatius τῶν ξύλων ἐξοχάς, de quibus vide Herod. pag. 292. Ξύλων ἐξοχάς. πολλάι δὲ αὐταὶ κατὰ τὴν πόλιν. Observa Statii versum,

Scilicet hic illi meditantur pondera mores.

Sylv. lib. I. 3. v. 90. Mart. 5. 23.

Vixque datur longas mulorum vincere mandras,
Quæque trahi multo marmora fune vides.

62. Erasm. Adag. p. 594. Aul. Gell. lib. XVI. cap. 13.

65. Si, Mimnermus uti censet, sine amore jocisque Nil est jucundum] Respexit vero ad illum Mimnermi versum,

Τίς δὲ βίος, τί δὲ τερπνόν, ἄτερ χρυσῆς Ἀφροδίτης;

Poet. Min. pag. 465.

Πολλὰ μεταξὺ πέλει κύλικος καὶ χεῖλεος ἄκρου.

Vide fabulam Ancæi.

67. si quid novisti rectius istis, Candidus imperti :
si non, his utere mecum] ἢ μ' ἐλέγχειν, ἣν τι μὴ καλῶς
λέγω, Ἡ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις. Eurip.
Hippol.

EPIST. VII. 5. Vid. Hesiod. de σύκων πετάλοισι.

6. Designatores funeris celebrationi et ludis funebribus
præerant.

9. Sen. Ep. 8. Cum tabulis testamenti anulum im-
primerem.

12. Contractusque leget] II. Ep. 2. 80. Contractus,
i. e. in locis secretis. Art. Poet. secreta petunt loca, balnea vitant.

13. hirundine prima.] Erasm. Adag. pag. 554.

23. Erasm. Adag. pag. 172.

41. Hom. Ὀδυσσ. δ. Ἰππους δ' εἰς Ἰθάκην οὐκ ἄξομαι &c.
pag. mea 51.

50. Abrasum. Vid. Sen. Epist. 114.

50. tonsoris in umbra] Hesiod. Ἔργων lib. II. vers. 192.
Inumbrabantur olim tabernæ, unde apud Plautum, Trapezitam
quendam umbraticum miles vocat. Curcul. Act. 4. Scen. 3. v. 24.

65. Thes. Crit. vol. I. pag. 871.

98. verum est.] Verum pro æquo, ut apud Terentium in
Andr. Act. 4. Scen. 1. vers. 5. Idne est verum? &c. et Cic.
tom. VIII. pag. 349. ed. Blæv.

EPIST. VIII. 1. Celso gaudere et bene rem gerere
Albinovano] Græca salutatio χαίρειν καὶ εὖ πράττειν.

14. Vid. Sat. 7. lib. I. et adde illud Tibulli, lib. I. eleg. 3.

O utinam memores ipse cohorsque mei.

EPIST. IX. 11. Vide Plin. in præfatione sua ad Vespas.
linea 20. Item Erasm. Adag. pag. 316. Item proverb. τρίψαι
μέτωπον, pag. eadem.

EPIST. X. 12. Thes. Crit. p. 21. suppl. ad tom. V.
Vivere naturæ convenienter, i. e. ut, Græci loquuntur ἀκολουθῶς
τῇ φύσει ζῆν. Philo de mig. Abr. p. 407.

13. Thes. Crit. vol. I, pag. 1054.

34. Fabula, qua apud Himericosque usus est Stesichorus, summa potestate ad Phalaridem delata.

42. Cui non conveniet sua res; ut calceus olim, Si pede major erit, subvertet; si minor, uret.] Sententia ex Græcis deducta. Est enim Demophili in libello similitudinum: καὶ ὑπόδημα καὶ βίος ἀρμόττων ἀλυπότερος.

48. Ter. And. 4. 7. 34. Erasm. Adag. p. 194.

EPIST. XI. 26. Vid. Lucr. lib. III. in fine: *Commutare locum, quasi onus deponere possit.*

EPIST. XII. 5. Notæ Plin. jun. p. 104. Ex Theognid. γνώμαις, v. 718 &c.

Ἴσόν τι πλουτοῦσιν, ὅτῳ πολὺς ἄργυρός ἐστι

Καὶ χρυσὸς καὶ γῆς πυροφόρου πέδια.

Ἴπποι θ' ἡμίονοί τε, καὶ ᾗ τὰ δέοντα πάρεστι,

Γαστρί τε καὶ πλευραῖς, καὶ ποσὶν ἄβρα παθεῖν.

24. Erasm. Adag. 526.

27. *jus imperiumque Phraates Cæsaris accepit genibus minor*] Hoc vide numism. expressum.

29. Erasm. Adag. pag. 101.

EPIST. XIV. 4. II. Epistol. 2. 212.

14. , *mediastinus*] Turn. lib. XXVIII. cap. 31. Cic. 2. in Cat. 28. Plin. 417. 10. Lucil. versus;

Villicum Aristocratem mediastinum atque bubulcum.

40. *Cum servis urbana diaria rodere mavis*] Ter. Ph. 1. 1. 9. *demensum* servorum. Petr. cap. 96. *tres anseres, qui medio die solebant ab anu diaria exigere.*

44. Erasm. Adag. pag. 684. Item Cic. 1. Tusc. 35.

EPIST. XV. 2. Suet. Aug. cap. 81.

3. Plin. pag. 417. 33.

28. Erasm. Adag. pag. 263.

EPIST. XVI. 20. *Neve putes alium sapiente bonoque beatum*] Ita Tibullus:— *hoc alium desine velle virum.*

23. donec manibus tremor incidat unctis] i. e. dum convivatur, interprete Persio, Sat. 3. *Sed tremor inter vina subit.*

46. Vide Sen. Con. pag. 169. ubi ait, *non enim beneficium scelere abstinere.* Item pag. 122. *non enim beneficium, sed officium, facere quod debeas.*

47. Ter. And. 2. 1. 28.

60. Labra movet metuens audiri] Vid. Pers. Sat. 2. vers. 4.

Non tu prece poscis emaci,
Quæ nisi seductis nequeas committere divis.
At bona pars procerum tacita libabit acerra.

67. Perdidit arma] Erasm. Adag. pag. 691.

78. Ovid. Met. IV. 699.

79. Erasm. Adag. pag. 606. et 12.

EPIST. XVII. 20. Erasm. Adag. pag. 630.

23. Τίμωνος ἔφη in Aristippum ex Diog. Laertio Ὡτα δ' Ἀριστίππου τρυφερὴ φύσις ἀμπαφάοντος ψεύδη.

25. quem duplici panno patientia velat] *Duplici panno sapientia* legit Cresellius in Theatro Rhetorum, lib. III. cap. 16. recte ad mentem Horatii Diogenes apud Laetium *τριβώνιον* primus duplicavit. *Τριβώνα διπλώσας πρῶτος.*

30. Erasm. Adag. pag. 688.

36. Non cuivis homini contingit adire Corinthum.] Vide Proverb. *εὐδαίμων ὁ Κορίνθιος* apud Thes. Gr. vol. X. in præfat. pag. 7. Erasm. Adag. pag. 167.

41. Thes. Crit. suppl. ad tom. V. pag. 200.

59. Fracto crure planum] Erasm. Adag. pag. 618. Thes. Crit. vol. I. pag. 198. vid. et Petronii Satyricon cap. 42. *Notavit me miles sive ille planus fuit, sive nocturnus grassator.* Item cap. 100. *unde plani, unde levatores viverent? &c.*

EPIST. XVIII. 7. tonsa cute] Cic. in Pison. 13. item nota illud *adrasum* ep. 7. lib. I. vers. 50. ac illud Archilochi *ὦ φίλέω βοστρύχοισι γαῦρον, οὐδ' ὑπεξυρμένον*, quippe indecorum erat toto capite tonderi, ut videre est apud Petronium

cap. 69. Quin etiam rustici et sordidi moris erat ἐν χροῖ κείρεσθαι, hoc est ad cutem usque tonderi. Theoph. Charact. 11. in fine.

14. Cic. 1. in Verrem 26. et Suet. Calig. c. 57. Ter. Ph. prol. 28. et notæ in locum.

15. Erasm. Adag. pag. 322.

41. Erasm. Adag. pag. 178.

47. inhumanæ senium deponere Camenæ] *Inhumana*, i. e. Græcorum ἀνάνθρωπος. Vid. Steph. Thes. Petr. Satyricon, cap. 50. de poeta nimis recitante ait, *Sapius poetice quam humane locutus es.*

57. si quid abest] *Abest pro deest.* Sic Ter. Ad. 5. 2. 7.

77. II. Epist. 1. 245.

82. Erasm. Adag. pag. 474.

107. Thes. Crit. pag. 24. suppl. ad tom. V.

EPIST. XIX. 2. Erasm. Adag. pag. 564.

15. Sen. III. de Ira cap. 23. item Sen. Con. 34. p. 252.

17. Mart. 7. 4.

37. Non ego ventosæ plebis suffragia venor Impensis cœnarum, et tritæ munere vestis] Art. Poet. v. 420. *Ut præco ad merces &c. Pers. Sat. 1. vers. 59. calidum scis ponere sumen, Scis comitem horridulum trita donare lacerna.*

EPIST. XX. 13. vinctus mitteris Ilerdam] *Lege unctus*, et vid. II. Epist. 1. 267.

LIBER II. EPIST. I.

5. Cic. 3. in Verr. 92. et 110.

32. Venimus ad summum fortunæ] *Lege summam* et vid. prov. Græc. apud Erasmum Adag. pag. 10.

45. Stratagema Sertorii apud Plutarchum, quod vide. Erasm. Adag. p. 681.

62. Liv. lib. VII. cap. 2. item Cic. Tusc. Qu. 2. 3.

79. Plin. 314. 38.

82. II. Sat. 3. v. 239. item Cic. de Orat. 108. et 7. fam. 2. pro Sextio 104.

82. Roscius] Vide Cic. 1. de Orat. 64. pro Quint. 52.

85. Petron. cap. 4. *quod quisquam perperam discit, in senectute confiteri non vult.*

102. Hoc paces habuere bonæ] *Paces* pluraliter. Vide apud Lucret. lib. V. v. 1228. *prece quasit Ventorum pavidus paces.*

132. Liv. lib. XXVII. cap. 39.

152. II. Sat. 1. 82.

166. Sen. Con. pag. 246. *Facilis Græcæ eloquentiæ in Latinum transitus est.*

173. Dossennus] Plin. 206. 14.

176. recto stet fabula talo] Ter. in 2. prologo ad Hecyram, v. 7. *partim vix steti.* Item Pind. Isthm. 7. Ep. 1. 3. Græci vero uno verbo ὀρθόω illud exprimunt.

185. Ter. Hec. Prol. 2. et 2. Prol. 31.

195. Diversum confusa genus panthera camelo] Camelopardalis figuram vide apud Pet. Bellonium Observ. lib. II. cap. 49. Vide et Agathareidem in Photio. pag. m. 1362.

199. Erasm. Adag. pag. 751.

210. Notæ Ter. Hec. Prol. 4.

220. Erasm. Adag. pag. 114.

233. Chœrilus] Chœrili fragmenta vide apud Eusebium Præp. Evang. lib. IX. pag. 241.

244. Erasm. Adag. pag. 401. et 402.

245. I. Epist. 18, 77.

EPIST. II. 15. Cic. pro Mil. 31. 2 Philipp. 44.

17. Cic. 3 de Off. 85, 86.

40. qui zonam perdidit] Vide Thes. Crit. vol. I. p. 199.

60. Bioneis sermonibus] Erasm. Adag. pag. 474. De Bione vide aliquid Senec. de Beneficiis, lib. VII. c. 7.

73. mulis gerulisque] Suet. Cal. cap. 40. et notæ in verbum *Geruli.*

97. Plin. Epist. 13. lib. I.

98. Erasm. Adag. pag. 708. Cic. II. de Orat. 177. et pro

Sextio, 117. Sed de poetarum recitationibus vide Marcilium in Pers. Sat. 1. v. 63.

101. optivo cognomine crescit.] Vide *adoptatum cognomen* in Plinio.

114. intra penetralia Vestæ] Continuat censoris officium virginem indignam e templo Vestali moventis.

187. Erasm. Adag. pag. 376.

212. l. Ep. 14. 4.

DE ARTE POETICA LIBER.

Artem poeticam commentaturus legat probatissimos quosque auctores de poesi veterum, imprimis Aristotelis poeticam &c. Gyraldum et Julium Scaligerum &c. de dramatica veterum in Thes. Gr. vol. VIII.

7. Erasm. Adag. pag. 701.

19. Erasm. Adag. pag. 421.

21. ære dato qui pingitur] Naufragi emendicare solebant picturam suam secum gerentes. Pers. Sat. 1. vers. 89. *cum fracta te in trabe pictum Ex humero portes*. Vide Juv. Sat. 14. Mart. epigr. 57. lib. XII.

22. currente rota cur urceus exit] *Surrentina læve toreuma rota*. Mart. de calicibus Surrentinis, lib. XIV. epigr. 102.

32. Æmilium circa ludum faber imus] Vide inscriptionem Thyatyrenam οἱ περὶ τὸν Ἡρακλέα τῶν πρώτων γυμνασίων κ.τ.λ. et in aliis οἱ περὶ τὸν Διόνυσον τεχνῖται. *Æmilium circa ludum*, i. e. non locum, sed scholam in qua ars sculpendi tradebatur. Plin. lib. XXXV. *Post Appium Claudium Æmilius clypeos &c.*

86. operumque colores] Plat. lib. X. de Legibus: οὕτω δὴ, οἶμαι, καὶ τὸν ποιητικὸν φήσομεν χρώματα ἅττα ἐκάστων τῶν τεχνῶν τοῖς ὀνόμασι καὶ ῥήμασιν ἐπιχρωματίζειν. Unde apud Ciceronem mentio *orationis colorata*. Quid *χρῶμα* vide Dion. H. pag. 58.

96. Telephus et Peleus] Vide apud Pindarum.

97. Projicit ampullas] Vide illud Aristophanis in Ranis, Act. 5. Scen. 1. *ληκύθιον ἀπώλεσεν*, pag. mea 250, 251.

112. Vide Dionys. Hal. pag. *τέχνης* 90.

114. Thes. Crit. vol. I. pag. 1270.

119. aut sibi convenientia finge Scriptor. honoratum si forte reponis Achillem] *Lege Scripta; inhonoratum* &c. ex emendatione S. Lisle D.D. et vide *ἀτίμητον* in Iliad. I. v. 644. *Reponis Achillem.* i. e. *ponis.* Apud Persium *ponere lucum* pro *describere*; *fabulam ponere* apud eundem, Sat. 5. v. 3.

128. Difficile est proprie communia dicere] i. e. *κοινὰ* pro *intactis.* Sic apud Apost. ad Rom. cap. xiv. *οὐδὲν κοινὸν* i. e. nihil immundum, seu quod tangi non debet.

132. Non circa vilem patulumque moraberis orbem] Vide annon huc conferat epigramma quod extat apud Photium de Apollodori Bibliotheca. *μὴ κυκλίων ζῆται πολύθρου στίχον.* Vide Gale in dissertatione ante Apollodorum pag. 37. Quintilian. Institut. lib. I. cap. 10 [16] ut efficiatur orbis ille doctrinæ, quam Græci *ἐγκυκλοπαιδείαν* vocant. Tibullum in panegyrico ad Messalam v. 80. *Fabula sive novum dedit his erroribus orbem.* Heins. notas et Maus. judic. de Plutarcho ante editionem Fran. in folio. Vide etiam Cyclum Epicum Photii Biblioth. p. 982.

136. scriptor cyclicus] *Cyclicus.* Vide Thes. Crit. supp. ad vol. V. p. 300. Mart. 2. 86. *Scribat carmina circulis.* i. e. populi coronis eum circumstantis, unde *poeta cyclicus.* Item Callimacho epigram. 30. attributum,

Ἐχθαίρω τὸ ποίημα τὸ κυκλικόν, οὐδὲ κελεύθῳ
Χαίρω τις πολλοὺς ὥδε καὶ ὥδε φέρει.

De scriptore cyclico et ipso cyclo consulatur præcipue Salmasius in Exercitationibus in Solinum a pag. 847 ad pag. 861.

139. nascetur ridiculus mus.] Vide Quint. Inst. p. 389.

181. Philo de sacrificiis Abelis &c. *ὀφθαλμὸς ἄτων ἐναργέστερον κριτήριον.* et in libro de temulentia *πιστοτέρα ὄψις ἄτων.* itemque ex Græco quodam vetusto citatum in libro de Judice, p. 219. *ὦτα ὀφθαλμῶν ἀπιστότερα.* vid. etiam Philonem

in meo codice pag. 340. de præstantiore oculorum testimonio largius disserentem.

191. Nec deus intersit, nisi dignus vindice nodus Inciderit] Cui accommodentur ista ex Eunapio Sardiano in Excerptis de legationibus, Καθάπερ ἐν τοῖς δράμασιν, ὅταν εἰς ἄπορον καὶ δύσλυτον αἱ τῶν ὑποκειμένων ἔργων πλοκαὶ τελευτήσωσιν, ὁ καλούμενος ἀπὸ μηχανῆς θεὸς ἐπεισόδιος εἰς μέσον ἔλκεται, πάντα συμπεραίνων καὶ καταστρέφων ἐπὶ τὸ σαφέστερον καὶ εὐκριτον, οὕτω καὶ αὐτὸς &c.

202. Sic et Apollonius de pastoralis virga orichalcica, lib. IV. ver. 973.

Λαμπετὴν δ' ἐπὶ βουσὶν ὀρειχάλκειο φαεῖνον

Πάλλεν ὀπηδεύουσα καλάβροπα.

ad quem locum vide Scholiasten. Vide etiam Salmasium in Solinum. pag. 120.

220. certavit ob hircum] Vide Tibullum lib. II. eleg. 1. v. 57. *Huic datus a pleno memorabile munus ovili Dux pecoris hircus* &c.

231. Ter. Phor. 5. 1. 20.

238. emuncto lucrata Simone talentum] Ter. Phor. 4. 4. 1. *emunxi argento senes*. Et eodem sensu sæpius apud Plautum.

246. juvenentur] Expressit Græcum νεανιεύεσθαι.

253. nomen iambeis] Quod nomen? Senarii i. e. purus iambus *senarius* dicitur, impurus *trimetrum*.

258. *Hic*, i. e. hic versus.

276. *Thespis*. Vide Suidam his concinentem in voce *Thespis*: χρίσας τὸ πρόσωπον ψιμυθίῳ ἐτραγώδησεν &c. Chronicum marmoreum Oxoniense: ἀφ' οὗ Θέσπης ὁ ποιήτης ἐξ ἀμάξης πρῶτος ἐδίδαξεν Ἀλκυστιν, καὶ ἐτέθη ὁ τράγος ἄθλον νενικηκότι. (*Vilem certavit ob hircum*) p. 168.

283. II. Sat. 1. v. 82. II. Epist. 1. v. 152.

294. *Coercere et castigare carmen*, phrasis ex Græco ducta κολάζειν τοὺς διαλόγους, et κεκολασμένος ῥήτωρ. Vide Steph. Thes. tom. III. pag. 302.

302. sub verni temporis horam] *Hora ibi Græcismus, Græce enim ὥρα est tempestas anni. Est igitur verni temporis hora ὥρα εἰαρινή* Homeri.

304. fungar vice cotis] Vide Plutarch. in vitis decem Rhetorum, fol. 1542. Lib. Stephani, de Isocrate: Πρὸς τὸν ἐρόμενον δίοτι οὐκ ὦν αὐτὸς ἱκανός, ἄλλους ποιεῖ, εἶπεν ὅτι καὶ ἀκόνα αὐταὶ μὲν τέμνειν οὐ δύνανται, τὸν δὲ σίδηρον τμητικὸν ποιούσιν.

319. morataque recte Fabula] Vide Dionysium Halicarnassens. ἐν τέχνῃ, pag. cod. mei 90 et 84. Cic. in I. de Divinat. *O poema tenerum et moratum atque molle!* Demetrius περὶ ἐρμηνείας. Μάλα ἠθικῶς. pag. 129. Thes. Crit. vol. I. p. 1415. Plaut. Asinaria, Act. 2. Scen. 3. *Ita hæc morata est janua.*

414. Abstinit Venere et vino] De hisce vide Fabri Agonisticon.

417. turpe relinqui est] Λείπεσθαι.

425. Thes. Crit. vol. I. pag. 1270.

431. Ut qui conducti plorant in funere, dicunt Et faciunt prope plura dolentibus ex animo] Desumptum ex Lucilio lib. XXII. qui habuit

mercede quæ

Conductæ flent alieno in funere præficæ,

Multo et capillos scindunt et clamant magis.

433. Derisor] *Imi derisor lecti, adulator, l. Ep. 18. 10.*

441. incudi reddere. Vid. Quintil. de Oratoribus Dialogum. Juvenes in ipsa studiorum incude positi. *Tornati versus*, metaphorā, cui similem vide apud Dionys. Hal. pag. mei cod. 42. τῆς Συνθ. γλυπτοῖς καὶ τορευτοῖς ἐοικέντας λόγους &c. Quin et illud Tibulli, *angusto versus includere torno.* et Aristophanem Θεσμοφορ. v. 54. τὰ δὲ τορνεύει, τὰ δὲ καλλομελεῖ &c. Orat. III. Panegy. Julian. Imp. ἀποτορνεύων τὰς περιόδους, καθάπερ ὡς κόμψοι ῥήτορες. Plat. in Phædro, p. m. 339. H. σαφῇ καὶ στρογγύλῃ καὶ ἀκριβῶς ἕκαστα τῶν ὀνομάτων ἀποτετόρνευται. Philostratus in Polemonis vita. ὅτε ἀποτορνεύοιτο περίοδον. Vocem τορνῶμαι vid. in Hesychio. Τορνεύειν

in genere, *polire, concinnare*, ut apud Procopium de ædificiis, cap. 1. εὖρος δὲ αὐτῆς καὶ μῆκος οὕτως ἐν ἐπιτηδείῳ ἀποτετόρ-
νυνται. et sæpius in eodem capite. Τὸν ἀργυρὸν τορεύσας
Anacreou. Et Timon apud Sextum Philosophum.

Δεικνὺς εὐτόρνου σφαίρας πυρὶ καύτορα κύκλον.

Ἀκούσατε λόγον ἀποτετορνευμένον. Op. Chrys. vol. VIII.
p. 80. Ὅλη τορευτὴ ἐκ χρυσίου καθαροῦ. Exod. 25, 36.
Homero τορνῶσαι νηὸς ἔδαφος. Odyss. E. 249. Virg. Ecl. 3.
v. 38. *torno facili superaddita vitis*. Ep. Gr. apud Brodæum,
pag. 139. cum scholiaste in locum :

Καλλιμάχου τὸ τορευτὸν ἔπος τόδε. δὴ γὰρ ἐπ' αὐτῷ
Ὡνὴρ τοὺς μουσέων πάντας ἔσεισε κάλως.

Vide et apud Æschylum in Ἰκετίδεσιν, phrases *τορῶς* λέγειν,
pag. mei cod. 186. et *τορὸς μῦθος*. Proprium apud Cibyreo
fuit ferrum facile extornari: Strabou. lib. XIII. p. 631. Casaub.
Ἰδιον δ' ἐστὶν τῇ Κιβύρᾳ τὸ τὸν σίδηρον τορεύεσθαι ῥαδίως. Sin
durum videatur ferrum tornari posse, de ære id affirmatum vide,
Euseb. Præp. Evang. pag. 265. βάσεις τορευτὰς χωνευτάς.
Vid. Dacier.

450. Fiet Aristarchus] *Aristarchus* pro κριτικωτάτῳ.
Ita Cicero ad Atticum, lib. I. ep. 14. *Variis orationibus meis,*
quorum tu Aristarchus es.

464. deus immortalis haberi Dum cupit Empedocles]
Respexit istud ipsius Empedoclis, χαίρετ', ἐγὼ θεὸς ἄμβροτος,
οὐκ ἔτι θνητός.

467. Invitum qui servat, idem facit occidenti.] More
Græcorum, qui sic loquuntur; ποιῶ τὰ αὐτὰ σοί. Vide Steph.
in αὐτὸς. Et apud Lucr. *eadem aliis sopitu' quiete est.* lib. III.
v. 1051. idem lib. IV. v. 1167. Athen. 1. εἰς τὴν αὐτὴν τιθεὶς
πλάστιγγα τὴν μέθην τῇ μανίᾳ.

471. Vid. Marsilium in Persii Sat. 2. ver. 27.

CARMINA, quæ sequuntur, in *Mnemosynen*, et in *Phantasiam*, oculis tuis, Lector benevole, subjicimus, ut te, criticis minutiis fatigatum, suavitate poetica paulisper reficias. Hæc dudum apud Cantabrigienses suos scripsere Juvenes duo cultissimis ingeniis et eruditione plusquam juvenili insignes: neque eos, etsi locum et dignitatem quam meritam adeptos, horum adolescentiæ lusum pigebit. Nos autem videbamur cum omnibus musarum amantibus haud parvam inituri gratiam, si poemata tam venusta, tam ornata, e tenebris et oblivione in lucem vindicaremus: et ab instituto hujus operis minime abhorrebit, siquid excitare possit juventutis studia, et in honorem Academiæ nostræ cedere.

I. IN MNEMOSYNE.

An imprimi quasi ceram animum putamus, et esse memoriam signatarum rerum in mente vestigia? CIC. TUSC. I. 25.

MUSARUM genitrix, animæ dia voluptas,
 Mnemosyne, tua dona cano; tu pande canenti
 Mentis opeis, regina, sacræ penetralia sedis;
 Seu capitis speculam servas, arcemque serenam;
 Seu rubicunda foves cordis ferventia templa: 5
 Nam neque magna (nefas!) PRIMÆ miracula CAUSSÆ
 Mortalis scrutari aveo: nec quærere qui sit
 Spiritus ætherius, nec quæis rationibus ictus
 Sensiferos persentiscat, brutæque receptet
 Momina materiæ; unde ideis vivisque figuris 10
 Pascitur, et multis gestit ditescere rebus.

Principio teneris animus tenerascit in annis;
 Notitiæque leves pereunt, natura novellæ
 Quas mentis bibit: ut scriptum liquoribu' lymphæ
 Diffluit extemplo, vel tenuibus æris auris. 15
 Fingitur hinc usu adsiduo, et robustior ævo

Adripit ipse ideas vegetâ vi : sedibus illæ
 Certatim vacuis inolescunt ; stirpibus inde
 Ingenuis, validisque alte radicibus hærent.
 Qualis ubi, primo tandem violatus aratro, 20
 Ubere luxurians genitali et virgine glebâ,
 Sponte satis lascivit ager : nascuntur inaneis
 Phantasïæ, mentisque vigescit læta propago.

Frangitur heu raptim juvenili in corpore robur,
 Florida subruitur vitâ labente venustas ; 25
 Mnemosynes ope mirificâ pollens animi vis
 Ver agit æternum, vivat licet ossibu' mœror
 Adsidue, rabidæque evortant funditus iræ,
 Curaque sollicita, aut taciturnus distrahat angor.
 Usque adeo Sophiæ subtili adstricta labori 30
 Mens animi, angustoque diu veræ rationis
 Limite circumcisa, et torta ambagibu' rerum,
 Emicat exultim rediviva, ultroque relabens
 Solvitur in dulcis furias, ubi libera tandem
 Per loca luxuriat Musarum, atque otia dia. 35
 Sæpe adeo Cami vates torpentis ad undas,
 Servitio tristi elapsus, tenerique novercam
 Ingenii spernens corde exultante Mathesin ;
 Tum demum numeros recolens, quos luserat olim
 Propter aquas, Thumesine, tuas, et amœna fluenta, 40
 Stagnorum indigenas stupefecit carmine Nymphas.

Ebria Mnemosyne compescit gaudia, et æstus
 Lætitiæ vehementis, ubi officiosa renati
 Tangit amaritiæ mœroris ; suave relanguens
 Solvitur, ærumnæque animus mitescit inani. 45
 Horrificis eadem luctûs luroribu' lucem
 Præpandit, quoties lapsas dulcedinis horas
 Vi magicâ revocat, sopitosque excitat igneis.
 Tu, Dea, sublustri miserum in squalore jacentem,
 Arte licet sævâ constrictum et mœnibu' magnis, 50
 Ad loca confugiens anteactæ conscia vitæ,
 Eripis, et notâ delusum in sede reponis,
 Quam circum spes alma viget, lætæque juventæ
 Inrigat aurea lux, vivisque coloribus opplet.

Quin et barbaricæ quæ victima relligioni, 55
 Ævi jucundum sacrato in carcere florem

Deliciasque novas devovit blandula virgo ;
Mnemosynen in vota vocans, frigentia claustra
Effugit : exoritur sociæ pietatis imago,
Necquidquam, paullumque genâ pallente relucet, 60
Languidaque oblitus scintillant lumina amores.

Tu sonteis animos laceras stridentibu' flagris,
Adsidua, inrequieta : tacenti lurida gressu
It semper læsæ moestissima forma puellæ,
Importuna comes : nunc turbida somnia rumpit 65
Umbra trucidati, vultu furialis, amici,
Bacchaturque minis, volnusque intentat inultum.

Porro maturis adolescit corporibus mens,
Mnemosyneque viget ; subeunt tamen aspera curæ,
Conturbatque animum vitæ sedulus angor, 70
Et morbi cruciant ; languescunt tempore longo
Effigiæ tenues, atque obscurantur in horas.
Quas tamen interdum valido vexamine versans
Insomnis furor, aut rabidæ violentia febris
Redducit, dudum velatas nocte vetustâ. 75

Ac veluti magnâ tellus convolsa ruinâ
Immani antiquas urbeis discludit hiatus ;
Quas olim ignivomis exundans obruit æstus
Diluviis, aut ipsa profundo vortice sorpsit
Faucibu' disruptis : adparent ordine longo 80
Templa Deûm, spissæque viæ, medioque repente
Festa sepulta choro, atque infecti pompa triumphi.

Denique cum senio franguntur membra, fatiscit
Vivida vis animi, ratio delira vagatur,
Infantemque trahunt oblivia lenta veterum. 85

Non, quod Aristoteles perhibet, quia molle cerebrum
Post ævo riget, et signo parere recusat
Impresso (capitis quasi demum angustia possit
Finito spatio complectier infinitas

Mentis opeis, et nominibus numeroque carentis 90
Multipliceis turbæ species seriemque repostam :)

Nam neque crediderim tenerum potuisse cerebrum
Signatæ servare notæ vestigia : certe
Mollities ejus, nullos durata per annos,
Impulsum patitur facilem, et perstringitur ultro. 95

Illud in his rebus fatearis, corporis actu
 Afficiet mentem, paribus ægrescere morbis,
 Consentire laboranti, concrescere primum
 Crescenti, serâque simul languere senectâ.
 Non ideo membris innasci primitus ipsis, 100
 (Qualia Lucreti jactant sublimia volgo
 Somnia) "dissolvi neque conuenit omnem animam
 "Naturam, ceu fumus iu altas aëris auras."
 At vero, brutæ resoluta e carcere molis,
 Ætheriis cœli campis, et sedibus olim 105
 Indigenis alâ volitans potietur ovanti,
 Temporis et spatii angustis elapsa catenis,
 Labe carens mortali, et puræ spiritus auræ:
 Nunc iuvisa gravant tardæ consortia glebæ
 Alta petissentem, (quocunque ea fœdere fiant 110
 Dissona concilia, æternam certe omnipotentis
 Testificata manum,) sanctos contaminat igneis
 Corporea et sociâ contages peste venenat.
 Vani proinde Sophi misero indagare labore
 Retia nervorum et cerebelli mollia claustra, 115
 Scilicet ut vobis curâ expugnata sequaci
 Clara cluat mentis ratio, mysteria magni
 Artificis, volgique oculis nudata patescant:
 Seu quasi tactilibus nervi natura tremiscit
 Staminibus passim, atque impulsus viva vibrando 120
 Propagat; melicos quo pacto chorda sonores
 Organicâ pulsata manu; seu liquidus æther
 Multiplicesque magis tubulos diffusilis humor
 Stipat, sensiferisque ultro rigat æstibu' mentem.
 Ut lapide injecto placidâ lene movetur 125
 Æquor aquæ, et trepidas sinuando circinat undas;
 Incassum. Neque enim veri procudimus hilum,
 Nec certum adsequimur callem, tractusque serenos,
 Avia figentes nullo vestigia fundo;
 At cæci tristesque per ancipitem Labyrinthum 130
 Perpetuo palamur, et altis volvitur umbris.

W. F. Coll. SS. Trin. et Univ. Schol.

In Comitiiis Prioribus, 1798.

IN PHANTASIAM.

Κλεμματικῆς καίγνια φαντασίης.

Er.

QUIS mihi Dædaleæ expediens libramina pennæ,
 Æthera purpureum super et tonitralia cœli
 Atria sistat agens, tuaque inter templa reponat,
 PHANTASI? seu notæ quondam colis æquora terræ,
 Floriferum Ladona aut molli murmure Elysson; 5
 Seu sanctum Monæ caput atque horrentia lustra
 Concelebras Druidum et venerandas numine quercus :
 Pande mihi illecebras, Diva, et quæ lubrica lapsu
 Blandimenta levi insinuas, quæcunque resignant
 Tenuia claustra animi, sociosque per intima sensus 10
 Impete pertentant vario; viva unde voluptas,
 Et fontes lacrimarum et inanis gaudia mentis.
 Qualis ad Æthiopum et Nili felicia rura
 Saxeus increpuit Memnon, simul hausit Eoï
 Sensiferum jubar ac genialis lumina flammæ : 15
 Nunc matutinos hilari modulamine cantus
 Concitat exultim, nunc leni solvitur ictu
 In numeros, Philomela, tuos suavemque loquelam
 Fida chelys : lætus vocali marmore circum
 Hesperus, arridetque sereno sidere Luna. 20
 Sic species tractim externas, simulacraque rerum
 Obvia, cognatoque fluentes agmine formas
 Mens animi in sese recipit : seu picta colorum
 Gratia seu melicæ tangunt suspiria vocis,
 Impulsu facili consentit pectus, et aureo 25
 Luxuriat jubare et liquidæ dulcedine musæ.
 Tempore non alio innumeri colludere visus,
 Phantasiæque leves : juvat extra mœnia mundi,
 Extra anni solisque vias magnumque vagari
 Desuper oceanum; juvat alta invisere Ditis 30
 Ostia, sulphureum Phlegethonta, et flebile murmur
 Cocyti—O qui me spatia inter inania raptat
 Spiritus, exercetque labantes numine sensus !
 Ingredior loca sancta et mortali invia passu,
 Elysiumque nemus; illic liquidissimus æther, 35
 Et ver perpetuum, et vitæ sincera venustas.

Nec gelidi fontes, nec suave-sonantia desunt
 Flumina, nec vario ridentia prata lepore ;
 Undique simplicitas viget et florentis imago
 Lætitia, mollique melos suspirat in aurâ. 40
 Hæc nemora ætherio defuncti lumine lustrant,
 Augustæque animarum umbræ ; quas inter Homerum
 Lento incedentem gressu ac sublime tuentem
 Deveneror, canosque senili in tempore crines.
 Nec procul inde Maro ; pulchra illi gratia vultûs, 45
 Aurea majestas, diumque e vertice odorem
 Spiravere comæ : audistin', Sirenis ut instar
 Cantat adhuc pecudes pastorumque æmula bella,
 Quæque rapi sperant fugientes oscula nymphas.
 Audistin'? sed enim afflatus propiore calescit 50
 Numine, nec vati vox una est nec color idem.
 Jam jam arma audiri, et visum est considerare flammis
 Ilion—ut Turni galeam scelerataque Diræ
 Prodigia horresco ! ne me terrete timentem .
 Obscœnæ volucres ! tetra O spectacula ocellis 55
 Parcite, languentesque adeo ne frangite sensus !
 Sic raptum illecebris animum mendacia ludunt
 Somnia Phantasiæ, gratusque supervenit error.
 Ergo ubi mens olim somnos brutæque resolvit
 Vincula materiæ, terram ultra libera fertur 60
 Aëris exultans spatio, jam jamque volatum
 Præcipit ætherium ac patrii commercia cœli.
 Haud aliam ob causam media inter fulmina Martis
 Proles Cimbrorum et nigræ rudis incola Thules
 Corpora devovere neci ; quos ignea tandem 65
 Astra super domus, atque auro fabricata Valhallæ
 Excipiet sedes ; Divorum ubi maximus Odin,
 Heroumque animæ, et vitæ prodiga pubes.
 Hi veterem instaurant lusum, ac fulgentibus ardent
 Sublimes in equis, et adhuc dilecta coruscant 70
 Spicula, nec metuunt imbellis damna senectæ ;
 Perpetuis dum fusi epulis hostilia siccant
 Plena mero capita, et risu hæcchantur inani.
 Sed populo, Mahumeda, tuo, diversa que fata
 Diversæque ædes ; Zephyrorum ibi Jenior aura, 75
 Pura dies, ningitque rosarum floribus æther.

At medio illucent campo, nudæque tepentûm
 Suspirant inter juvenum suspiria nymphæ;
 Quarum usque aureoli crines, et lumina amore
 Languida; luctantesque coercent sarta papillas;
 Sublustrique vacant choreæ; lætum undique murmur,
 Blanditiæque leves, et odoro in gramine somni. 80

Quondam etiam noctu indulget sibi grata veterni
 Otia Judicium, et Ratio sopita quiescit;
 Curarumque chori se composuere, silentque
 Pervigil anxietas laceroque in pectore terror:
 Tum studio insomni ruit, exultansque superbo
 Phantasis imperio variarum imitamina rerum
 Miscet, et adversas nullo discrimine formas. 85

Talia Cumææ folia indigesta Sibyllæ,
 Ludibrium ventorum et sparso oracula versu.
 Illa operi incumbit simul, atque undantia leto
 Rheni flumina mœsta aut præcipitem Niagaram
 Jungit aquis, Thamesine, tuis; extrema Canopi
 Prospicimus spatia, ignotoque in litore Javæ
 Mortiferum nemus et spirantes toxica ramos. 90

Nec minus annorum atque obstantia temporis exit
 Clastra vagans animus; magnorum augusta virorum
 Perlustrat monimenta, et mæltæ umbracula Musæ
 Conscia; Pharsali ad gelidam spatiantur arenam
 Aërii manes, et adhuc vocalia lugent 100
 "Valcluseæ nemora ac notos testantur amores."

Sæpe adeo argentæ sub amica silentia lunæ
 Ad veterem Miltoni umbram tacitosque recessus
 Consedissee juvat, quam sancto horrore tuetur
 Relligio, ac solitâ major circum incubat umbra.
 Te, Dea, te comitem vates, chelyosque magistram
 Agnovit; nutuque tuo patuere profunda
 Terrarum spatia, et vasto discessit hiatu
 Porta tonans cœsi: mistas superûm ille phalangas
 Armaque et ultricem media inter Tartara pœnam
 Vidit et obstupuit; mortaliq; imbibit aure
 Sphærarum melos et dio modulamina cantu. 110

Ac veluti tenebras juxta Borealiaque Ursæ
 Horrida concretis nimborum montibus arva,
 Si quondam indigenas glacies æternaque brumæ 115

Vincula dissolvit viciuo numine Titan ;
 Apparent subitæ fruges inopinaque veris
 Gratia, purpureoque autumnû lumine rident
 Consita flore juga et viridanti culmine Tornon : 120
 At procul insolitos stupet increbrescere Lappo
 Fluviorum strepitus et non sua gaudia terræ.
 Non secus artificî jussu cerealia florent
 Munera vallesque et liquidî pellacia ponti
 Pictoris distincta manu ; tu, Phantasi, dextram 125
 Dirigis, auspicioque tuo notusque decentes
 Et lepor et nitidæ surgunt miro ordine formæ :
 Fervet opus, spiratque argutâ vita tabellâ.

H. V. B. *Coll. SS. Trin. et Univ. Schol.*

In Comitîis Posterioribus, 1798.

To the Editor of the MUSEUM CRITICUM.

SIR,

IN transmitting to you for publication a copy of the very curious letter of Professor Porson to Professor Dalzel, I certainly feel, that the honour due to Mr. Dalzel's memory is sacredly kept: to Mr. Porson's sentiments made known while living, I pay full regard, for he often spoke with regret of having retained no copy of the letter, and used to detail its contents from memory with delight: the severity with which Mr. Porson treats the name of Herman, is an old subject, in which I have no wish to meddle: but for my own name I have just so much respect, as to trouble your readers with the following brief statement of facts, which may help to illustrate what concerns Mr. Dalzel and myself.

I remain, Mr. Editor,

most faithfully your's,

Richmond, Yks.

JAMES TATE.

29 Jan. 1814.

I. In the *Monthly Review*, March 1800. p. 336. Mr. Porson's famous Canon, briefly, if not obscurely promulgated in 1797, *ad Hecubam*. v. 347. ed. 1. was thus spoken of:

"Mr. Porson never intended, we may confidently assert, that "his Canon should be considered as relating to Iambic verses in "general." And in proof of his assertion, the Reviewer quotes, besides v. 1. vv. 22, 65, 278, 318, 362, 366. of the *Ion*, as exceptions to the Canon so considered.

In a letter to the Editors which they were kind enough to insert, Sept. 1801. pp. 110, 111, 112. I corrected the 1st verse, merely by writing it with the two words transposed. The 22d had been corrected in 1799 by Mr. Porson *ad Phæx*. v. 1419. And for the remaining six instances, I shewed, satisfactorily as the event has proved, that if Mr. Porson's Canon were but divided into two, and expressed in the following words, the exceptions would instantly disappear:

"Canon 1. When an Iambic verse ends in a trisyllable or "quasi-trisyllable (as, τῷ θεῷ γὰρ HN ΦΙΑON, or σπαργάροις "Θ ΟΙΣ 'ΕΧΕΙΣ) the foot preceding the last is in the Tragic "writers very rarely, if ever, a spondee; in the Comic it is very "frequently so."

"Canon 2. If a monosyllable precede the trisyllable or "quasi-trisyllable with which the verse ends, so that the last four "syllables form as it were when pronounced, one quadrisyllabic, "or two disyllabic words; then the foot preceding the last may "be indifferently a Spondee or an Iambus."

Very early in 1802, "et omni citius expectatione," the celebrated *Supplementum* appeared. I immediately availed myself of its contents to correct or supply, by certain Addenda prefixed to the Notes on the *Medea*, whatever was deficient or erroneous in the paper on Greek metres prefixed to those on the *Ædipus Rex*, by that time printed off. The second edition of the *Collectanea Græca Majora*, vol. II. then in the press, was not published before the Month of August, 1802.

These Addenda Mr. Dalzel, for reasons which I quite approved, gave in his own person; and contrived to pay a compliment as beautiful as it was well deserved (p. 162) to the incomparable author of the *Supplementum*. (Vide etiam pp. vii. viii. ix. & p. 167.)

Of the three verses which Mr. Porson had specified (*Supplementum*. p. xxx. ed. 1.) as offensive by their heaviness to the Tragic ear, Mr. Dalzel mentioned the first as amended "ope MSS," and the third, "conjecturâ felicissimâ." He unfortunately added, "Secundum non moratur. [*He does not think it worth his attention, was Mr. Dalzel's meaning.*] Eum autem correctum dedit Jacob. Tate; suamque emendationem obviam etiam "tirunculo modeste pronuntiat."

Unfortunately also, referring to the *Monthly Review* *ubi supra*, he supposed, he said, Mr. Porson never to have seen the developement and defence of his Canon there presented; because he had no where taken notice of it.

On the main article of Mr. Porson's complaint against us,
 "The very head and front of our offending."
 "Had this extent: no more."

II. On the Parœmiac Anapæst.

Mr. Porson had seen Mr. Tate's new-fangled Canon before "its publication," in some papers of mine, with the date 24 June 1801, submitted to our common friend Dr. Raine.

Now most unluckily for my claims as a discoverer, if that Canon had been true, Richard Bentley, as some years afterwards I found, in his *Emendations on Menander*, No. xci. speaks of it as a thing well known and undisputed.

"Sciunt qui in Tragicis Græcis et Aristophane versati sunt, "Anapæstos, quales hi sunt, ubique terminari *versu parœmiaco*, "qui posterius *Colon est Hexametri*."

So much for the "new-fangled Canon." Verum *Bernardus non vidit omnia*.

The Canon itself was unquestionably wrong; unless I had

been "content with calling it general, instead of universal." My excuse for that error shall be honestly told at another time.

The transpositions which I then recommended, would be destructive of emphasis in both verses of the *Medea*, vv. 114. and 1085. The same remark is fatal to the transposition which has been proposed in the *Phœnissæ*, v. 616.

β α

ΠΟ. ἐξελαυνόμεσθα πατρίδος. ΕΤ. καὶ γὰρ ἡλθες ἐξελῶν.
and it may be profitably extended to many such changes inconsiderately made.

III. *Medea*. v. 389. [386.]

κράτιστα τὴν εὐθείαν, ἣ πεφύκαμεν
σοφαὶ μάλιστα, φαρμάκοις αὐτοὺς ἐλεῖν.

We certainly were mistaken, to suppose that Mr. Porson had forgotten his own rule in allowing *σοφαὶ* to stand.

And yet in preferring *σοφοὶ* as the better reading, we had strong grounds to go upon. For *Medea* speaks of herself not merely as one woman of many that were clever at mischief in general, but as surpassing all other women in the particular skill of poisons and drugs. Nor is it in the manner of Euripides to write, *σοφαὶ πεφύκαμεν*, so nakedly and unpreparedly, for *We WOMEN are expert*, without the word *γυναιῖκες* somewhere in the sentence. Vide *Med.* vv. 233. 408-9. 885-6.

Before your readers sit down to the repast provided for them, I would only premise, that Mr. Porson took most kindly the favour and praise of Mr. Dalzel. He would not else, in his Note of Dec. 1812, to Mr. Laing, now before me, have added a Postscript like this :

"Pray, make my compliments or apology to Mr. Dalzel ;
"and tell him, that I will endeavour, some of these days, to pay
"off 'the debt immense of endless gratitude.'"

R. PORSON to A. DALZEL.

*Essex Court, No. 5.**Sept. 3. 1803.*

DEAR SIR,

Our friend Mr. Laing being in town, and on the eve of his departure for the North, I could not find in my heart to take leave of him without troubling him to bear this trifling token of my esteem, public and private, for Mr. Dalzel.

It is unpleasant enough at any rate to be engaged in controversy; unpleasant with an enemy; but still more unpleasant with a friend. A few minutes conversation would generally decide a question better than volumes of dispute. I shall therefore be very concise, and only take the liberty of mentioning a very few points in which you seem to have either misconceived, or not fully conceived my meaning.

You suppose me not to have seen (p. 164) the *Monthly Review* for Sept. 1801. It is of no consequence whether I saw it or not. The Canon concerning the fifth foot of a Senarian was already published in the first edition of *Hecuba*.

A gentleman who sent me some anonymous remarks on the *Hecuba*, dated June 7th, 1798, has these words on v. 347. "Nobody seemed to know the meaning of this note, till an imperfect account in the *Monthly Review* (a short time since) appeared written, as it is said, by Dr. Burney. It was mentioned to me three years ago by Dr. Goodall." This last sentence is capable of two interpretations. 1. The editor of *Hecuba* needed not to produce this observation as a discovery of his own, since it was already taught by an eminent scholar at our most famous school. 2. The editor of *Hecuba* stole this observation from Dr. Goodall, and published it as his own.

If our friends can indulge themselves in such candid innuendoes, what are we to expect from our rivals and enemies? Godfrey Herman's note upon this passage is a model of learning and liberality. He is exceedingly angry that I made the remark at all. He is also very angry that I had any remark to make upon

Iambic verses after his elaborate treatise concerning metres. He is still more angry that I wrapped up my Canon in studied obscurity. The fact, he grants, is true; but if I had given my mind to it, could I not have discovered the reason of the fact? for if the editor pretends, that he passed by the reason, on account of its extreme easiness, Mr. Hermann is resolved not to believe him. Now, quoth he, "what the editor reprehends in this verse, "if we retain τοῦμπαλιν, cannot be any thing else, than the "Spondee in the fifth place." And then he goes on to say, that a Spondee in the fifth place has nothing in it reprehensible.¹ I will consent to be called as ignorant of metre and harmony as Leclerc, Reiske, and Herman, if I ever said or thought any thing like the proposition that Mr. Herman has fathered upon me. I must have been an accurate reader of Euripides, to have disapproved of a Spondee in the fifth place of a trimeter iambic, when, of the fifty-eight verses, that begin the Hecuba, twenty-seven, at the lowest reckoning, would oppose my Canon. To the candid observations of Godfrey Herman, I shall only answer by a quotation from Valcknaer's dissertation on the unpublished Scholia upon Homer (post Ursini Virgilium cum Græcis collatum, Llovardiæ, 1747. p. 147.) "Quum illud—monuerat Canterus, "biennio post, invidus sæpe virtutis alienæ obtreceptor, *Henr. Stephanus*, ita libello renovato præfatus est, ut cupide velit "videri non ignoravisse quod Canterus detexerat."

It may perhaps divert you to insert an epigram, made by an Etonian, a friend of mine, upon the said Herman, in imitation of Phocylides's saw,² (Strabo, X. p. 487. ed. Par.)

Νῆιδες ἐστὲ μέτρων, ὧ Τεύτονες· οὐχ ὁ μὲν, ὃς δ' οὐ·
 Πάντες, πλὴν ἙΡΜΑΝΝΟΣ· ὁ δ' ἙΡΜΑΝΝΟΣ σφόδρα Τεύτων.
 which I thus endeavoured to do into English;

1. Vide Hecubam Hermanni, p. 108. quam totam perlegas velim.

2. Καὶ τὸδε Φωκυλίδεω. Λέριοι κακοὶ· οὐχ ὁ μὲν, ὃς δ' οὐ·
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Πάντες, πλὴν Προκλέους· καὶ Προκλῆς Λέριος.

The Germans in Greek
Are sadly to seek ;
Not five in five score,
But ninety-five more :
All ; save only HERMAN,
And HERMAN's a German.

It is a known principle in iambic verse, that the iambic may be resolved into a tribrach, in any place but the last. As Mr. Herman has not given any striking instances of this resolution in his incomparable treatise, I shall try to supply the defect.

Ὁ μετρικὸς, ὁ σοφὸς, ἄτοπα γέγραφε περὶ μέτρων.

Ὁ μετρικὸς ἄμετρος, ὁ σοφὸς ἄσοφος ἐγένετο.

But to return. You say, (p. 164) that I have not tried to correct the middle example,

Ἄτλας ὁ χαλκίοισι νώτοις οὐρανόν.

What ? I who had said in my preface, ed. 1. p. xv. "Tutissima "proinde corrigendi ratio est, vocularum, si opus est, transpositionis."—I could not change the situation of νώτοις and χαλκίοισι ? Surely we wanted no Herman nor Tate to rise from the dead, and tell us this. I rank Herman among the dead, upon the strength of Aristophanes's authority.

Νυνὶ δὲ δημαγωγεῖ

Ἐν τοῖς ἄνω νεκροῖσι

Κᾶστιν τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας. (*Ran.* 422.)

But this fruitful article of transposition we will put off, if you, Sir, have no objection, to the postscript, and we will go on with the paroemiac anapæst. The anapæstic verses in which four short syllables meet,¹ are so few, that I thought it would be an imperti-

1. This, though said in appearance generally, belongs in fact to the Paroemiac verse alone, and regards the dactyl as excluded from the *second* place of that verse; in the *first* place of which it sometimes finds unquestionable admission.

The following passage, *Iph. Aul.* vv. 122-3.

Εἰς τὰς ἄλλας ὥρας γὰρ δὴ

Παῖδός δαῖσμεν ὑμεναίους.

nent digression to mention them; but I was partly induced to quote the *Medea* 1085, by having seen Mr. Tate's new-fangled Canon before its publication. At that time he seems not to have been aware of a prior exception in the same play, 114. But be that as it may, his emendations are both wrong, for this plain reason, that they utterly demolish the emphasis. One of John Milton's answerers had reproached him with the heinous crime of being low of stature. Milton in reply says, that to be sure he is not very tall, but he is nearer the middle size, than the small. Where, however, adds he, would be the harm, if I were diminutive? Which idea he expresses in these words, "But what if I were little?" Now it is impossible that Milton could arrange these words in this order. He wrote, he could not help writing,

was, plausibly at least, thus corrected in the *Addenda* already mentioned.

Εἰς ἄλλας γὰρ δαίσομεν ὥρας
Παιδὸς τῆς σῆς ὑμεναίους.

The concurrence of four short syllables in the common anapaestic dimeter is thus noticed by R. P. in the *Supplementum*, p. xlv. ed. 1.

"rarissime dactylo Anapaestum subjiciunt."

As far as I have observed, this combination is not very often found, betwixt one verse and another.

Electra Euripid. 1320-1. ξύγγοι φιλῶνται.

Διὰ γὰρ ζευγνῦσ' ἡμᾶς πατρίων κ. τ. λ.

It is rare, where one dipodia closes with a dactyl and the next opens with an anapaest, thus:

Electra Euripid. v. 1317. Θάρσει Παλλὰδος || ὅσιον ἦξεις
Πόλιν ἀλλ' ἀνέχον.

Hecuba. ed. 3. v. 144. Ἴζ' Ἀγαμέμνονος || ἰκέτις γονάτων.

In the same dipodia, I doubt whether such a combination is ever found. The only apparent exceptions to this remark, given in p. 279. of Gaisford's *Hephæstio*, has been corrected at a very easy cost, and by more than one hand.

Alcest. 80. Ὅστις ἂν εἴποι κ. τ. λ. vulgo ἐνέποι.

The other verse quoted along with this,

Ajax. 205. Νῦν γὰρ ὁ δεινὸς, ὁ μέγας, ὠμοκρατῆς.

condemns itself at first sight. Grammatical concinnity demands, that the article before μέγας be struck out.

"But what, if little I were?" On this head see more in the postscript.

I could easily amend, (that is to say, new write) all the paroemiacs that begin with a dactyl, because they are so very scarce; but let it be considered that the proportion of paroemiacs to other anapæsts, is scarcely one in ten, and therefore, a priori, those which begin with a dactyl, must be rare indeed. If we had only Sophocles's tragedies left us, I am doubtful whether we should have above one clear exception, (Ced. C. 177.)

ὦ γέρον, ἄκοντά τις ἄξει.

for the verse that follows a little after,

Βήματος ἔξω πόδα κλίνης,

may be easily eluded by the aid of the Scholiast, κινήσης. But the whole quantity of anapæsts in Sophocles is so small, that it would be idle to frame a Canon upon such precarious foundations. When I said that transposition was a very safe remedy, I did not mean that people might transpose as they liked. Dawes lays down a rule, which, if he had been content with calling it general instead of universal, is perfectly right, that a syllable is long, in which the middle consonants β, γ, δ and liquids except ρ meet. But several passages as well as the following, contradict this rule. Ced. T. 717. παῖδός δέ βλαστὰς — Elect. 440. πασῶν ἔβλαστε. These passages may be reduced to Dawes's Canon by transposition; but they will lose all their energy by the reduction. See Brunck's note on Philoct. 222.

v. 389. If I may believe Messrs. Dalzel and Tate, I have here forgotten my own rule, in not finding fault with σοφαί.— Certainly, if no stronger objections against Dawes's Canon can be produced, it will suffer no material hurt. In Soph. Electr. 399, Triclinius altered τιμωρούμενα into the feminine. In Eurip. Hippol. 350, Brunck has rightly edited κεχρημένοι from his membranæ. πεφυκάμεν σοφαί is not "I Medea am expert," but, "We women are expert."—Euripides, the woman-hater, could not miss the opportunity of libelling the sex. Ion. 629.

Ὅσας σφαγὰς δὴ, φαρμακίων τε θανασίμων Γυναιῖκες εἶπον ἀνδράσιν διαφθοράς. There is a stronger objection against Dawes's rule in Hippol. 1120, than can be brought, I believe, from any other quarter.

But my friends have a very funny way of reasoning upon these subjects. "Mr. Porson says, that the Attic tragic poets seldom suffer such verses as, Ἄτλας ὁ χαλκίοισι νώτοις οὐρανὸν—Ergo, he does not know of such verses as Ἀριόμαρδος Σάρδεσιν, μετώπων σωφρόνων, αἱματωποὺς ἐκβαλὼν &c. &c."¹ "Mr. Porson says that the tragic poets would not write such a verse as Ἀτὰρ τί ταῦτ' ὀδύρομαι τὰ δ' ἐν ποσὶν—Ergo, he did not remember, Εἰσηλθε τοῖν τρισαθλίῳιν ἔρις κακή."² Ἡ κάρτ' ἄρ' ἀν παρεσκόπει χρησμῶν ἐμῶν &c."

Another learned gentleman sends me some anonymous criticisms upon the Hecuba, and on v. 639-640, says, "Perhaps the learned Professor did not know that this passage is quoted by Eustathius (Il. Γ. p. 301, 16.*)" Perhaps the learned Professor knew that not only that passage was quoted by Eustathius, but also another from the same play, 446, which has escaped the notice of the Monthly Reviewer, p. 332. This question may however be decided by any person, who will take the trouble of consulting the appendix to Toup. Ed. Oxon. vol. IV. p. 504. compared with Brunck's Soph. Fragment. Helen.

And now, Sir, I release you from a long and tedious letter. Notwithstanding the appearance of dissent my letter wears, be assured that there are very few men, for whom I entertain a greater respect and affection, than Mr. Dalzel, and I trust, he will believe me, when I affirm that I am, his obliged humble servant,

R. PORSON.

1. British Critic, vol. X. Dec. 1797. p. 615. The two lines above are there quoted.

2. Ibid. p. 616.

P.S. Mr. Gilbert Wakefield ὁ μακαρίτης, found a MS. in the British Museum, containing an unedited hymn (as he believed) of Proclus, which he therefore communicated with the public in his *Silva Critica*, P. IV. p. 252. and printed the four first verses thus :

Ὑμνος κοινος

Κλυτε, θεοι, ἱερης σοφης οικας εχοντες

Οἱ ψυχαις μεροπων αναγωγιον ἀφαμενοι φως,

Ελκτης αθανατων, σκοτιον κευθμωνα λιπουσαις,

Υμων αρρητησι καθηραμεναις τελετησι.

Annotatiunculæ quædam, (a G. W. sc.)

vers. 2. *ανθρωπων* — MS. *Possis ανδρων, sed illud his Scriptoribus usitatus.*

vers. 3. *ελκτης* — *trahentibus* — *bibentibus* — *immortalia.*
Ελκυτης — *ψυχας* — *λιπουσας* — *καθηραμενας.* — MS.

First and foremost, Mr. W. it seems, did not know that this hymn was already extant in all the printed copies of Proclus (vide Brunck. *Analect.* II. p. 443.)

Secondly, he might, even without the help of the editions, have corrected the hiatus, by reading *σοφίης ἱερῆς*, if he had an ear.

Thirdly, he confesses to have made four conjectural emendations upon the third and fourth verses.

Now, Sir, you may perhaps have some difficulty in believing that I have consulted this self-same individual MS. and that in

the first verse it is thus written ^β *ἱερῆς* ^α *σοφίης*, by which marks, very common in MSS. the scribe corrected his own error.

But if you believe this, I hardly expect you to believe that, instead of *ἐλκυτης*, the MS. has *ἐλκετ' ἐς ἀθανάτων* as plain as I have written it, and just as the printed books have it, except that they less elegantly give *ἀθανάτους*. Something too much of this.

There is a passage of Sophocles three times quoted by

Plutarch, and always in a different order, but so as in the three variations to remain a Senarian. Now the fragment consists of five words, and the sense is this; "(The physicians) wash away bitter bile with bitter drugs." The five words, you know, will admit of one hundred and twenty permutations, and what is extremely odd, these words will admit twenty transpositions, and still constitute a trimeter iambic.

Now, as Sophocles certainly wrote these words in one order, and no more, the problem is, so to construct the verse as Sophocles wrote it. I shall first set down the words themselves in the English order, and then the different positions in which the words can be put, still retaining the iambic metre.

^α	^β	^γ	^δ	^ε
κλύζουσι	πικράν	χολήν	πικροῖς	φαρμάκοις.
αβεγδ			βγαδε	
αβεδγ			βγαεδ	
αδεβγ			γβαδε	
αδεγβ			δβαεγ	Plut. 1.
αεβγδ			δγαβε	
αεβδγ			δγαεβ	
αεγβδ			γδαβε	
αεγδβ			γδαεβ	Plut. 2.
αεδβγ				
αεδγβ				

The Scrap annexed you will understand, by comparing Euripides Iph. in Aul. Scen. 1. with Stobæus Serm. 103. in any edition but Grotius's.

[The Scrap so annexed was a highly finished and exquisite copy of four different MSS. of Iph. Aul. vv. 29-33. illustrating what he calls the "fruitful article of transposition," and his own inimitable calligraphy at one and the same time. J.T.]

To the Editor of the MUSEUM CRITICUM.

SIR,

PALAEPHATUS, in his Treatise on, Incredible Stories (of which work I think a new edition might with advantage be given, enriched with illustrations from the works of the moderns) roundly declares, that whoever believes that any animal ever did or could exist with the head of a man and the body of a horse, believes that which is impossible: for, as he judiciously observes, the mouth and throat of a man are not qualified for the mastication and deglutition of oats and hay: his other argument is perhaps untenable, viz. that if such animals ever had existed, they would exist now. To this conclusion we moderns might oppose the instances of the Megatherion, and the various *deperdita* of the animal tribe whose remains have been brought to light by the Parisian osteologists; not to mention the well-attested accounts which are annually transmitted to us from Scotland, verified by the minister of the Kirk, and sworn to before a justice of the peace, of sundry mermen and mermaids, in whom the union of man and fish is not less surprising than the preternatural composition of the hippocentaur; at least in the opinion of Horace. Being naturally a lover of the marvellous, I beg leave to lay before your readers some accounts of a hippocentaur, which seem to be so well attested, that they might stagger the incredulity of Palaephatus himself.

Phlegon Trallianus in his Book of Wonders, c. 34. relates a story of a hippocentaur which was caught on a mountain near *Sauna*, a town in Arabia, and sent to the Prefect of Egypt as a present to the Emperor. It was fed on flesh, (not hay and oats, as Palaephatus imagined) but the change of climate not agreeing with its delicate health, it fell sick and died. The Prefect caused it to be pickled and sent to Rome, where it was exposed to public view in the palace. It had a countenance of peculiar ferocity, hairy hands, hoofs like a horse, and bay hair, the brightness of the colour being somewhat tarnished by the pickle. No

time is mentioned ; but Pliny, N.H. VII. 3. assures us that he had himself seen a Hippocentaur preserved in honey, *which had been sent from Egypt to the Emperor Claudius*. It is clear to me that this must have been the pickled Hippocentaur of Phlegon ; and I think that the conclusion of the following curious anecdote is only another version of the same story.

St. Jerome, in his life of Paul the hermit, says that St. Antony, in a certain rocky dell once met a little man with a hooked nose, a forehead decorated with horns, and the feet of a goat. The pious recluse of course started at the sight of the cloven foot, not being prepared, as St. Dunstan was, with a pair of hot pincers. The nondescript however saluted him courteously, telling him that he was one of those ἐρημόβιοι or inhabitants of the desert whom men called satyrs or fauns. He concluded by requesting the prayers of the saint in his behalf. As it was possible that some sceptical persons might entertain a doubt as to the truth of this story, St. Jerome clinches the nail, by asserting that a creature of the species here described was brought to Alexandria and shewn about to the people; and that afterwards *being pickled*, it was carried to Antioch to be seen by the Emperor. I think that we have here another and a less accurate account of the monster described by Phlegon and Pliny.

There must have been some foundation for the story; the animal in question was no doubt some monstrous production, some preternatural birth, which in our days would have been presented to Surgeon's Hall or the British Museum, but in a less enlightened age was magnified into a Hippocentaur; by which name, or that of *Hircocervus* or *Chimæra*, the ancients would no doubt have dignified some animals which have been discovered of late years; for instance, the *Ornithorhynchus Paradoxus* of New Holland. I must not omit to observe, that Phlegon remarks of the pickled specimen, that it was not so big as painters usually represented Hippocentaurs, and yet not very small. I cannot refrain from adding a joke which some wit of antiquity has cut upon this rare beast, and which is marked by that same delicacy

of thought and expression which characterizes most of the witticisms of antiquity; it is this:

Ἴππος ἐρέγεται ἄνδρα, βροτὸς δ' ἀποπέρδεται ἵππον.

How vastly superior is this to Ovid's *Semivirumque bovem, semibovemque virum*? In hopes that some learned persons will illustrate this branch of natural history with as much well-placed erudition as has been occasionally bestowed upon fleas, and those animalcules which are said to have devoured Pherecydes and Sylla,

I remain, Sir,

Your's, &c.

P.S. The student may refer to Bochart's *Hierozoic*. II. vi. 10. and Hemsterhuis on Lucian, T. I. p. 30.

IN an account of the Venice Edition of Callimachus inserted in this Journal, No. II. p. 228, the Æschylus of Robortellus is supposed to have no printer's name. I had not the book at hand; but I ought not to have trusted to my memory on a point which might have been so easily ascertained. It was printed *Venetiis apud Gualterum Scottum anno 1552*.

In No. I. p. 106, mention is made of Michael Sophianus, as having contributed to Robortellus some corrections of Æschylus. He was a professor in the University of Padua, and amongst other works, turned into Latin the treatise of Aristotle *περὶ Ψυχῆς*. Hody seems to have known scarcely any thing concerning him; for he supposes him to have been the son of Nicolaus Sophianus, a Greek of Corcyra, who composed a work *de machinis bellicis*, which he dedicated to Cardinal Bessarion. But in a Greek MS, quoted by M. Crusius in his *Turco-Græcia*, p. 200, an inscription is said to have been *ποιηθὲν παρὰ τοῦ σοφωτάτου καὶ λογιωτάτου κυρίου Μιχαήλου Σοφιανοῦ τοῦ Βυζαντίου*. These are the words of Zacharias Marapharas, who

was steward to the patriarch of Constantinople in the year 1569, at which time Michael Sophianus was very lately deceased; he could not therefore have been a Corcyrean. Joseph Scaliger confounds Michael and Nicolaus, and supposes them both to have had the same Christian name. (Epist. 431.)

Michael was once the possessor of the celebrated *Codex Palatinus* of the Anthologia; and it is singular that Scaliger should have erred as to his name, when at the end of a copy of this MS. belonging to Gruter, which Scaliger had consulted were written these words, *Tria hæc ultima Epigrammata attulit e Græcia Michael Sophianus, qui obiit Ferrariæ anno 1565.* See Jo. Henr. Leichius *Præfat. ad Sepulchral. Carm.* p. 9.

I have perhaps wasted words in the elucidation of this biographical question, which is no otherwise interesting, than as we are anxious to know every particular respecting those illustrious men, who transplanted the tree of knowledge from the shores of the Hellespont to the plains of Latium.

B.

BIOGRAPHICAL MEMOIR
OF
JOSEPHUS JUSTUS SCALIGER.

THE readers of a work, the principal object of which is the promotion of a taste for classical pursuits, will, it is presumed, be neither surprized nor displeased at finding in it occasional memoirs of the lives and labours of those eminent men, who have contributed in their generation to diffuse a critical knowledge of the languages of antiquity. It has been observed that the life of a scholar is usually barren of those incidents which are necessary to give to Biography its due importance and effect. But every man who has arrived at eminence in any department of human science, has of necessity had some peculiar habits and methods which distinguished him from the bulk of mankind, and which deserve to be recorded for the instruction and edification of those, who are seeking the same honourable distinction through the same paths of rugged and assiduous toil.

For the subject of our first Memoir, no fitter person could be selected than him, whom the scholars of succeeding ages have almost unanimously honoured with the title of *Prince of Critics*. It has been the fate of every eminent man to meet with a greater share both of praise and censure than was due either to his merits or his faults; and it would be difficult to point out one who has been more oppressed by panegyric or more persecuted with reproach than the subject of the present article. Removed by distance of time from all those personal feelings which gave warmth to the one, and bitterness to the other, we have documents sufficient to prove that there was some cause for both; that he possessed stupendous learning, unrivalled acuteness and admirable taste, which were sullied by a degree of vanity and supercilious arrogance almost unparalleled.

The family of La Scala was of great antiquity; Julius Cæsar Scaliger, the father of Joseph, pretended to be a lineal descendant from the princes of Verona who bore that name, and was vain enough to imagine that the Venetians, who were lords of Verona, were anxious to put him out of the way by the hands of an assassin. Scioppius pretended that this account of the origin of Scaliger was a mere fiction of his vanity; be that as it may, there was great truth in the remark of Lipsius, that the family of La Scala might well be eager to number amongst their members these illustrious men, who had more real nobility than all the princes of Verona¹.

The plan which the elder Scaliger had devised for the recovery of his family honours and possessions was somewhat curious. His son was accustomed to relate, that the reason of his father's great proficiency in logic and scholastic divinity, was the design which he had at one time conceived of obtaining the popedom, in order that he might recover from the Venetians by force of arms his principality of Verona.

In pursuit of this object he applied himself assiduously to the reading of Duns Scotus, and became one of the fraternity of Cordeliers, in the hope of obtaining by his merit a cardinal's hat, which in due time was to be exchanged for the tiara. Something, however, occurred which put him out of humour with the Cordeliers, and induced him to exchange the skirmishings of the schools for the more active profession of arms; which he exercised with considerable reputation and success; but at the same time he prosecuted his studies, and especially that of natural history, with great ardour; the monuments of his learning and genius are too well known to need enumeration; it will be sufficient to say that his various productions were marked by great originality and acuteness, but in several instances by a singularity of opinion to which he has failed of gaining converts. Having married, at the age of forty-five, an orphan of noble family

¹ Thuana, p. 16.

thirty years younger than himself, he settled at Agen in Guienne, where he continued for several years to practise medicine with credit and success.

The subject of the present memoir was born in that city on the 4th of August 1540. I do not find it reported that at his birth he uttered the voices of nine several animals, although he afterwards spoke as many languages, or that he was found in his cradle with two owls, although we are told that he had the faculty of seeing in the dark; but, as it would be strange indeed if no remarkable circumstance had distinguished the childhood of so eminent a personage, he tells us, that at the age of eight he held his infant sister at the baptismal font, and that on the same day he was flogged by his father. We are further informed, that he was not only able to distinguish objects in the dark, a faculty which his father and himself enjoyed in common with owls and cats, but that during his childhood, when suddenly awakened in the night, his eyes shot forth such extraordinary brilliancy as to render visible the bed-posts.

An ancient author explains the fabulous accounts of the sharp-sightedness of Lynceus, by supposing that he was the first who wrought mines by the help of artificial light; and a person who should be inclined to allegorize every extraordinary story, might suppose that this account of the Scaligers took its rise from the wonderful quicksightedness with which they penetrated into the meaning of passages unintelligible to others, and the light which they shed upon the dark and difficult parts of ancient authors.

Josephus Justus, who was the tenth of fifteen children, was sent at the age of eleven with two of his brothers to school at Bourdeaux, where he remained three years, and then returned home to avoid the plague which broke out in that city. He had hitherto learned only Latin, which language he continued to study for four years under the tuition of his father, who had himself but a slight acquaintance with Greek. At the age of eighteen, having lost his paternal instructor, he was led to Paris by his desire of studying Greek, and attended the lectures of Adrien Turnébe,

the most distinguished critic and grammarian of the age. At the end of two months, however, he shut himself up closely in his study, resolved to learn that which no masters could teach him; and beginning with Homer, whom he read through in one and twenty days, he was enabled, by an accurate observation of the language, to draw up for himself a Greek grammar, the only one he ever made use of. He was accustomed frequently to mention with great complacency that he had never consulted a grammar or a lexicon. It is not easy to say why this should be matter of boasting, or what other credit could accrue to him from it, than that of having given himself much unnecessary trouble. The fact is probably not true, as it rests only on his own assertion, and the singular vanity and egotism of this eminent man leads us to receive with caution the commendations which he bestows upon himself. It appears, however, that at the age of seventeen he composed a Latin tragedy which possessed considerable merit.

After having made himself master of Homer, he proceeded to the next of the Greek poets in chronological order, and pursuing the same plan, read through all of them in the incredibly short space of four months. For this again we have only his own word; and whoever has turned over the leaves of Stephen's *Corpus Poetarum*, will be struck with a mixture of horror and incredulity at the very thought of such an undertaking. True it is, that we are told, on the same authority, that Scaliger never allotted more than three hours of each night to sleep; an assertion which is probably deserving of as much credit as the preceding.

In the year 1563 he became an inmate in the family of M. Louis Chataigner de Rocheposay, (*Ludovicus Castaneus Rupiposatus*) probably through necessity, since it appears that notwithstanding his noble extraction his means were always very limited. His own expression is, "*Ego ab habitu patris mei semper eleemosynis vivi*." He accompanied his patron (who was ambassador from France to the court of Rome) in his travels.

In 1592 he was invited to reside in the University of Leyden,

with the title of Honorary Professor, and a liberal salary. This offer, his zealous attachment to the Protestant religion established in Holland, and his love of liberty, induced him to accept. The same motives afterwards led Casaubon to take up his residence in England, and Salmasius to close with a similar proposal from the same University: for although literature did not want encouragement in France during the reigns of Henry IV. and Louis XIII. yet the times were unquiet, the press was under strict regulations, and it was unsafe to indulge in that freedom of speech which men of genius and learning can never be prevailed upon to forego. The leading motive, perhaps, of Scaliger, in accepting the offers of the Syndics of Leyden, was his eager desire to fix himself in a place, from which he could discharge his artillery at the Jesuits with impunity. Against that artful body of men he waged fierce and implacable war. He had proved that the corrected year of the papists was faulty; the Jesuits attacked his calculations; Scaliger retorted; the contest waxed furious, and at length no terms of abuse could be found which were not employed by both parties. Scioppius, who was beyond controversy the prince of railers, sided with the Jesuits; and in his *Fabula Burdonum*, touched his adversary in his tenderest part, the nobleness of his extraction; Scaliger retorted in his *Vita et Parentes Casparis Scioppiii*. One remark of Scaliger's concerning the Jesuits is worth recording. "The other Monks," said he, "love the Jesuits, on account of the Lutherans; if there were no Lutherans, they would hate them. Herod and Pilate were never friends till Christ was put to death."

Besides these motives of offence, Scaliger was firmly attached to Beza, and was deeply impressed with a conviction of the injury which had been done to the cause of genuine Christianity by the disciples of Loyola; a conviction which he lost no opportunity of expressing. In consequence of this, the Papists, who could not shut their eyes to the real merits of this great man, nor deny the extent and accuracy of his learning, maintained that he derived it from the devil, in return, I suppose, for the

complacency with which Scaliger used to quote a saying of Beza's, that the Jesuits were "ultimus Sathanæ crepitus."

He continued at Leyden till his death, which took place on the 21st of January 1609. He was attended in his last moments by Daniel Heinsius, then a young man, whom Scaliger had cherished with great affection, and encouraged and assisted in his studies. He directed in his will, that his body should be deposited in the French church at Leyden, under the spot where he had usually sat to hear the sermon, and that the stone over him should bear no other inscription than the following:

*Josephus Justus Scaliger, Julii Cæsaris Filius,
heic expectat resurrectionem.*

This was in conformity with his declarations while alive. He was accustomed to say, and with more good sense than elegance, "Ego non curo quidquam nisi resurrectionem. Sepulcrum non curo; ubi sepeliar non interest; cum moriar, meum corpus erit ut asini corpus."

The personal appearance of Scaliger, according to his own account, was very striking. "My father," he used to say, "was like a king; aye, an emperor. Look at me; I am the very counterpart of him; and, above all, I resemble him in my aquiline nose." Wouwer describes him, at the age of fifty, as being *cælebs, staturæ mediocris, et facie Gallicæ*. An original portrait of him was in the possession of Dr. Bentley, a scholar who of all others most resembled Scaliger in the constitution and furniture of his mind. It was bequeathed by him to Trinity College, Cambridge, where it is still preserved in the Master's Lodge.

Scaliger was undoubtedly the first who applied the principles of true criticism with eminent success to the authors of antiquity, with the single exception perhaps of Paulus Leopardus, whose labours however were on a much more confined scale. His *Conjectanea* on Varro, his remarks on Manilius, his immortal work *de Emendatione Temporum*, are splendid monuments of

his acuteness and erudition, and justify the eulogiums which were heaped upon him by his contemporaries.

Scaliger prided himself upon speaking thirteen languages, of which amongst the ancient, besides Latin and Greek, he was intimately acquainted with the Hebrew and Arabic. His *polyglotia* is celebrated by a French poet in the following very harmonious and sublime verses :

Ains, comme Scaliger, merveille de nostre âge,
Le Soleil des Scavans, qui parle eloquemment
Hebrieu, Gregeois, Romain, Espagnol, Allemand,
François, Italien, Nubien, Arabique,
Syriaque, Persan, Anglois, et Chaldaique.

With respect however to many of these languages, there is no doubt but that Scaliger, like Margites,

Πόλλα ἐπίστατο ἔργα, κακῶς δὲ ἐπίστατο πάντα.

The expression “ parle eloquemment ” is to be taken as a poetical amplification.

It appears, from a comparison of the Preface to Scaliger's Epistles, p. 3. with a letter to Camden (*Epist. Camdenian.* p. 272.) that they were collected by Pierre Du Puy, and given by him to the Elzevirs to be printed. They contain much which is worthy of notice; many of the opinions of this eminent critic, delivered unreservedly to his friends, are remarkable for their solidity and originality. The style is perfectly unembarrassed and easy; less affected than that of Casaubon, and less laboured than that of Salmasius. Few students, however, would willingly read a collection of nearly 500 Latin letters, for a few curious remarks or interesting anecdotes; besides which, the book itself is not easily met with; and therefore we shall, it is presumed, do an acceptable service to classical students, by inserting occasionally in this Journal select epistles of Scaliger, illustrated by such remarks as may be deemed fit to accompany them.

The Scaligerana are a very extraordinary collection of abrupt sayings and heterogeneous remarks, which must be twice read to be understood. The history of them, which is not very

commonly known, is briefly as follows: John and Nicolas de Vassan saw a great deal of Scaliger at Leyden; and were in the habit of noting down the remarks which fell from him in the course of conversation. This collection they imparted to the celebrated Messieurs du Puy, who gave it to M. Sarrau, who left a copy to his son, from whose hands it passed into those of the younger Daillé. Isaac Voss procured them to be printed. Francis Vertunien, who was the family physician of M. Chataigner de Rocheposay above mentioned, had written down many remarks of Scaliger, which were afterwards published in a separate collection under the title of *Prima Scaligerana*, with a preface and notes by Tannegui Lefèvre. A great part of this collection is made up of extracts from the Epistles.

A complete catalogue of the works of Scaliger may be seen in the *Gallia Orientalis* of P. Colomiés p. 113.

To the Editor of the MUSEUM CRITICUM.

SIR,

THE following inscription relating to Tyrinna, who died at the age of twenty-seven, was copied at Samos, and sent to England in the course of the last year. Throughout the whole there is no deficiency of any word, or even a letter; and the sense is in every part clear. It is simple and elegant; and inferior to very few of the best Sepulchral Epigrammata in the Anthologia; and must be considered as forming a valuable addition to those which we possess in Gruter, Fabrettus, Montfaucon, and other writers. It may be assigned to the first or second century after the Christian æra. In the 8th line we see in the word ΛΕΙΘΗ for (ΛΙΘΗ) a permutation of letters, very common in inscriptions of the Roman times. *λειτή πέτρη* is the "rude stone" or rock; *λιτὸν ἰδὸς* is *rude idolum*. (Jul. Pol. I. p. 6. Kühn. note.)

ΗΓΕΝΕΗΙΔΟΞΗΗΤΕΚΑΙΕΝΜΟΥΣΗΣΙΤΥΡΙΝΝΑ
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 ΑΝΤΙΔΕΠΑΤΡΩΟΥΚΑΙΥΨΟΡΟΦΟΙΟΜΕΛΛΑΘΡΟΥ
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 ΟΥΜΟΣΕΜΟΥΦΘΙΜΕΝΗΣΤΑΙΣΔΕΝΕΚΥΡΣΕΤΥΧΑΙΣ.

In the running characters it is,

Ἡ γενεῇ δόξη τε καὶ ἐν μούσῃσι Τύριννα
 Ἐξοχος, ἡ πάσης ἅκρα φέρουσ' ἀρέτης,
 Ἐννεάδας τρισσὰς ἐτέων ζήσασα, τοκεῦσιν
 Δυστήνοις ἔλιπον δάκρυα καὶ στοναχάς.
 Πᾶς γάρ, ἐμοῦ φθιμένης, χῆρος δόμος· οὔτε γὰρ αὐτὴ
 Λείπομαι, οὔτ' ἔλιπον βλαστὸν ἀποικομένη.
 Ἀντὶ δὲ πατρῶου καὶ ὑψορόφοιο μελάρου,
 Λειτὴ τοῦμὸν ἔχει σῶμα λαχοῦσα πέτρη.
 Εἰ δ' ἦν εὐσεβέων ὅσιος λόγος, οὔ ποτ' ἂν οἶκος
 Οὐμός, ἐμοῦ φθιμένης, ταῖσδ' ἐνέκυρσε τύχαις.

1. 4. ἐμοὶ δ' ὀδύνας τε γόους τε
 Κάλλιπεν. Odyss. A. 242. and in Solon;
 Καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς.

R. W.

NOTES

ON THE

AJAX OF SOPHOCLES.

v. 9. ἘΝΔΟΝ γὰρ ἀνὴρ ἄρτι τυγχάνει, κára. Στάζων ιδρώτι καὶ χέρας ξιφοκτόνους. The use of τυγχάνει for τυγχάνει ὦν is defended by Erfurdt against Fischer (*ad Welleri Gram. Gr.* IV. p. 8.) and Porson (*ad Hec.* 712.), who join τυγχάνει with στάζων. See a note on this question, in the first number of the *Museum Criticum*, p. 65. We confess that we are more inclined to take part with Erfurdt than with Porson. The two passages in the *Electra* (v. 46. 315.) seem to us to be quite decisive. The following consideration, also, has some weight with us. As τυγχάνω and κυρῶ appear to be exactly synonymous in all their various significations, we are very unwilling to admit, that a construction, which is lawful when the poet employs κυρῶ, is unlawful when he employs τυγχάνω. We find κυρῶ without a participle twice in the present tragedy: v. 314. Κάνηρετ' ἐν τῷ πράγματος κυροῖ ποτε. v. 984. ποῦ μοι γῆς κυρεῖ τῆς Τρῳάδος. Several other examples are collected by Erfurdt, in his note on *Ant.* 483. [487.] *ed. min.*

v. 15. Ὡς εὐμαθὲς σου, κἂν ἀποπτος ἦς ὅμως, Φώνημ' ἀκούω, καὶ ξυναρπάζω φρενὶ. In the common copies, the comma precedes ὅμως, instead of following it. The same fault, as we conceive it to be, appears in the following passage: *Eurip.* *Hec.* 568. Κρουνοὶ δ' ἐχώρουν. ἡ δὲ, καὶ θνήσκουσ' ὅμως, Πολλὴν πρόνοϊαν εἶχεν εὐσχήμως πεσεῖν. Read also, *Androm.* 26. Καὶ πρὶν μὲν, ἐν κακοῖσι κεμένην ὅμως, Ἐλπίς μ' αἰεὶ προσῆλθε, σωθέντος τέκνου, Ἀλκὴν τιν' εὐρεῖν, κάπικούφισιν κακῶν. Compare *Alc.* 938. Φῖλοι, γυναικὸς δαίμον' εὐτυχέστερον Τοῦμ' νομίζω, καίπερ οὐ δοκοῦνθ' ὅμως. So also *Æsch. Choeph.* 113. Μέμνησ' Ὀρέστον, κεί θυραῖός ἐσθ' ὅμως. *Pers.* 295. Λέξον καταστάς, κεί κακοῖς στένεις ὅμως, Τίς οὐ τέθνηκε, τίνα δὲ καὶ πένθήσομεν Τῶν ἀρχελείων.

v. 24. Κάγω' θελόντης τῷδ' ὑπέζυγην πόνω. Read θελόντης without the mark of elision. Aldus reads 'κείνος with the mark of elision at the beginning of a verse, v. 275. Although in the present instance θελόντης is preceded by a vowel, the analogy of the parent word θέλω shews that that circumstance is not material. We believe that neither θελόντης nor ἐθελόντης is found in any other passage of the tragedians.

v. 32. Κατ' ἴχρος ἄσσω, καὶ τὰ μὲν σημαίνομαι, τὰ δ' ἐκπέπληγμαι, κοῦκ ἔχω μαθεῖν ὅπου. Mr. Porson mentions (*Adversar.* p. 101.) that a manuscript of Suidas reads κοῦκ ἔχω μαθεῖν ὅπου. If this is the true reading, the sense is, *I am not able to learn where he is.* Compare vv. 6, 7. This tragedy contains two other examples of the same expression. v. 103. Ἡ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου; v. 890. Ἀλλ' ἀμένηνον ἄνδρα μὴ λεύσσειν ὅπου. So also *Œd. T.* 926. Μάλιστα δ' αὐτὸν εἶπατ' εἰκάτισθ' ὅπου. *Ant.* 318. Τί δέ; ρυθμίζεις τὴν ἐμὴν λήπην ὅπου; Read also *Œd. C.* 1217. Λυπᾶς ἐγγυτέρω. τὰ τέρ | ποντα δ' οὐκ ἂν ἴδοις ὅπου, | ὅταν τις &c.

v. 97. ΑΘ. Ἡ καὶ πρὸς Ἀτρεΐδαισιν ἥχμασας χέρα; Αἲ. Ὡστ' οὐ ποτ' Αἴανθ' οἶδ' ἀτιμάσσουσ' ἔτι. We should prefer Ὡς οὐ ποτ'. So v. 38. ΟΔ. Ἡ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ; ΑΘ. Ὡς ἔστιν ἀνδρὸς τοῦδε τάργα ταυτά σοι. In the answer to a question, ὥς is used to confirm some assertion which has been made before. See the context of these two passages.

v. 108. Πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκίου στέγης. Read ἐρκείου. Erfurdt, who passes over ἐρκίου in silence, seems to have forgotten his own words (*ad Ant.* 483. [487.] *ed. min.*): Ἐρκείου *haud dubie rectius est quam ἐρκίου.* See *Æsch. Choëph.* 559. 569. 651. Eurip. *Tro.* 17. 483. When a word of three syllables, of which the first and third are long, is always placed in the *senarius* as ἐρκείου is placed in the present verse, there is reason to suspect that the second syllable is also long. In the following fragment of the younger Cratinus (*ap. Athen.* p. 460. F.) the old editions read ἐρκιος, although the metre requires ἐρκείος:

Εἰς τὸ κυλικεῖον ἐνεγράφη· Ζεὺς ἐστὶ μοι Ἑρκείος· ἐστὶ φρα-
τόριος· τὰ τέλη τελέω.

v. 172. Ἡ ῥά σε Ταυροπόλα Διὸς Ἀρτεμις. Lobeck has a very long and learned note on the use of Ταυροπόλα for Ταυροπόλος. If both these forms are legitimate, it is probable that Euripides wrote, Iph. T. 1457. Τὸ λοιπὸν ὑμνήσουσι Ταυροπόλην θεάν. The common reading, Ταυροπόλον θεάν, exhibits an anapest of a very unusual kind. See the Edinburgh Review, Vol. XIX. p. 70.

v. 179. Ἡ χαλκοθώραξ, ἥ τιν' Ἐννάλιος | μομφὰν ἔχων
ξυνοῦ δορὸς ἐννυχίοις | μαχαναῖς ἐτίσατο λῶβαν. Schol
Διαστέλλει τὸν Ἄρεα ἀπὸ τοῦ Ἐνναλίου, ὡς ἕτερον δαίμονα
ὑποῦργον τοῦ μείζονος. καὶ δῆλον ἐκ τῶν συνδέσμων. This
interpretation, as Brunck justly observes, is absurd. Even if we
allow Mars and Enyalios to have been different deities, we can-
not suppose that the poet would designate Mars by a single word,
which is equally applicable to Enyalios. Brunck has adopted
the emendation of Johnson, Ἡ χαλκοθώραξ ἥντιν' Ἐννάλιος.
So also Bothe and Lobeck. This emendation ought not to be
admitted, unless it can be proved that ὅστις is capable of being
used instead of τις, *aliquis*. Reiske proposes σοὶ τιν' Ἐννάλιος,
Musgrave μή τιν' Ἐννάλιος, Hermann (*ad Hec.* 991.) ἡ τιν'
Ἐννάλιος. Erfurdt reads, ὁ χαλκοθώραξ ἥ τιν' Ἐννάλιος. The
object of all these conjectures is to get rid either of the first or
of the second ἡ, so as to connect the adjective χαλκοθώραξ with
the substantive Ἐννάλιος. A better mode of accomplishing this
end than any which we have mentioned, is to read, Ἡ χαλκο-
θώραξ εἶτιν' Ἐννάλιος. So v. 879. Τίς ἂν δῆτά μοι — τὸν
ὠμόθυμον εἶποθι πλαζόμενον λεύσσω ἀπύοι. Phil. 1204. ξίφος
εἶποθεν, | ἡ γέννιν, ἡ βελέων τι προπέμψατε. This pleonastic
use of εἶ, which the editors of Sophocles do not appear to have
understood, has not escaped the observation of Weiske, whose
words we subjoin, (p. 115. *ed. Oxon.*): *Offendit particula εἰ ad-*
juncto pronomine τις, ut apud Zosimum v. 8. Εὐτρόπιος δὲ
πάντας, ὧν εἶτις λόγος (qui aliquo essent numero), ἐκποδῶν

καταστήσαι βουλόμενος &c. *Sed sic imminuunt Græci τὸ τῶς et τινὲς, aliquis, nonnulli, ut dubitationis notam, εἰ; structura minus accurata, præponant. Loca in Xenoph. Ind. sub εἰ monstravi.* These words might pass for a note on the passage before us, according to our representation of it.

v. 205. Νῦν γὰρ ὁ δεινὸς, μέγας, ὠμοκρατὴς, &c. *Male vulgo ante μέγας articulus iteratur.* ERFURDT. The same correction is made by Mr. Blomfield *ad Æsch. Prom.* 981. (p. 206. *ed. sec.*), and by the Edinburgh Reviewer, V. XIX. p. 93.

v. 210. Παῖ τοῦ Φρυγίου Τελεύαντος. Porson's tacit emendation (*ad Hec.* 120.), Παῖ τοῦ Φρυγίου σὺ Τελεύαντος is rejected with contempt by both Lobeck and Erfurdt, the former of whom seems half inclined to believe, that Porson's insertion of σὺ was a mere slip of the pen. These editors defend the common reading by the comparison of the well known *senarii* of Æschylus, which begin with the words Ἰππομέδοντος and Παρθενοπαῖος. They ought to have recollected, that these two proper names cannot be admitted at all into the tragic *senarius*, without a violation of the metre. The anapest, which the tragic poets usually employ on these occasions, causes as great a violation of the ordinary rules of the metre, as the trochee, which Æschylus has admitted in these two instances. The proper name Τελεύαντος, on the contrary, is perfectly well adapted to the measure in which it is used, especially if the last syllable be lengthened by position, as in the present instance. Ἐνῆλλακται, a word of exactly the same quantity, occurs in the next preceding line but one. So also Ἐρεχθιδῶν v. 202. and ἀνερρῆγνυ v. 236. Honest Bothe, who does not appear to have been aware of Porson's emendation, goes a shorter way to work, and bravely cuts out Τελεύαντος, leaving only the words Παῖ τοῦ Φρυγίου. He observes, that from Tecmessa's account of her family (vv. 487. 488.) her father appears to have been so great a man, that he may fairly be called *the Phrygian* κατ' ἐξοχήν. In the same manner, we presume, as Buonaparte is called *the Corsican*. Leaving this solution of the difficulty to the consideration of our readers, we

shall content ourselves with mentioning, for the comfort of such of them as prefer Porson's emendation, that another instance of the omission of *σὺ* after a word ending with *ου*, may be found in his *Adversaria*, p. 65. In the tragedy before us, one manuscript omits *σὺ* after *ποῦ*, v. 1100.

v. 235. ὦν τὴν μὲν ἔσω 'σφαζ' ἐπὶ γαίας, | τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ. This appears to be the true reading. The transition from the feminine singular to the neuter plural, has proved a stumbling-block to the transcribers and editors. Aldus and most of the manuscripts read ὦν τὴν μὲν ἔσω, and τὰς δὲ πλευροκοπῶν. The modern editions read, from the emendation of Triclinius, ὦν τὰ μὲν ἔσω, and τὰ δὲ πλευροκοπῶν. Τὰ δὲ πλευροκοπῶν is found in the Iena manuscript *a manu secunda*, in one Oxford manuscript (*Dorvill. B.*), and perhaps in the two Moscow manuscripts, if any reliance can be placed on the silence of the collator¹.

v. 278. Ξύμφημι δὴ σοι, καὶ δέδοικα μὴ 'κ θεοῦ Πληγὴ τις ἦκοι. Erfurdt reads ἦκη on the authority of Suidas and one manuscript. Perhaps the true reading is ἦκει. The words μὴ ἦκη or μὴ ἦκει signify *ne venerit*. Erfurdt justly remarks, that ἦκω does not signify *venio*, but *veni*. In the same manner, οἴχομαι signifies *abii*, not *abeo*. Both these verbs are more nearly allied to ἐλήλυθα than to ἔρχομαι. Now it is well known, that after δέδοικα μὴ, ὅρα μὴ, &c. the Greeks frequently

1. Erfurdt has been betrayed into innumerable errors by relying on the silence of Johnson, who collated four manuscripts of the Ajax in the Bodleian Library at Oxford. In this very passage, all the manuscripts collated by Johnson agree with Aldus in reading τὰς δὲ πλευροκοπῶν. Yet Johnson, who reads τὰ δέ, exhibits τὰς δέ as the reading of only two of his four manuscripts. The kindness of a friend at Oxford, whose accuracy may be relied upon, enables us to state the readings of the Bodleian manuscripts, in this and several other instances, with perfect security. The Bodleian Library now possesses six manuscript copies of this tragedy, two of which formerly belonged to Dorville. A seventh copy is in the Library of Trinity College, and an eighth in the British Museum among the Harleian manuscripts. An accurate collation of these eight copies would be a valuable contribution to an improved edition of Sophocles.

employ the indicative to express that sense which the Latins express by the preter-perfect of the subjunctive. Thus, the Chorus in the *Orestes* of Euripides, believing that *Orestes* is dead, says to *Electra*, v. 208. Ὅρα παρούσα, παρθέν' Ἥλέκτρα, πέλας Μὴ κατθανών σε σύγγονος λήλθ' ὁδε. See Budæus (p. 252. ed. 1548), Hoogeveen (pp. 708. 709.) &c. Among the examples produced by these grammarians, is the following passage of Demosthenes (*Περὶ Παραπρεσβείας*, p. 342, 8.): Καὶ τὸ χρόνον γεγενῆσθαι μετὰ τὴν πρεσβείαν πολλὸν, δέδοικα μὴ τινα λήθην, ἣ συνήθειαν τῶν ἀδικημάτων ὑμῖν ἐμπεποιήκει. Are we to read ἐμπεποιήκει with Lambinus and Markland, or ἐμπεποιήκη with Reiske? We do not condemn the subjunctive, but we strongly suspect, that if Demosthenes had employed it in this passage, he would have said ἐμπεποιηκὸς ἦ. The orators generally, if not always, express this subjunctive and its corresponding optative by the auxiliary verb and the participle. Thus we find in the same oration βεβωθηκὸς ἦ p. 345, 29. συμβεβηκὸς εἴη p. 351, 9. πεποιηκότες εἴητε (εἴτε) p. 363. 19. δεδωκότες εἶεν p. 382, 25. ἐνεορακὸς εἴη p. 401, 18. ἀναπεπτωκότες ἦτε p. 411, 3. To return to Sophocles, the same arguments which induce us to suspect that ἦκει is the true reading in the verse before us, incline us to propose βέβηκε, Phil. 493.

v. 301. Τέλος δ' ὑπάρχας διὰ θυρῶν, σκιᾷ τινι Λόγους ἀνέσπα, τοὺς μὲν Ἀτρειδῶν κάτα, τοὺς δ' ἄμφ' Ὀδυσσεῖ, ξυντιθεῖς γέλων πολλὸν, Ὅσῃν κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών. In our opinion, Lobeck and Erfurdt have done ill in not reading ἐκτίσαιτ' with Musgrave and Bothe. Although Tecmessa makes use of the plural number, αὐτῶν, she alludes to the flagellation which Ajax was about to inflict on Ulysses, when he was called out of his tent by Minerva. See vv. 105—110. If we retain ἐκτίσαιτο, Ajax must be understood to speak of what he had already done, not of what he intended to do. Compare Trach. 793. Τὸ δυσπάρεινον λέκτρον ἐνδατούμενος Σοῦ τῆς ταλαίης, καὶ τὸν Οἰνέως γάμον, Οἶον κατακτήσαιτο λυμάντην βίον. Musgrave observes, that if the poet had represented Ajax as

speaking of a past transaction, he would not have added *ἰὼν* to *ἐκτίσαστο*.

v. 312. Ἐπειτ' ἐμοὶ τὰ δαίμ' ἐπηπείλησ' ἔπη, Εἰ μὴ φανείην
 πᾶν τὸ συντυχὸν πάθος. Mr. Porson (*ad Hec.* 847.) says of this
 passage: *Facillimam emendationem φανείην prætervidere Viri
 docti, quam tamen adsumere potuerat e MS. Brunck. Φαναίην
 contra linguam et metrum est, φανοίην contra linguam.* Brunck,
 who first admitted *φανοίην* into the text, believed it to be the
 optative of the second aorist ἔφανον. In this acceptation,
φανοίην is certainly *contra linguam*. The second aorist ἔφανον
 does not exist; and if it existed, its optative would be φάνομι.
 But if we agree with Buttman, as quoted by Erfurdt, in con-
 sidering φανοίην as the optative of the contracted future φανῶ,
 it may be safely pronounced a legitimate Greek word. Mr.
 Elmsley, in his note on *Œd. T.* 538. points out ἐροίην in Xeno-
 phon, and διαβαλοίην in Plato. With regard to the construction,
 Erfurdt properly compares ἀφειδήσοι *Ant.* 414. ἀφαιρήσοιτο
Phil. 376. So Xenophon *Sympos.* 1, 7. Ὡς δὲ πάνν ἀχθόμενος
 φανερός ἦν, εἰ μὴ ἔψοιντο, συνηκολούθησαν. We prefer φα-
 νοίην to φανείην for the following reason. The difference between
 εἰ μὴ φανοίην and εἰ μὴ φανείην, is the same as that between
 εἰ μὴ φανῶ and εἰ μὴ φανῇ. Εἰ μὴ φανοίην has the same
 relation to εἰ μὴ φανῶ, as εἰ μὴ φανείην has to εἰ μὴ φανῇ.
 Now it appears to us, that the active future is rather more proper
 in this passage than the passive subjunctive. We would rather
 say, *I will burn your house, if you do not put ten pounds in a
 certain place, than, I will burn your house, unless ten pounds are
 put in a certain place.* Compare *Ant.* 306. Εἰ μὴ τὸν αὐτό-
 χειρα τοῦδε τοῦ τάφου Εὐρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμοὺς,
 Οὐχ ὑμῖν Αἰδῆς μῶνος ἀρκέσει, πρὶν ἂν &c. *Ibid.* 324. Κόμφ-
 ενέ νυν τὴν δόξαν. εἰ δὲ ταῦτα μὴ φανεῖτέ μοι τοὺς δρῶντας,
 ἐξερεῖθ' ὅτι τὰ δειλὰ κέρδη πημονὰς ἐργάζεται. The passages
 before us would be exactly similar to these passages, if the poet
 had put the threats of Ajax into his own mouth, instead of
 throwing them into Tecmessa's narrative. Lobeck reads φανοίην

with Brunck. Erfurdt reads *φανείη* with Porson. Bothe reads neither *φανόην* nor *φανείη*, but rejects the verse as spurious.

v. 314. *Κάνηρετ' ἐν τῷ πράγματι κυρεῖ ποτε*. The scholiast reads *κύροι diserte*. With the exception of one passage (Æd. C. 1159), which we believe to be corrupt, the barytone form *κύρω*, like *δόκω* and *ᾤθω*, is found only in the writings of the grammarians. Perhaps, however, the annotation of the scholiast may be considered as a sufficient reason for changing *κυρεῖ* into *κυροῖ*. So Phil. 542. *Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον Ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἶης φράσαι*. A similar variety of both reading and construction occurs in v. 727. of the present tragedy, where Erfurdt says, *Ἀρκέσοι an ἀρκέσει scribas, ad rationem grammaticam nihil interest, sed illud meliores codices tuentur*. A third instance occurs in v. 755. where some manuscripts read *θέλει*, but all the editions read *θέλοι*. In all passages of this kind, the optative appears to us to be preferable to the indicative, but not so much so, as to justify us in introducing it upon mere conjecture¹.

v. 331. *Τέκμησσα, δεινὰ, παῖ Τελεύαντος, λέγεις Ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι (al. διαπεφοιβασθαι) κακοῖς*. The feeble and unnecessary word *ἡμῖν*, separated as it is by the sense from the remainder of the line, is exceedingly offensive. In the following instance, the offensiveness is diminished by the emphasis

1. Johnson's translation of the present verse is, *Interrogavitque quo demum in statu res erat*. Every school-boy knows that he ought to have written *esset*. In this passage, as in many others, the Greek optative is correctly rendered by the Latin imperfect of the subjunctive. In the present case, however, the correspondence of the two languages must be considered as purely accidental. In the Greek, the optative is caused by the preterite *ἀνήρετο*. In the Latin, the subjunctive is caused by the interrogative particle—not used as a direct interrogation. There is nothing in the Greek language which resembles this use of the Latin subjunctive. The difference between the two languages will at once appear, if we change the preterite *ἀνήρετο* into the present, the future, or the imperative. The Greek optative will then disappear, whereas the Latin subjunctive will remain. The words *Ask him who he is*, for instance, will be in Greek, *Ἐροῦ αὐτὸν ὅστις ἐστίν*, in Latin, *Interroga eum quis sit*.

which falls on ἡμῖν. Hel. 1310. Ἔσται τάδ', οὐδὲ μέμψεται πόσις ποτὲ Ἑμῖν. σὺ δ' αὐτὸς, ἐγγυὲς ὢν, εἴσει τάδε. The following punctuation, although not quite free from objection, pleases us better than that of the common copies: Τέκμησσα, δεινὰ, παῖ Τελεύαντος λέγεις, Ἑμῖν τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς. Compare v. 216. Μανία γὰρ ἄλους ἡμῖν ὁ κλεινὸς | νύκτερος Αἴας ἀπελωβήθη.

v. 379. Ἰὼ πάνθ' ὁρῶν, ἀπάντων τ' αἰὲ | κακῶν ὄργανον, τέκνον Λαρτίου. Brunck, Lobeck, and Erfurdt read with one manuscript, ἀπάντων αἰεῖ. We prefer πᾶν θ' ὁρῶν, or ἀπάντων δ' αἰεῖ, for a reason which will be given in our note on v. 1050.

v. 382. Ἡ που πολὺν γέλῳ ὑφ' ἡδονῆς ἄγεις. Γέλων, *Atticam formam, exhibent Mosq. B. et Suidas in ἄλῃμα. Sed a Tragicis illam, nisi metrum cogat, non usurpari, monuit Lobeckius.* ERFURDT. In other words, γέλων is never followed in the same verse by a word beginning with a vowel. As the accusative γέλῳτα was more familiar to the transcribers than γέλων, perhaps we may be allowed to suspect, that they have banished γέλων from every verse in which γέλῳτ' would stand. A similar alteration seems to have been made in the following hexameter: Eurip. Hel. 388. Χρυσόκερωτ' ἔλαφον, Μέροπος Τιτανίδα κούραν. The Attic poets, if we mistake not, always decline βούκερως, εὐκερως, χρυσόκερως, &c. like λεώς. We do not attribute much importance, therefore, to Lobeck's reason for rejecting γέλων in the verse before us. The common reading is preferable, however, on account of the elision. See our note on v. 1101.

v. 384. Ἰδοίμιν, καίπερ ὦδ' ἀτώμενος. So Aldus and the scholiast. Notwithstanding the silence of Brunck, we feel very little doubt that this verse wants a syllable in all the ancient copies, and that the reading of the modern editions, Ἰδοίμιν δὲ νιν, is found in no manuscript, except those of the Triclinian recension. Perhaps the poet wrote, Ἰδοίμιν ἐγὼ νιν. So Æsch. Choëph. 265. Πρὸς τοὺς κρατοῦντας, οὓς ἴδοίμιν ἐγὼ ποτε θανόντας ἐν κηκίδι πισσῇ φλογός. In the present passage, ἐγὼ appears to have been lost before νιν. In the following passage,

νιν was lost after ἐγώ: Eurip. Ion. 81. Ἴων ἐγώ νιν πρῶτος ὀνομάζω θεῶν.

v. 396. Ἐλεσθ', ἔλεσθέ μ' οἰκήτορα | ἔλεσθέ μ'. οὔτε γὰρ θεῶν γένος. The metre of these two verses is the same. The Aldine reading of the first verse is, Ἐλεσθέ μ', ἔλεσθέ μ' οἰκήτορα. Brunck reads with some manuscripts, Ἐλεσθέ μ', ἔλεσθ' οἰκήτορα, and alters the corresponding verse of the antistrophe, Πολύν, πολύν με δαρὸν τε δῆ, so as to accommodate it to his own emendation of the strophe. Bothe, Lobeck and Erfurdt follow Brunck.

v. 403. Ποῖ τις οὖν φύγη; | ποῖ μολὼν μενῶ; | εἰ τὰ μὲν φθίνει, φίλοι, | τοῖσδ' ὁμοῦ πέλας, | μωραῖς δ' ἄγραις προσκείμεθα, &c. The three words τοῖσδ' ὁμοῦ πέλας may be said to be fairly given up by the commentators, whose observations we invite the reader to peruse in their own words. In so desperate a case, there is no harm in proposing emendations which are not altogether satisfactory. We propose, therefore, Εἰ τὰ μὲν φθίνει, φίλοι, | τὰδε δ' ὁμοῦ πέλας. We believe the meaning to be εἰ τὰ μὲν ἀγαθὰ φθίνει, τὰδε δὲ κακὰ πάρεστι. This correction suits the metre perfectly well. The corresponding words of the antistrophe are, Ἐξερῶ μέγ', οἶον οὐ | τινα Τροία στρατοῦ. The first syllable of Τροία is short, as in v. 1190. For another instance of the corruption of τὰδε into ταῖς, see Eurip. Iph. T. 650. We want nothing except an instance of the union of the two synonymous words ὁμοῦ πέλας. Compare αὐθις πάλιν, &c.

v. 428. Οὔτοι σ' ἀπείργειν, οὔθ' ὅπως ἐώ λέγειν Ἐχω, κακοῖς τοιοῖσδε συμπεπτωκότα. After οὔτοι we ought to read οὐδὲ instead of οὔτε. See Æsch. Eum. 299. Eurip. Med. 469. Alc. 1040. Heracl. 64. Herc. 316. See also Æsch. Prom. 435. with the remark of the Edinburgh Review, Vol. XVII. p. 492.

v. 455. εἰ δέ τις θεῶν βλάπτει, φύγοι γ' ἂν χῶ κακὸς τὸν κρείσσονα. One of Erfurdt's manuscripts (*Mosq. A.*) reads φύγοι τ' ἂν, i. e. φύγοι τάν. In one of the Oxford manuscripts (*Laud.*) τ is written in red ink over ν. We have little doubt that φύγοι τάν is the true reading.

v. 469. Ἀλλ' ὠδέ γ' Ἀτρεΐδας ἂν εὐγράναίμιν. Instead

of ὠδέ γ' Ἀτρεΐδας ἄν, two manuscripts (*Mosq. B. Dorvill. B.*) read ὠδ' ἄν Ἀτρεΐδας. One manuscript (*Dresd. A.*) reads ὠδ' Ἀτρεΐδας ἄν. The common reading is unobjectionable. Compare v. 111. Μὴ δῆτα τὸν δύστηνον ὠδέ γ' αἰκίσῃ. Else it would be easy to read, Ἀλλ' ὠδ' ἄν Ἀτρεΐδας ἄν εὐφράναιμι πον. A similar correction may be made with more probability in the following passage: Eurip. Alc. 646. Γυναῖκ' ὀδυεῖαν, ἣν ἐγὼ καὶ μητέρα Πατέρα τέ γ' ἐνδίκως ἄν ἡγοίμην μόνην. If Mr. Wakefield had found ὠδ' ἄν Ἀτρεΐδας ἄν in his copy of the Ajax, perhaps he would have commented upon it in the following terms: *This repetition of the particle ἄν in Greek authors is equally singular and awkward; and yet there are instances of indubitable legitimacy in this respect, though, as it appears to us, much to their discredit. In the present we would gladly relieve the clumsiness of this expedient by reading with several manuscripts, Ἀλλ' ὠδέ γ' Ἀτρεΐδας ἄν εὐφράναιμι πον.* See the Critical Review, Jan. 1801, p. 9. If a single instance of this repetition of ἄν is discreditable to a writer, what excuse can we make for our poet, who exhibits eight or ten such instances in this single tragedy? See vv. 155. 525. 537. 1058. 1073. 1078. 1144. 1246. 1339. Brunck does not seem to have made up his mind on this subject. He says in his note on v. 537. *invenuste geminatur ἄν.* But he has inserted the following words in his index to Aristophanes: Ἄν *eleganter geminatur*, Θ. 196. B. 572. 581. N. 1396. A. 218. To confess the truth, these words, *eleganter*, *venuste*, &c. are a kind of expletives, which we verbal critics are accustomed to use without attaching much meaning to them. The same construction may be called elegant in one place, and inelegant in another, according as we wish to defend or attack the reading in which it is exhibited. It must be observed, that when the verb is in the subjunctive mood, the repetition of the particle is not only inelegant, but improper. Ἄν *geminatum cum indicativo et optativo sæpiissime, cum subjunctivo nunquam conjungunt Attici.* These are the words of the Edinburgh Reviewer, Vol. XVII. p. 238. If the common

reading of the following passage is correct, the Reviewer's *nunquam* must be interpreted *very rarely*. Aristoph. Eq. 1108. Ὀπότερος ἂν σφῶν εὖ με μᾶλλον ἂν ποιῇ, Τούτῳ παραδώσω τῆς Πυνκὸς τὰς ἡνίας. Perhaps we ought to read, Ὀπότερος ἂν σφῶν νῦν με μᾶλλον εὖ ποιῇ.

v. 514. Ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὅτι βλέπω, Πλὴν σοῦ. σὺ γάρ μοι πατρίδ' ἥστωσας δορί, καὶ μητέρ'. ἀλλ' ἡ μοῖρα τὸν φύσαντά με Καθεῖλεν Αἴδου θανασίμους οἰκήτορας. We consider this passage, if the common representation of it be correct, as much more discreditable to the author, than all those passages in which he has offended Mr. Wakefield, as we have lately seen, by too frequent an use of the particle ἂν. It is a most wanton violation of propriety, to represent Ajax as the murderer of one of his mistress's parents, particularly of her mother. We are not ignorant, indeed, that such accidents occasionally happened in the heroic age in which Ajax flourished, and which Hæsioid distinguishes from the brazen age which preceded it, by the epithets δικαιότερον καὶ ἄρειον. But we know of no age or state of society, in which the mention of such a transaction would not be carefully avoided in a tender and pathetic speech, like the present address of Tecmessa to Ajax. We commend Bothe, therefore, who, in *his* Ajax, represents the parents of Tecmessa as both deceased before the destruction of their country. The words of Bothe's Tecmessa are: Καὶ μητέρ' ἤδη μοῖρα, τὸν φύσαντά τε, Κατεῖχεν, Αἴδου θανασίμους οἰκήτορας. Erfurdt reads, Καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε Καθεῖλεν Αἴδου θανασίμους οἰκήτορας. The alteration of the received text is slight, and we should be very happy, for the sake of the poet's credit, if we could bring ourselves to think it probable. Besides other objections to Erfurdt's emendation, it appears to us, that the common reading agrees better with the two next following verses: Τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς; Τίς πλοῦτος; ἐν σοὶ πᾶς ἔγωγε σῶζομαι. If Tecmessa, in the two verses in which she mentions the loss of her parents, lays that stress on it which Erfurdt's reading seems to express, nothing can be more imper-

tinient than her question, *Τὶς πλοῦτος*; compared with the words of Andromache, *Ἔκτορ, ἀτὰρ σύ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ*. We think, therefore, that she mentions the loss of her parents merely as a subordinate incident to the loss of her country, and that country, father, and mother are all included in the word *πατρίς*.

v. 560. *Οὔτοι σ' Ἀχαιῶν, οἶδα, μήτις ὑβρίση*. Brunck, Bothe, Lobeck, and Erfurdt read *ὑβρίσει* with several manuscripts. We believe that *ὑβρίση* is right, and we are certain that *ὑβρίσει* is wrong. The future of *ὑβρίζω* is *ὑβρίῳ*. See the Quarterly Review, vol. VII. p. 454.

v. 570. *Ὡς σφιν γένηται γηροβοσκὸς εἰς αἰεῖ, Μέχρις οὐ* (*al. μέχρις ἂν*) *μυχὸς κίχῳσι τοῦ κάτω θεοῦ*. Lobeck and Erfurdt have adopted *ἐς τ' ἂν γένηται*, the emendation of Hermann (*Præf. ad Hec.* p. liv.) They might have read *ἔως γένηται*, comparing v. 557. As these emendations are violent, and as the common reading, whether we read *μέχρις οὐ*. or *μέχρις ἂν*, is objectionable on more than one account, we are inclined to reject v. 571. as spurious. Perhaps it was inserted by some scrupulous critic, who thought that the expression *γηροβοσκὸς εἰς αἰεῖ*, in the preceding verse, required some qualification. The words *εἰς αἰεῖ* may be translated, *as long as they live*. Compare *Œd. T.* 275. *Trach.* 1204.

v. 599. *Ἐγὼ δ' ὁ τλάμων, | παλαιὸς ἀφ' οὗ χρόνος | Ἰδαία μίμνω | λειμωνία πόα μήλων | ἀνήριθμος &c.* So Aldus. The difficulty of this passage consists in the three words *λειμωνία πόα μήλων*, out of which it is impossible to elicit either sense or metre. The Triclinian editions and Lobeck read, *λειμωνία μήλων πόα*. Brunck reads, *λειμωνία ποία μήλων*, with the consent of most of the manuscripts, including five out of six of those in the Bodleian Library. The sixth reads *λειμωνεία πόα μήλων*. *Ποία* or *ποιᾶ* is the proper orthography, whether the first syllable be long or short. Bothe reads *λειμωνίδι μηλοπόα*. *Λειμωνίδι* is undoubtedly right, and was suggested to Bothe by a happy mistake of Johnson's, who exhibits *λειμώνιδι* (*sic*) as the reading of the two

Baroccian manuscripts at Oxford. Erfurdt reads, *λειμωνίδι ποίᾳ μῆλων*, and says in his note, *ποίᾳ μῆλων, licet corruptum, servare placuit*. Perhaps the true reading is, *λειμωνίδι ποίᾳ μέλων*. *Μέλειν* and *μέλεσθαι* are used by the tragic poets in the sense of *belonging to, conversant with, dwelling among, &c.* The following examples, among others, are supplied by Beck's index to Euripides. I. *Iph. T.* 642. *Κατολοφύρομαί σε τὸν χερνίβων | ρανίσι βαρβάρων μελόμενον αἵμακταῖς*. We have supplied the word *βαρβάρων* to complete the verse. II. *Hel.* 194. *Ναύτας Ἀχαιῶν | τις ἔμολεν, ἔμολε, | δάκρυα δάκρυσί μοι φέρων, | Ὀδίου κατασκαφάν (f. κατασκοπάν) | πυρὶ μέλουσαν Ἰδαίῃ*. Compare *Hec.* 931. III. *Hel.* 1176. *Νῦν δ' οἱ μὲν Αἰῶν μέλονται κάτῳ, | τείχεα δέ, φλογμὸς ὥστε Διὸς, ἐπέσυτο φλόξ*. Our emendation affords exceedingly good sense, but is liable to some objection on account of the metre. The common reading of the antistrophic verse (615.) is, *Νῦν δ' αὖ φρενὸς οἰοβότας*. The Scholiast reads *οἰοβώτας*, which reading Erfurdt has admitted into his text. The Triclinian editions read *Νῦν δ' αὖ φρενὸς γ' οἰωβότας*. Although Triclinius is perhaps guilty of the insertion of the particle, we believe him to be innocent with regard to *οἰωβότας*, which is found in Erfurdt's *Augustanus Secundus*. If Triclinius had not found this reading in his copy of Sophocles, he would not have changed the order of the words in the corresponding verse of the strophe. *Οἰωβότας* accords perfectly well with our reading of the strophic verse. Yet we suspect that *οἰοβότας* is the true reading. The strophes and antistrophes of this Ode do not resemble each other so exactly as could be wished. Compare, for instance, the pair of verses which immediately precede that pair with which we are now engaged. The strophic verse is, *Ἰδαία μίμνω*; the antistrophic, *Κρατύντ' ἐν Ἀρεί*.

v. 634. *Κρείσσων γὰρ Αἰῶν κεύθων, ἢ νοσῶν μάταν*. *Elegantius quiddam requiri videtur, et quod magis ex Athenis redoleat, videlicet κεύθων ὁ νοσῶν μάταν, pro κρείττον ἔστιν αὐτὸν κεύθειν*. *Ita jubent metra*. *ЛОВЕЦК*. The *argumentum a metro* is certainly powerful, and we do not very well know how

to evade it. In other respects, the common reading pleases us better than Lobeck's emendation, which Erfurdt has adopted. Compare Soph. Œd. T. 1368. Κρείσσων γὰρ ἦσθα μηκέτ' ὦν, ἢ ζῶν τυφλός. Mr. Elmsley, in his note on this verse, silently reads παρ' Αἴδα in the present passage. Αἴδα κεύθων, without the preposition, can signify nothing except ἐν Αἴδα κεύθων, which expression is probably a solecism. Although the Attic poets say both εἰς Αἴδου and εἰς Αἴδην, and even Αἴδην without the preposition (Soph. Ant. 822.), we apprehend that they never say ἐν Αἴδῃ, but only ἐν Αἴδου. If ἐν Αἴδῃ occurs at all, it may be compared with ἐν Ἀθάνα, Eurip. Heracl. 754. The expression παρ' Αἴδα κεύθων may be compared with κεῖται παρ' Αἴδῃ, Œd. T. 972. We take this opportunity of correcting a trifling error which has escaped the attention of the critics. Eurip. Med. 1059. Μὰ τοὺς παρ' Αἴδην νερτέρους ἀλάστορας. Παρ' Αἴδην is proper only where there is the idea of motion. See Soph. Œd. C. 1552. Eur. Alc. 237. Read, therefore, παρ' Αἴδῃ.

v. 726. Τὸν τοῦ μανέντος κἀπίβουλευτοῦ στρατοῦ Ξύναιμον ἀποκαλοῦντες. We should prefer, κἀπιβουλευτοῦ στρατῶ. Compare v. 1055. Ὅστις στρατῶ ξύμπαντι βουλεύσας φόνον. *Verbale casum verbi sui regit, quod utriusque lingua scriptoribus solenne est.* These are Brunck's words, in his note on Ant. 787. Those readers to whom this construction is not familiar, may obtain all the information respecting it which they can desire, by examining the passages quoted by Hermann, in his notes on Viger, n. 47.

v. 741. Τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης Μὴ' ἔω παρήκειν, πρὶν παρῶν αὐτὸς τύχη. The words ἔνδοθεν στέγης are rightly interpreted ἐκ τῆς στέγης in a gloss published by Brunck. See also Lobeck's note. The following gloss is less satisfactory: Παρήκειν. ἀντὶ τοῦ ἦκειν. ἢ παρὰ περισσῇ. It appears to us, that neither ἦκειν nor παρήκειν is capable of being used in any signification which will make sense of this passage. The Scholiast explains παρήκειν by παριέναι. But παριέναι, the infinitive of παρέρχομαι, means rather to pass in than to pass out; and παριέναι, the infinitive of παρίημι, means rather

to *let in* than to *let out*. *Περᾶν* is the verb best suited to the sense of the passage. We abstain from proposing improbable conjectures; and the silence of the commentators is our only reason for calling the attention of our readers to this difficulty.

v. 791. Οἶμοι, τί φῆς, ὠνθρωπε; μὼν ὀλώλαμεν; v. 1154. ὠνθρωπε, μὴ δρᾶ τοὺς τεθνηκότας κακῶς. Aldus reads ὠ'νθρωπε in both verses. Turnebus reads ἄνθρωπε in the former, and ὠ'νθρωπε in the latter. Brunck, Bothe, and Erfurdt read ὠ'νθρωπε in the former, and ἄνθρωπε in the latter. Lobeck reads ἄνθρωπε in both verses. The six Bodleian manuscripts agree with Brunck, except that two of them read ὠνθρωπε instead of ὠ'νθρωπε v. 791. With the exception of these two verses, we have not observed the vocative ἄνθρωπε in the tragedies, either with or without the interjection. These two verses also exhibit the only instances which we have observed in the tragedies of this kind of crasis or elision, excepting ὠναξ or ὠ'ναξ which occurs very frequently.

v. 869. Κουδεῖς ἐπίσταται με συμμαθεῖν τόπος. Συμμαθεῖν *hic transitivum est, et valet didāxi*. BRUNCK. Erfurdt compares *apprendre, to learn, &c.* The words με συμμαθεῖν signify so that *I may learn*, and are an instance of a construction which occurs in almost every page of the tragic poets. So, in this tragedy, v. 672. Ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος Τῇ λευκοπῶλφ φέγγος ἡμέρα φλέγειν. v. 884. Καὶ σπένσας οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν. (Compare Aristoph. Eq. 925. Ἐγὼ γὰρ εἰς τοὺς πλουσίους | σπένσω σ' ὅπως ἂν ἐγγραφῆς.) v. 1069. νῦν δ' ἐνῆλλαξεν θεὸς Τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποιμένας πεσεῖν.

v. 921. Ποῦ Τεῦκρος; ὡς ἀκμαῖος, εἰ βαίῃ, μόλοι, Πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι. Brunck reads ὡς ἂν ἀκμαῖος, with the following annotation: *Sic omnino legendum. Ejecerat librariorum imperitia particulam ἂν, quæ salva structuræ legē abesse non potest. Ὡς ἂν ἀκμαῖος μόλοι, quam tempestivus veniret! Vide quæ notavimus ad Comici Plutum 1037. ubi exempla ostendunt verbum optativi modi non adhiberi sine ἂν, quando in altero membro est conditionalis particula εἰ, quæ et ipsa*

optativum adsciscit. We spare ourselves the trouble of transcribing, and our readers the trouble of perusing, what Wakefield, (*Silv. Crit.* II. p. 127.) Hermann, (*ad Vigerum*, n. 284.) Bothe, Lobeck, and Erfurdt have written on this passage. All these critics justly reject Brunck's emendation, but seem to acquiesce in his interpretation, *quam tempestivus veniret!* If this interpretation is correct, we agree with Brunck in believing, that *ἄν* must be inserted in some manner or other. But why may not *μόλοι* be a real and proper optative, which, as is well known, never assumes *ἄν*? The passage may be thus translated: *Where is Teucer? If he comes at all, I wish that he may come in time to compose his brother's body.* *Utinam* is one of the thousand and one significations of the particle *ὥς*. So El. 126. *Κακῇ τε χειρὶ πρόδοτον; ὥς ὁ τάδε πορῶν Ὀλοῖτ', εἴ μοι θέμις τάδ' αὐδᾶν.* Ibid. 1226. *ΗΛ. Ἐχω σε χερσίν; ΟΡ. ὥς τὰ λοιπ' ἔχοις αἰεί.*

v. 950. *ΤΕ. Οὐκ ἂν τάδ' ἔστη τῇδε, μὴ θεῶν μέτα. ΧΟ. Ἄγαν γ' ὑπερβριθὲς ἄχθος ἥνυσαν.* So Aldus. Some manuscripts read *δ'* instead of *γ'*. Others omit both particles. Two copies exhibit *ἥνυσας* for *ἥνυσαν*. These varieties do not assist us in supplying the syllable which is lost. The reading of the Triclinian recension, *Καὶ μὲν ἄγαν ὑπερβριθὲς ἄχθος ἥνυσαν*, is worthy of its author. Brunck, Lobeck, and Erfurdt read, *Ἄγαν δ' ὑπερβριθὲς τόδ' ἄχθος ἥνυσαν.* Bothe reads, *Ἄγαν δ' ὑπερβριθὲς γ' ἂν ἄχθος ἥνυσαν.* We should prefer to either of these readings, *Ἄγαν ὑπερβριθὲς γὰρ ἄχθος ἥνυσαν.* We formerly imagined that we had detected the hand of the poet as follows: *Ἄγαν γε, χυπερβριθὲς ἄχθος ἥνυσαν.* Compare *χυπερορῶδουσα*, Eurip. Suppl. 344. At present, however, we think this reading hardly worth mentioning.

v. 985. *οὐχ ὅσον τάχος Δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις, ὥς κενῆς Σκύμνον λεαίνης, δυσμενῶν ἀναρπάσῃ;* No editor has noticed this instance of a trimeter iambic beginning with a word which cannot begin a sentence. The true reading seems to be, *Δεῦρ' αὐτὸν ἄξεις δῆτα.*

v. 994. *Ὀδός θ' ὀδῶν πασῶν ἀνιάσασα δὴ Μάλιστα τοῦμόν σπλάγχχον, ἦν δὴ νῦν ἔβην.* The Edinburgh Reviewer

(vol. XIX. p. 79.) observes, that the metre requires *νυν* to be considered as an enclitic. See a note on *ἀκουε δὴ νυν* in the second number of the *Museum Criticum*, p. 189.

v. 998. Ὀξεία γάρ σου βάξις, ὡς θεοῦ τινος, Διηλθ' Ἀχαιοὺς πάντας, ὡς οἷχει θανόν. Read *θεῶν τινος*. The tragic poets usually say *θεῶν τις* rather than *θεός τις*. See vv. 455. 1057. *Œd. T.* 42. 396. *Ant.* 598. *Trach.* 119. *Phil.* 196. *El.* 696. In the same manner, *ἐχθρῶν τις* is better than *ἐχθρός τις*, *φίλων τις* than *φίλος τις*, &c.

v. 1047. Οὔτος, σὲ φωνῶ. τόνδε τὸν νεκρὸν χεροῖν Μὴ ξυγκομίζειν, ἀλλ' ἑὰν ὅπως ἔχει. *Recte Schaeferus punctum post φωνῶ deletit, jungens σὲ φωνῶ (jubeo) μὴ ξυγκομίζειν.* *ERFURDT.* The same punctuation is exhibited in Mr. Elmsley's note on *Œd. T.* 350. Compare also *Phil.* 101. and v. 764. of the present tragedy.

v. 1049. Τίνος χάριν τόσονδ' ἀνάλωσας λόγον; So Brunck, Bothe, Lobeck, and Erfurdt. All the preceding editions, and the greater part of the manuscripts, read *ἀνήλωσας*. All the modern Atticists teach, that the verb *ἀναλῶ* or *ἀναλίσκω* preserves the vowel *α* unchanged in those inflexions, in which other verbs change it into *η*. If the reader wishes to know their sentiments at large, he has nothing to do but to follow the clue which is presented to him in Brunck's notes on this verse. See particularly Valckenaer *ad Phæn.* 591. in whose words we subjoin the reason which is assigned for the immutability of the vowel in this verb: *Littera verbi, semper producta, non erat augmenti capax, propterea formas vulgares ἀνήλωκα, ἀνήλωσα, ἀνήλωμαι &c. repudiantes Attici scribere sueverant ἀνάλωκα, ἀνάλωμαι &c.* We have two reasons for believing, that the doctrine contained in these words is erroneous. In the first place, these pretended Atticisms violate the analogy of the language, which is much more strictly preserved in the ancient dialects, than in that corrupt jargon, which the Alexandrian grammarians considered as the standard of the Greek language, because it happened to be their own mother tongue. If *ἀναλῶ* makes *ἀνάλωσα* on account of the long vowel, why do we find *ἡρίστησα, ἡθλησα* (*Soph. Œd. C.* 564.), *ἡσα,*

ἤξα, instead of ἀρίστησα, ἄθλησα, ἄσα, ἄξα? If the long *a* had been supposed by the Athenians to supersede the augment, they would have written and pronounced ἄρα, ἀράμην, ἀλάμην, rather than ἦρα, ἥράμην, ἥλάμην, as the *a* is long in the oblique modes of these aorists. In the second place, we find ἀνήλωσα &c. in inscriptions which were engraved long before the Attic dialect began to decline from its purity. The following words occur in the Choiseul inscription, which was engraved in the same year (Olymp. XCII. 3.), in which the Philoctetes of Sophocles was acted: ΑΘΕΝΑΙΟΙ ΑΝΕΛΟΣΑΝ ΕΠΙ ΓΛΑΥΚΙΠΠΟ ΑΡΧΟΝΤΟΣ ΚΑΙ ΕΠΙ ΤΕΣ ΒΟΛΕΣ ΕΙ ΚΛΕΓΕΝΕΣ ΗΛΑΙΕΥΣ ΠΡΟΤΟΣ ΕΓΓΡΑΜΜΑΤΕΥΕ. That is: Ἀθηναῖοι ἀνέλωσαν ἐπὶ Γλαυκίππου ἀρχόντος, καὶ ἐπὶ τῆς βουλῆς ἧ Κλειγενῆς Ἀλαίου πρῶτος ἐγράμματαυε.¹ In the Sandwich Inscription, which is preserved in the Library of Trinity College in this University, and which has been copiously illustrated by Taylor,² we find the word ΑΝΗΛΩΘΗ in the thirty-first line of the anterior face. This inscription, although less ancient than the former, was set up while Demosthenes was a little boy, and, in our judgment, vastly outweighs the authority of Libanius, which is produced by that judicious grammarian Thomas Magister, in favour of ἀνάλωσεν.

1. See the Memoirs of the Academy of Inscriptions, T. XLVIII. p. 337. In this inscription, as in others of the same age, the γάμμα has the modern form of the λάμβδα, and the λάμβδα nearly resembles the Latin L. In the seventh line we find the words ΔΙΥΛΛΟΙ ΗΕΡΧΙΕΙ ΚΑΙ ΣΥΝΑΡΧΟΞΙΝ, i. e. Δύλλω Ἐρχιεὶ καὶ συνάρχουσι. We vehemently suspect, that instead of ΔΙΥΛΛΟΙ, we ought to read ΔΡΥΛΛΟΙ (Γρύλλω), and that this Gryllus the Herchian was the father of Xenophon. Diog. Laërt. II. 48. Ξενοφῶν Γρύλλου μὲν ἦν υἱός, Ἀθηναῖος, τὸν δῆμον Ἐρχιεύς. As the Choiseul marble is preserved at Paris, it would not be difficult at some future time to confirm or confute our conjecture by referring to the original.

2. Although Taylor has in general been very successful in filling up the lacunæ of this inscription, he has missed the true reading in two or three places in which it does not appear to be irrecoverably lost. In the thirty-seventh and thirty-eighth lines of the anterior face, read as follows: [Εἰσκομ]ῖδῃ τῶν τριπόδων καὶ τῶν βοῶ[ν, καὶ πε]μνηκόστη, καὶ τρο[φῇ τοῖς βοῶ], καὶ ξύλων τιμῇ τῶν ἐπ[ι] — In this inscription the diphthong *ou* is constantly written *o*.

(To be concluded in the next Number.)

NICANDRI THERIACA
CUM EMENDATIONIBUS BENTLEII

HACTENUS INEDITIS.

MONENDUS est Lector hasce Emendationes exscriptas esse ex margine Nicandri exemplaris, quod cum lautissima copia librorum Bentleii notas complectentium, in potestatem ejus nepotis Ricardi Cumberland V. Cl. devenerat. In vero totum illud *κειμήλιον*, jam senex, suadente, ut videtur, rei inopia, bibliopolæ cuidam Londinensi vendidit. Quod ubi compertum erat nobilissimis et ornatissimis viris, qui cum summo patriæ suæ honore, Scientia Literisque plaudentibus, Museo Britannico præpositi sunt, hanc illi omnem librorum supellectilem statim ære redimendam, et in ædibus suis deponendam curavere. Insignis eorundem liberalitas nobis copiam fecit Notas Bentleias istinc exscribendi, et cum re publica literaria communicandi. Esset autem vel maxime ingratorum singularem humanitatem, quam experti sumus, non pâlâm profiteri. Ceterum in hoc negotio exequendo ea fides præstabitur, ut veniâ nobis concessa in commune literarum commodum, et honorem nominis Bentleiani redundet. Cum a Nicandro initium facere visum sit, textum ejus ex editione Gorraei in gratiam lectoris subjecimus, præmissa epistola, quam in prima libri pagina Bentleii manus exaraverat.¹

1. Eandem in Sylloge Epistolarum Bentleii vulgavit Burneiuss.

RICHARDO MEAD

AMICO SUO SINGULARI S. P. D.

RICHARDUS BENTLEIUS.

REDIT ad te, virorum optime, NĪCANDER tuus ex Editione doctissimi Gorraei; quam e divite quidem Tua sed eleganti tamen et non quorumvis librorum Bibliotheca, mihi nuper suppeditavisti. Sed nā Tu homo facetus, et, si dicere fas est, nimium urbanus es; qui scriptorem Medicum, *ἡτρώων* olim ὄχ' ἄριστον, sed longi jam ævi injuriis αὐτὸν ἔλκεσι βρύοντα, Mihi professione Theologo medicandum et emendandum commisisti, Ipse omnium Medicorum sine controversia princeps; qui unus et poteras et debebas ὁμοτέχνῳ tuo Nicandro manum medicam admoveere. Non deerunt tamen, sat scio, quæ causaberis, et quibus jure excusatus abeas: ita enim profecto res est: tot Superstites ægroti in civitate omnium frequentissima Te in dies et horas sollicitant, Te accersunt, Te diripiunt; ut nec tantillum Tibi temporis supersit, quod poetæ Mortui cineribus impendas: Me itaque, qui malevolorum quorundam beneficio sic satis, ut nunc est, otiosus sum, vicariam Tibi operam navare voluisti. Ego vero, qui Tibi uni a me postulanti numquam quicquam recusare potui, multo tamen libentius hoc quicquid est vel officii vel oneris in me recepi, quod celeberrimis Viris, D^{no} *Sherard* cui præter alios titulos rei Herbariæ ceu mortalium omnium peritissimo jampridem Corona donata est, D^{no}que *Boerhaave*, magno illi Academiæ Leidensis ornamento, qui cum pluribus Græcis Medicis Nicandrum hunc jam nunc editurus est, rem me non ingratam facturum intellexi. Quare habe Tibi Poetam tuum, Antiquarium sane illum, obsoleta et casca verba studiose venantem, et vel sui sæculi lectoribus difficilem et obscurum: quo minus est mirum, si post egregiorum hominum Gorraei et Stephani industriam tanta adhuc mendorum seges remanserit, ut totus fere Libri tui margo correctiunculis nostris oblinatur. Eas ego sic nudas, nullis rationibus fultas, nullis pigmentis ornatas, in publicum projicio; gnarus scilicet vel sic satis factum iri paucis illis qui Græce luculenter sciunt: ceteros vero ne lecturos quidem. Vale, Vir Præstantissime; ac fratrem tuum, qui in Jurisprudentiæ stadio Tuæ in Medicina palmæ et laureæ certat, meo veteris sodalis nomine saluta.

Ex Collegio S^{tae} Trinitatis Cantab. Augusti die x, MDCCXXII.

ΝΙΚΑΝΔΡΟΥ ΘΗΡΙΑΚΑ.

'ΡΕΙΑ κέ τοι μορφάς τε, σίνη τ' ὀλοφώϊα θηρῶν
 'Απροιὴν τύψαντα, λύσιν θ' ἑτεραλκεία κήδευσ,
 Φίλ' Ἑρμησιάναξ, πολέων κυδίστατε παῶν,
 *Ἐμπεδα φωνήσαιμι. σέ δ' ἄν πολυεργὸς ἀροτρεὺς
 Βουκαῖός τ' ἀλέγοι, καὶ ὀροτύπος, εὐτε καθ' ὕλην 5
 *Ἡ καὶ ἀροτρεῦνonti βάλη ἐπὶ λοιγὸν ὀδόντα,
 Τοῖα παραφρασθέντος ἀλεξητήρια νούσων.
 'Αλλ' ἦτοι κακοεργὰ φαλάγγια, σὺν καὶ ἀνίγρους
 Ἑρπηστὰς, ἔχιάς τε καὶ ἄχθεα μυρία γαίης
 Τιτηνῶν ἐνέπουσιν ἀφ' αἵματος, εἰ ἐτεόν περ 10
 Ἀσκραῖος μυχάτοιο μελισσήεντος ἐν ὄχθαις
 Ἡσιόδος κατέλεξε παρ' ὕδασι Περμησοῖο.
 Τὸν δὲ χαλαζήεντα κόρη Τιτηνὶς ἀνῆκε
 Σκορπίον ἐκ κέντροιο τεθηγμένον, ἦμος ἐπέχρα
 Βοιωτῷ τεύχουσα κακὸν μόρον Ὀαρίωνι, 15
 Ἀχράντων ὅτε χερσὶ θεῆς ἐδράξατο πέπλων.
 Αὐτὰρ ὅγε στιβαροῖο κατὰ σφυρὸν ἤλασεν ἵχνευς
 Σκορπίος ἀπροιδῆς, ὀλίγῃ ὑπὸ λαῖι λοχῆσας.
 Τοῦ δὲ τέρας περίσημον ἐν ἄστρασιν ἀπλάνες αὐτῶς,
 Οἷα κυνηλατέοντος, αἰδέλον ἐστήρικται. 20
 Ἀλλὰ σύ γε σταθμοῦ τε καὶ αὐλίου ἐρπετὰ φύγδην
 Ῥηϊδίως ἐκ πάντα διώξεις, ἥ ἀπ' ἐρίπνης,
 Ἡ καὶ αὐτοπόνοιο χαμειννάδος, ἦμος ἀν' ἀγροῦς
 Φεύγων ἀναλέος θέρεος πυρόεσσαν αὐτμὴν,
 Αἶθριος ἐν καλάμῃ στορέσας ἀκρέσπερος εὐδης, 25
 *Ἡ καὶ ἀν' ὕληεντα παρέκ λόφον, ἥ ἀνὰ βήσσης
 Ἑσχατιήν, ὅθι πλείστα κινώπετα βώσκεται ὕλην,
 Δρυμὸν καὶ λασιώνας, ἀμορβαίους τε χαράδρας.
 Καὶ τε παρέξ λιστρῶτὸν ἄλω δρόμον, ἥδ' ἵνα ποίη

v. 3. Corrige κηδίστατε.

4. σέ δ' ἄν — corr. σεῦ ἄν.

7. παραφρασθέντος. Lege ex
Msto. περιφ. v. 541.

24. Corr. ἀναλέου v. 113.

Ib. πυρόεσσαν. lege ex Schol.

πυρίεσσαν.

27. βώσκεται — βόσκεται.

28. Infra v. 489.

29. παρέξ — corr. παρέκ.

- Πρῶτα κυῖσκομένη σκιάει χλοάοντας ἰάμους. 30
 Τῆμος, ὅτ' ἀυαλέων φολίδων ἀπεδύσσατο γῆρας
 Μῶλυσ ἐπιστείχων, ὅτε φωλεὸν εἶαρι φεύγων
 Ὅμμασιν ἀμβλώσσει μαράθου δέ ἐνήχυτος ὄρπηξ
 Βοσκηθεῖς, ὡκύν τε καὶ αὐγήεντα τίθησι.
 Θιμβρὴν δ' ἐξελάσεις ὄφρων ἐπιλωβέα κῆρα, 35
 Καπνείων ἐλάφοιο πολυγλώχινῃ κεραίῃν,
 Ἄλλοτε δ' ἄζαλέν καίων ἐγγαγγίδα πέτρην,
 Ἦν οὐδὲ κρατεροῖο πυρὸς περικαίννται ὀρμή·
 Ἐν δὲ πολυσχιδέος βλήτρου πυρὶ βάλλεο χαίτην·
 Ἦ σύ γε καχρυνόεσσαν ἐλὼν περιθαλπέα ρίζην, 40
 Καρδάμῃ ἀμμίξας ἰσοελκέϊ. μίσγε δ' ἔνοδμον
 Ζορκὸς ἐνὶ πλάστιγγι νέον κέρας ἀσκελὲς ἰστάς,
 Καὶ τε μελανθίου βαρυαέος, ἄλλοτε θείου,
 Ἄλλοτε δ' ἀσφάλτοιο φέρων ἰσοελκέα μοῖραν.
 Ἦ σύ γε Θρήισαν ἐνὶ φλέξας πυρὶ λᾶαν, 45
 Ἦ θ' ὕδατι βρεχθεῖσα σελάσσεται, ἔσβεσε δ' αὐτὴν
 Τυτθὸν ὅτ' ὀδμήσῃται ἐπὶ ῥρανθέντος ἐλαίου.
 Τὴν ἀπὸ Θρηϊκίου νομέες ποταμοῖο φέρονται,
 Ὅν Πόντον καλέουσι, τόθι Θρηϊκὲς ἀμορβοῖ
 Κρειοφάγοι μῆλοισιν ἀεργηλοῖσιν ἔπονται. 50
 Ναὶ μὴν καὶ βαρύοδος ἐπὶ φλογὶ μοιρηθεῖσα
 Χαλβάνη, ἄκνηστὶς τε, καὶ ἡ πριόνεσσι τομαίῃ
 Κέδρος πουλυόδοισι καταψηχθεῖσα γενείοις,
 Ἐν φλογιῇ καπνηλὸν ἄγει καὶ φύξιμον ὀδμήν.
 Τοῖς δὴ χήραμα κοῖλα καὶ ὑληωρέας εὐνάς 55
 Κεινώσεις, δαπέδῳ δὲ πεσὼν ὕπνοιο κορέσση.
 Εἰ δὲ τὰ μὲν καμάτου ἐπιδεύεται, ἄγχι δέ τοι νύξ
 Αὐλὴν ἄγει, κοίτου δὲ λιλαίει ἔργον ἀνύσας,

31. ἀυαλέων — corr. — λέων.

Ib. ἀπεδύσσα — ὕσα. v. 137.

35. Θιμβρὴν — θιβρὴν.

40. καχρυνόεσσαν — καγχρ.

Ib. περιθαλπέα — c. πυριθαλπέα.

43. μελανθίου — θείου.

45. ἢ σύ γε. corr. ἢ σύ γε.

47. ἐλαίου. corr. ἐλαιον. (in 46. comma post αὐτὴν — in 47. post ἐπὶ ῥρανθέντος.)

53. comma post κέδρος.

54. φύξιμον. corr. φύξιμον.

55. χήραμα. corr. χηραμά.

Ib. ὑληωρέας. corr. ὑληώρεας.

Τῆμος δὴ ποταμοῖο πολυῤῥαγέος κατὰ δῖνας
 Ὑδρηλὴν καλάμινθον ὁπάζεο χαιτήεσσαν. 60
 Πολλὴ γὰρ λιβάσι παραέξεται, ἀμφὶ σε χεῖλη
 Ἔρσεται, ἀγραύλοισιν ἀγάλλομένη ποταμοῖσιν.
 Ἡ σύ γ' ὑποστορέσαιο, λύγον πολυανθέα κόψας,
 Ἡ πόλιον βαρύοδμον, ὃ δὴ ρίγιστον ὄδωδεν.
 Ὡς δ' αὐτως ἐχρίειον, ὀριγανοεσσά τε χαιτῇ, 65
 Ναὶ μὴν ἀβροτόνιοι, τό, τ' ἄγριον οὔρεσι θάλλει
 Ἀργεννὴν ὑπὸ βῆσσαν, ἥ ἐρπύλλοιο νεμαῖον,
 Οστε φιλόζως νοτερὴν ἐπιβόσκεται αἶαν,
 Ῥιζοβόλοις λασίοισιν αἰεὶ φύλλοισι κατηρῆς.
 Φράζεσθαι δ' ἐπέοικε χαμαιζήλοιο κονύζης, 70
 Ἄγνου τε βρῦα λευκά, καὶ ἐμπρίοντ' ὀνόγυρον.
 Αὐτὼς τετρήχοντα ταμῶν ἀπὸ κλήματα σίδης,
 Ἡὲ καὶ ἀσφοδέλοιο κέον πολυανθέα μόσχον,
 Στρύχον τε, σκύρα τ' ἐχθρὰ, τὰ τ' εἶαρ σίνατο βούτην,
 Ἡμος ὅταν σκιρόωσι βόες καυλεῖα φαγοῦσαι. 75
 Ναὶ μὴν πευκεδάνοιο βαρυπνόου, οὔτε καὶ ὀδμή
 Θηρί' ἀποσσεύει τὲ καὶ ἀντιώωντα διώκει.
 Καὶ τὰ μὲν εἰκαίῃ παράθου καὶ ἀγραυλεῖ κοίτην,
 Ἀλλὰ δὲ φωλειώοισι τὰδ' ἐμφράξαιο χελεῖαις.
 Εἵ γε μὲν ἐς τεῦχος κεραμήιον, ἥ καὶ ὄλπην, 80
 Κεδρίδας ἐνθρύπτων λιπόεις εὐήρεα γυῖα,
 Ἡ καὶ πευκεδάνοιο βαρυπνόου, ἄλλοτ' ὀρείου
 Αὔα καταψήχοιο λίπει ἐνὶ φύλλα κονύζης·
 Αὐτὼς δ' ἀλθήεντ' ἐλελίσφακον, ἐν δέ τε ρίζνα
 Σιλφίου, ἣν κνιστῇρι κατατρίψειαν ὀδόντες, 85
 Πολλακὶ καὶ βροτέων σιάλων ὑποέτρεσαν ὀδμήν.
 Εἰ δὲ σύ γε τρίψας ὀλίγῳ ἐν βάμματι κάμπην

59. Leg. ex MSto. πολυῤῥαγέας.

61. λιβάσι. corr. λιβάσιν.

62. Leg. et Schol. ἀγραύροισι.

69. Corr. ex vet. ed. ριζοβόλος.

71. ὀνόγυρον. corr. ἀνάγυρον.

Ib. ἐμπρίοντ'. Alexiph. 533.

72. τετρήχοντα. leg. ex Edit.
vet. τὲ τρήχοντα.

79. ἀλλὰ. corr. ἄλλα. | τὰδ'. corr.

τὰ δ'. | χελεῖαις. corr. χεεῖαις. χει-
αῖς, χεεῖαις, ut θείψ, θεεῖψ, et ἄλλα.

81. λιπόεις ex Edit. vet.

Ib. Comma post ἐνθρύπτων.

85. Ex ed. vet. κνιστῇρι.

Ib. Punctum post ὀδόντες.

- Κηπείην δροσόεσσαν, ἐπὶ χλωρήϊδα νώτῃ,
 Ἡὲ καὶ ἀγριάδος μαλάχης ἐγκύμονα καρπὸν
 Γυῖα πέριξ λιπάσειας, ἀναίμακτός κεν ἰαύεις. 90
 Ψήχεο δ' ἐν στέρνῳ προβαλὼν μυλόεντι θυεῖς
 Ἐσθλοῦ ἀβροτόνοιο δύνω κομόωντας ὀράμους
 Καρδάμῳ ἀμμίγδην ὀδελοῦ δέ οἱ αἴσιον ὀλκήν.
 Ἐν δὲ χεροπλήθει καρπὸν νεοθηλέα δαύκον
 Λευαίνειν τριπτήρι. τὰ δὲ τροχοειδέα πλάσσω, 95
 Τέρσαι ὑποσκιόεντι βαλὼν ἀνεμῳδεῖ χώρῳ.
 Αὖα δ' ἐν ὅλῃ θρύπτε, καὶ αὐτίκα γυῖα λιπαίνεις.
 Εἷ γε μὲν ἐν τριόδῳ μεμιγμένα κνώδαλα χύτρῳ
 Ζωὰ νέον θορνύντα καὶ ἔντορα τοιαῦδε βάλλεις,
 Δήεις οὐλομένησιν ἀλεξητήριον ἄταις. 100
 Ἐν μὲν γὰρ μυελοῖο νεοσφαγέως ἐλάφιο
 Δραχμῶν τρίφατον δεκάδος καταβάλλεο βρῖθος.
 Ἐν δὲ τρίτην μοῖραν ῥοδέου χοῶς, ἣν γε θυωροὶ
 Πρώτην μεσσατὴν τε πολὺθριπτον καλέουσιν.
 Ἰσόμορον δ' ὁμοῖο χέειν ἀργήτος ἐλαίου, 105
 Τετράμορον κηροῖο. τὰ δ' ἐν περιηγεῖ γάστρη
 Θάλπε κατασπέρχων, ἔστ' ἂν περὶ σάρκες ἀκάνθης
 Μελδόμεναι θρύπτωνται. ἔπειτα δὲ λάξω τυκτὴν
 Εὐεργῇ λάκτιν, τὰ δὲ μυρία πάντα ταράσσειν
 Συμφύρδην ὀφίεσσιν, ἐκὰς δ' ἀπόερσον ἀκάνθας. 110
 Καὶ γὰρ ταῖς κακοεργὸς ὁμῶς ἐνιτέτροφεν ἴος
 Γυῖα δὲ πάντα λίπαζε καὶ εἰς ὁδὸν, ἥ ἐπὶ κοῖτον,
 *Ἡ ὅταν ἀναλέου θέρεος μεθ' ἀλωῖα ἔργα
 Ζωσάμενος, θρίναξι βαθὺν διακρίναι ἀντλον.
 Εἰ δὲ πον ἐν δακέεσσιν ἀφαρμάκτῳ χρῶι κύρσης 115
 Ἀκμηνοσ σίτων, ὅτε δὴ κακὸν ἄνδρας ἰάπτει,

89. Comma post καρπόν.

90. ἀναίμακτός. COGT. ἀνήμυκτός.

94. χεροπλήθει. COGT. χεροπληθῇ.

96. ὑποσκιόεντι. c. ὑπὸ σκίοεντι.

98. εἷ γε. COGT. εἷ γε. | ἐν COGT. ἐκ |

μεμιγμένα. COGT. μεμαγμένα.

90. Comma post θορνύντα | καὶ

ἐντορα. leg. ex MS. καὶ ἐν θρόνα.

101. νεοσφαγέως. c. νεοσφαγέος.

104. πολὺθριπτον. COGT. πολὺ-

τριπτον.

113. Comma post ἔργα.

114. Dele comma post ζωσά-

μενος.

- Αἰψά κεν ἡμετέρῃσιν ἐρωήσεας ἐφετμαῖς.
 Τῶν ἦτοι θήλεια παλίγκοτος ἀντομένοισι,
 Δάγματι πλειότερη, καὶ ὀλκαῖν ἐπὶ σείρην.
 Τοῦνεκα καὶ θανάτοιο θωώτερος ἵζεται αἶσα. 120
 Ἄλλ' ἦτοι θέρεος βλαβερόν δάκος ἐξαλέασθαι,
 Πληιάδων φάσις δεδοκημένος, αἶθ' ὑπὸ ταύρου
 Ὀλκαῖν ψαίρουσαι, ὀλίζωνες φορέονται.
 *Ἡ ὅτε σὺν τέκνοισι θερειομένοισιν ἀβασκῆς
 Φωλειῷ λοχάδην ὑπὸ γωλεᾷ δίψας ἰαύει 125
 *Ἡ ὅτε δὴ λίπτησι μεθ' ὃν νομόν, ἥ ἐπὶ κοῖτον
 Ἐκ νομοῦ ὑπνώσσουσα κίη κεκορημένη ὕλης.
 Μὴ σύ γ' ἐνὶ τριόδοισι τύχοις, ὅτε δῆγμα πεφυζῶς
 Περκνὸς ἔχῃς θύῃσι τυπὴν ψολόεντος ἐχίδνης,
 Ἡνίκα θορνυμένου ἔχῃς, θολερῷ κυνόδοντι 130
 Θουραῖς ὁδᾶξ ἐμφῦσα κάρην ἀπέκοψεν ὁμεύνου.
 Οἱ δὲ πατρὸς λώβην μετεκίαθον αὐτίκα τυτθοὶ
 Γεινόμενοι ἐχίῃς, ἐπεὶ διὰ μητρὸς ἀραιὴν
 Γαστέρ' ἀναβρώσαντες ἀμήτορες ἐξεγένοντο.
 Οἷη γὰρ βαρύθει ὑπὸ κύματι τοὶ δὲ καθ' ὕλην 135
 Ὡτόκοι ὄφῃς λεπυρὴν θάλπουσι γενέθλην.
 Μηδ' ὅτε ρικνῆεν φολίδων ἀπὸ γῆρας ἀμέρσας
 *Ἀψ ἀναφοιτήσῃ νεαρῇ γε κεχαρμένος ἦβα.
 *Ἡ ὁπότε σκαρθμούς ἐλάφων ὀχεῇσιν ἀλύξας,
 Ἄνδρὸς ἐνισκῆψῃ χολόων θυμοφθόρον ἰόν. 140
 *Ἐξοχα γὰρ δολιχοῖσι κινωπισταῖς κοτέουσι
 Νεβροτόκοι καὶ ζόρκες ἀνιχνεύουσι δὲ πάντα
 Τρόχμαλά θ', αἵμασιός τε, καὶ εἰλυοὺς ἐρέοντες,
 Σμερδαλέῃ μυκτῆρος ἐπισπέρχοντες αὐτμῇ.
 Ναὶ μὴν καὶ νιφόεσσα φέρει δυσπαίπαλος Ὄθρυς 145
 Φοινὰ δάκη, κοίλῃ τε φάραγξ, καὶ τρηχέες ἀγμοὶ,

119. δάγματι. corr. δῆγμά τε. vel
 δῆγματι. | ὀλκαῖν. corr. ὀλκαῖη.

123. ὀλίζωνες. corr. ὀλιζότεραι.

157. ὑπνώσσουσα. c. ὑπνώσσουσα.

130. θολερῷ. corr. δουλερῷ.

131. ὁδᾶξ. corr. ἀμύξ ex Schol.
 et Tzetz. ad Lycophr.

138. Cor. νεαρῇ κεχαρμένος ἦβη.

139. ὀχεῇσιν. corr. χεῖῃσι.

140. ἀνδρός c. ἀνέρ', vel ἀνδράς'.

Καὶ λέπας ὕλην, τόθι δ΄ ὄψις ἐμβατέει σήψ.
 Χροὴν δ' ἀλλόφατόν τε καὶ οὐ μίαν οἰαδὸν ἴσχει,
 Αἰὲν εἰδόμενος χώρῳ ἵνα χειραμὰ τεύχη.
 Τῶν οἱ μὲν λίθακάς τε καὶ ἔρμακας ἐνναίοντες 150
 Παιρότεροι τραχεῖς τε καὶ ἔμπυροι· οὐκ ἐκείνων
 Ἀνδράσι δῆγμα πέλει μεταμώνιον, ἀλλὰ κακῆές.
 Ἄλλος δ' αὖ κόχλοισι δομὴν ἰνθάλλεται αἴης,
 Ἄλλω δ' ἐγχαλοῦσα λεπίς περιμήκεα κύκλον
 Ποικίλον αἰόλλει. πολέες δ' ἀμάθοισι μιγύντες 155
 Σπείρῃ λεπρύνονται ἀλινδόμενοι ψαμάθοισι.
 Φράζω δ' αὐαλέαις μὲν ἐπὶ φρικτὴν φολίδεσσιν
 Ἀσπίδα φοινέσσαν, ἀμυδρότατον δάκος ἄλλων.
 Τῇ μὲν γάρ τε κέλευθος ὁμῶς κατ' ἐναντίον ἔρπει
 Ἀτραπὸν ὀλκαῖν δαλιχῶ μὴρύγματι γαστρὸς. 160
 Ἢ καὶ σμερδαλέον μὲν ἔχει δέμας· ἐν δὲ κελεύθῳ
 Νωχελές ἐξ ὀλκοῖο φέρει βάρος· ὑπναλέοις δὲ
 Αἰὲν ἐπιλλίξουσα φαίνεται ἐνδυκὲς ὄσσοις.
 Ἄλλ' ὅταν ἡ δοῦπον νέον οὔσασιν, ἥε τιν' αὐδὴν
 Ἀθρήσῃ, νωθρὸν μὲν ἀπὸ ρέθεος βάλεν ὕπνον, 165
 Ὀλκῶ δὲ τροχώσαν ἄλῶν εἰλίξατο γαίῃ,
 Σμερδαλέον δ' ἀνὰ μέσσα κάρη πεφρικόσ ἀείρει.
 Τῆς ἦτοι μῆκος μὲν, ὃ κύντατον ἔτρεφεν αἶα,
 Ὀργυιῇ μετρητὸν, ἅταρ περιβάλλεται εὖρος
 Ὅσσον τ' αἰγανὴν δαρατοξόος ἤνυσε τέκτων, 170
 Εἰς ἐνοπὴν ταύρων τε, βαρυφθόγγῳ τε λεόντων.
 Χροὴ δ' ἄλλοττε μὲν ψαφαροῖς ἐπιδέδρομε νώτοις,

149. χειραμὰ. corr. χηραμὰ.
 151. τε. corr. δε.
 152. πέλει. corr. πέλοι.
 156. ἀλινδόμενοι. c. εἰδόμενοι.
 157. Corr. αὐαλέσιν ἐπιφρικτὴν.
 158. ἀμυδρότατον. c. ἀνιγρότα-
 τον.
 160. ὀλκαῖν. corr. ἰθειαν. vide
 v. 265. | v. 160. nothus videtur.
 164. αὐδὴν. corr. αὐγὴν.
 169. ἅταρ. corr. ἀτάρ.

171. λεόντων. corr. λεπάργων.
 vid. v. 349. In Versione Latina
 pro "Taurorum ad pugnam, tru-
 culentorumque leonum," corrige
 "Taurorum stimulum, graviterque
 rudentis aselli." Scholiastes, τοῦ-
 τον, inquit τὸν στίχον τινὲς ἀθετοῦ-
 σιν, ὥς μὴ Νικάνδρου εἶναι. Nimirum
 nothus videbatur et spurius versu-
 culus, quia nullo sensu λεόντων pro
 λεπάργων legebatur.

- Ἄλλοτε μελινόεσσα, καὶ αἰόλος, ἄλλοτε τεφρῇ.
 Πολλάκι δ' αἰθαλόεσσα μελαινομένη ὑπὸ βῶλῳ
 Αἰθιόπων, οἴην τε πολύστομος εἰς ἄλα Νεῖλος 175
 Πλησάμενος κατέχευεν ἄσιν, προύτυψε δὲ πόντῳ.
 Δοιοὶ δ' ἐν σκυνίοισιν ὑπερφαίνουσι μετώπου
 Οἷα τύλοι, τὸ δ' ἐνερθεν ὑπαιφαινίσσεται ὄμμα
 Πολλὸν ὑπὸ σπείρης. ψαφαρὸς δ' ἀναπίμπλαται αὐχὴν
 Ἀκριτα ποιφύσσοντος, ὅτ' ἀντομένοισιν ὀδίταις 180
 Αἶδα προσμάζεται, ἐπιζαμένες κοτέουσα.
 Τῆς ἥτοι πίσυρες κοῖλοι ὑπένερθεν ὀδόντες
 Ἀγκύλοι ἐν γναθοῖς δολιχέρεις ἐρρίζωνται
 Ἰοδόκοι. μύχατος δὲ χιτῶν ὑμένεσσι καλύπτει,
 Ἐνθεν ἀμείλικτον γυίοις ἐνερεύγεται ἰόν. 185
 Ἐχθρῶν που τέρα κεῖνα καρήασιν ἐμπελάσειε.
 Σαρκὶ γὰρ οὔτε τι δῆγμα φαίνεται, οὔτε δυσαλθές
 Οἶδος ἐπιφλέγεται· καμάτου δ' ἄτερ ὄλλυται ἀνὴρ,
 Ὑπνηλὸν δ' ἐπὶ νῶκαρ ἄγει βιότοιο τελευτήν.
 Ἰχνεύμων δ' ἄρα μῦνος ἀκήμιος ἀσπίδος ὀρμὴν 190
 Ἡ μὲν ὅτ' ἐς μόθον εἰσιν, ἀλεύεται, ἡ δ' ὅτε λυγρὰ
 Θαλούσης ὄφις κηροτρόφου ὡὰ γαίῃ
 Πάντα διεσκήνιψε, καὶ ἐξ ὑμένων ἐτίναξε
 Δαρδάπτων, ὀλοοῖς δὲ συνερράθαῖγῃσιν ὁδοῦσι.
 Μορφὴ δ' ἰχνεύταο κινωπέτου, οἷον ἀμυδρῆς 195
 Ἰκτιδος, ἥτ' ὄρνισι κατοικιδίῃσιν ὄλεθρον
 Μαίεται, ἐξ ὕπνοιο καθαρπάζουσα πετεῦρων,
 Ἐνθα λέχος τεύχονται ἐπ' ἴκριον, ἥ καὶ ἀφαιραὶ
 Τέκνα τιθαιβώσσουνσιν ὑπὸ πλευρῇσι θέρουσαι.
 Ἄλλ' ὅταν Αἰγύπτιο παρὰ θρυόεντας ἰάμνους 200
 Ἀσπίσι μῶλον ἄγῃσιν ἀθέσφατον εἰλικοῖσσαις,
 Αὐτίχ' ὁ μὲν ποταμόνδε καθήλατο, τύψε δὲ κώλοις
 Τάρταρον ἰλυνόεσαν, ἄφαρ δ' ἐφορούζατο γυῖα.

179. ἀναπίμπλαται. corr. ἀνα-
 πίμπραται.

187. δυσαλθές. corr. δυσαλγές.

190. Cōtma post ὀρμὴν.

193. διεσκήνιψε. Vide Hesych.
 v. διασκήνισαι et ἐσκήνιψε.

204. τάρταρον. corr. βόρβορον.

- Πηλῶ ἀλινδθεῖς ὀλίγον δέμας, εἰσόκε λάχνην
 Σείριος ἀζήνη, τεύξη δ' ἄγναμπτον ὀδόντι. 205
- Τῆμος δ' ἡὲ κάρη λιχμήρεος ἐρπηστᾶο
 Σμερδαλέης ἔβρωξεν ἐπάλμενος, ἡὲ καὶ οὐρῆς
 Ἀρπάξας, βρύοντος ἔσω ποταμοῖο κύλισσεν.
- Εὐ δ' ἂν ἐχιδνήεσσαν ἴδοις πολυδερκέα μορφήν,
 Ἄλλοτε μὲν δολιχὴν, ὅτε παυράδα τοῖον ἀέξη 210
 Εὐρώπῃ τ' Ἀσίῃ τε, τὰδ' οὐκ ἐπιείκελα δήεις.
 Ἦτοι ἂν Εὐρώπῃν μὲν ὀλίζονα, καὶ θ' ὑπὲρ ἄκραν
 Ῥώθωνας, κεραοὶ τε καὶ ἀργίλιπες τελέθουσιν
 Οἱ μὲν ὑπὸ Σκείρωνος ὄρη, Παμμώνιά τ' αἶπη,
 Ῥυπαῖον, Κόρακός τε πάγον, πολίον τ' Ἀσέληνον. 215
 Ἀσίς δ' ὀργυόεντα, καὶ ἐς πλεόν ἐρπετὰ βόσκει,
 Οἶα περὶ τρηχὺν Βουκάρτερον, ἥ καὶ ἐρυμνὸς
 Αἰγαγέης πρηῶν, καὶ Κέρκαφος ἐντὸς ἐέργει.
 Τῶν ἦτοι βρεχμοὶ μὲν ἐπὶ πλάτος, ἡδ' ὑπὲρ ἄκρον
 Ὀλκαῖον σπείρης κολοβὴν ἐπελίσσεται οὐρῇν 220
 Ἀργαλαῖς φρίσσουσιν ἐπηετανὸν φολίδεσσι.
 Νωθεὶ δ' ἔνθα καὶ ἔνθα διὰ δρυμὰ νίσσεται ὀλκῶ,
 Πᾶς δέ τοι ὀξυκάρηνος ἰδεῖν ἔχισ, ἄλλοτε μῆκος
 Μάσσων, ἄλλοτε παῦρος. ἀκιδνότερος δέ κατ' εὖρος.
 Νηδύος, ἡ δὲ μύουρος ἐφολκαίῃ τετάνυσται, 225
 Ἴσως μὲν πεδανὴ δολιχοῦ ὑπὸ πείρασιν ὀλκοῦ,
 Ἴσως δ' ἐκ φολίδων τετριμμένη. αὐτὰρ ἐνωπῆς,
 Γλήνεα φοινίσσει τεθωμένους, ὅξυ δὲ δικρῇ
 Γλώσση λιχμάζων νέατον σκολύπτεται οὐρῇν,
 Κωκυτὸν δ' ἐχίναῖον ἐπικλείουσιν ὀδίται. 230
 Τοῦ μὲν ὑπὲρ κυνόδοντε δύο χοροὶ τεκμαίρονται

205. ἄγναμπτον. Lege ex MS. ἄγραπτον. Vid. Hesych. ν. γνάμψε.

207. Corr. σμερδαλέως ἔβρωξε.

212. ἄκραν. Lege ex MS. ἄκρους.

217. Corr. αἶα περ ἢ τρηχύν.

219. ἡδ'. corr. ἡ δ'.

220. σπείρης. corr. σπείρη.

221. Corr. ἀγαλαῖς vel ἀναλαῖς.

228. τεθωμένους. c. τεθολωμένους.

229. Corr. νεάτην σκολύπτεται.

230. καὶ οὗτος inquit Scholiastes, ὅστις ὁμοίως ὑποβολιμαῖος ἀθετεῖται. Auctor tamen Etymologici Magni, qui sæpe Nicandrum in partes vocat, hunc versum agnoscit in v. Ἐχis.

Ἴδον ἐρευγόμενοι· πλέονες δέ τοι αἰὲν ἐχίδνης.
 Οὐλῇ γὰρ στομίῃ ἐμφύεται· ἀμφὶ δὲ σαρκί
 ῥεῖά κεν εὐρυνθέντας ἐπιφράσαιο χαλινούς.
 Τῆς καὶ ἀπὸ πληγῆς φέρεται λίπει ἵκελος ἰχῶρ, 235
 Ἄλλοτε δ' αἱματώεις, ποτὲ δ' ἄχρους· οἱ δ' ἐπὶ οἱ σὰρξ
 Πολλάκι μὲν χλοάουσα βαρεῖ ἀναδέδραμεν οἶδει,
 Ἄλλοτε φοινίσσουσα· τότ' εἶδεται ἅντα πελιδνῇ
 Ἄλλοτε δ' ὕδατόεν κνέει βάρος· αἱ δὲ θαμιναι
 Πομφόλυγες τῶς ἔν γε πυρὶ φλύκταιναι ἀραιαὶ 240
 Οἷα πυρικμήτιο χροὸς πλαδόωσιν ὑπερθεν.
 Σηπεδόνες δέ οἱ ἀμφὶς ἐπίδρομοι, αἱ μὲν ἄτερθεν,
 Αἱ δὲ κατὰ πληγὴν ἰοειδέα λαιγὸν ἰεῖσαι·
 Πᾶν δ' ἐπὶ οἱ δριμύεια δέμας καταβόσκεται ἄτη
 Ὀξέα πυρπολέουσα· κατ' ἀσφάραγον δέ τε λυγμοὶ 245
 Κιονά τε ξυνιδόντες ἐπασσύτεροι κλονέουσιν·
 Ἀμφὶ καὶ ἰλίγγοις δέμας ἄχθεται· αἰψα δὲ γυίοις
 Ἀδρανίη βαρύθουσα, καὶ ἱζὺ μέρμερος ἱζει·
 Ἐν δὲ κάρη σκοτόεν βαρὸς ἴσταται· αὐτὰρ ὁ κάμων
 Ἄλλοτε μὲν δίψῃ φαρύγα ξηραίνεται αὖτον 250
 Πολλάκι δ' ἐξ οἰνύχων ἴσχει κρύος, ἀμφὶ δὲ γυίοις
 Χειμερὴ ζαλώουσα περίξ βέβριθε χάλαζα.
 Πολλάκι δ' αὖ χολόεντας ἀπήρυγε μηδύνος ὄγκους
 Ὠχραίων δέμας ἀμφὶς· ὁ δὲ νοτέων περὶ γυίοις
 Ψυχρότερος νιφετοῖο βολῆς περιχεύεται ἰδρῶς. 255
 Χροὴν δ' ἄλλοτε μὲν μολίβδου ζοφοειδέος ἴσχει,
 Ἄλλοτε δ' ἠερόεντα, τότ' ἄνθεσιν εἵσατο χαλκοῦ.
 Εὖ δ' ἂν καὶ δολόεντα μάθοις ἐπιώκτα κεράστην,
 Ἦντ' ἔχιν· τῷ γάρ τε δομῇ ἰνδάλλεται ἴση·
 Ἦτοι ὁ μὲν κολός ἐστιν, ὁ δ' αὖ κεράσσει πεποιθώς, 260
 Ἄλλοτε μὲν πισύρεσσι, τότ' ἐν δοιοῖσι κεράστης·

234. ἐπιφράσαιο. c. ἐπιφράσσαιο.

236. ποτὲ δ' ἄχρους οἱ δ. corr. τότε ex vet. Edit. ἄχρους. ἡ δ'.

237. ἀναδέδραμεν. ἀναδέδρομεν ex vet. Edit.

239. *Comma post θαμιναι.*240. *Comma post πυρὶ.*

243. ἰοειδέα. corr. ἰωδεα. v. 886.

248. corr. ἀδρανίη βαρύθουσι.

254. *Comma post γυίοις.*

- Χροιῇ δ' ἐν ψαφαρῇ λεπρύνεται· ἐν δ' ἀμάθοισιν
 Ἡ καὶ ἀματροχιῇσι παρὰ στίβον ἐνδυκὲς αὔει.
 Τῶν ἦτοι σπείρῃσιν ὁ μὲν θεὸς ἀντία θύνει
 Ἀτραπὸν ἰθεῖαν δολιχῷ μηρύγματι γαστρός. 265
 Αὐτὰρ ὄγε σκαῖος μεσάτῳ ἐπαλινδεται ὀλκῷ,
 Οἶμον ὁδοιπλανέων σκολιὴν τετρηχότι νώτῳ,
 Τράμπιος ὀλκαῖης ἀκάτῳ ἴσος, ἥτε δι' ἄλλης
 Πλευρὸν ὅλον βάπτουσα κακοσταθέοντος ἀήτου,
 Εἰς ἄνεμον βεβηται ἀπόκρουστος λιβὸς οὐρῳ. 270
 Τοῦ μὲν, ὅταν βρύξῃσιν, αἰκέλιον περὶ νύγμα
 Ἥλῳ ἐειδόμενον τυλὸς ἐπέλει. αἱ δὲ πελιδναὶ
 Φλύκταιναι, πέμφιζιν ἐειδόμεναι ὑετοῖο,
 Δῆγμα πέριξ πλάζονται ἀμυδρώεσσαι ἐς ὠπὴν.
 Ἡτοι ἀφαυρότερον τελέει πόνον. ἐννέα δ' αὐγὰς 275
 Ἡελίου μογέων ἐπίοσsetαι, οἷσι κεράστης
 Οὐλόμενον κακοεργὸν ἐνιχραύσει κυνόδοντα.
 Διπλοῖς δ' ἐν βουβῳσι καὶ ἰγνύσιν ἀσκελὲς αὐτῶς
 Μόχθος ἐνιτρέφεται, πελιὸς δέ τοι ἐμφέρεται χρώς.
 Τῶν δέ τε καμνόντων ὀλίγος περὶ ἄψα θυμὸς 280
 Λαίπεται ἐκ καμάτοιο. μόλις γε μὲν ἔκφυγον αἶσαν.
 Σῆμα δέ τοι δάκεος αἰμόρρου αὐτὶκ' ἐνίσπω,
 Ὅστε κατ' εἰλυθμοὺς πετρώδεας ἐνδυκὲς αὔει,
 Τρηχῷ ὑπέρπεζον θαλάμην ὀλιγῆρεα τεύχων,
 Ἐνθ' εἰλυθμὸν ἔχεσκεν, ἐπεὶ τ' ἐκορέσσατο φορβῆς. 285
 Μῆκη μὲν ποδὸς ἵχνος ἰσάζεται, αὐτὰρ ἐπ' εὖρος
 Τέθρυπται μύουρος ἀπὸ φλογέοιο καρήνου·
 Ἄλλοτε μὲν χροιῇ ψαλόεις, ὅτε δ' ἔμπαλιν αἰθός.
 Δειρὴν δ' ἐσφήκῳται ἄλῃς· πεδανὴ δέ οἱ οὐρῇ
 Ζαχρειὲς θλιφθεῖσα κατομφάλιος τετανύσται. 290

268. ἀκάτῳ. Lege ex Schol.
 καμάτῳ.

276. οἷσι. COIT. φ γε.

277. οὐλόμενον. COIT. οὐλόμενος.

Ib. ἐνιχραύσει. COIT. ἐνιχραύση.

279. ἐνιτρέφεται. c. ἐνιστρέφεται.

Ib. τοι. Lege oi ex MS.

282. αἰμόρρου. COIT. αἰμορρόου.

Ib. ἐνίσπω. COIT. ἐνίψω.

283. εἰλυθμοὺς. COIT. εἰλυοὺς.

284. COIT. τρηχὺν ὑφ' ἄρπεζαν.

286. μῆκη. COIT. μήκει ex Ed. vet.

287. μύουρος. COIT. μείουρος.

Τοῦ μὲν ὑπὲρ νιφόεντα κεράατα δοιὰ μετώπῃ
 Ἔγκειται, πάρνοψι φάη λογάδας τε προσεικῆς.
 Σμερδαλέον δ' ἐπὶ οἱ λάμυρον πέφρικε κάρηνον.
 Δοχμὰ δ' ἐπισκάζων ὀλίγον δέμας, οἷα κεράστης,
 Μέσσου ὅγ' ἐκ νώτου βαιὸν πλόον αἰὲν ὀκέλλει, 295
 Γαίῃ ὑποθλίβων νηδύν. φολίσιν δὲ καὶ οἴμφ
 Παῦρον ὑποψοφών, καλάμης ψύσιν οἷα διέρπει.
 Νύγματι δ' ἀρχομένη μὲν ἐπιτρέχει ἄχροον εἶδος
 Κνανέον· κρადίην δὲ κακὸν περιτέτροφεν ἄλγος.
 Γαστήρ δ' ὕδατόεσσα διέσσυτο. νυκτὶ δὲ πρώτη 300
 Αἶμα δι' ἐκ ρινῶν τε καὶ αὐχένος ἠδὲ καὶ ὠτων
 Πηδύεται, χολόεντι νέον πεφορυγμένον ἰφ.
 Οὔρα δὲ φοινίσσοντα κατέδραμεν αἱ δ' ὑπὸ γυίοις
 Ὀτειλαὶ ῥήγνυνται, ἐπείγόμεναι χροὸς ἄζι.
 Μὴ ποτέ τοι θήλει' αἱμορροῖς ἰὼν ἐνέιη. 305
 Τῆς γὰρ ὀδαξαμένης, τὰ μὲν ἀθρόα πίμπραται οὔλα,
 Ῥιζόθεν ἐξ ὀνύχων δὲ κατείβεται ἀσταγὲς αἶμα·
 Οἱ δὲ φόνῳ μυδώνοντες ἀναπρίουσιν ὀδόντες.
 Εἷ γ' ἔτυμον, Τροίηθεν ἰοῦσ' ἐχαλέψατο φύλλοις
 Αἶν' Ἑλένη, ὅτε νῆα πολύστροιβον περὶ Νεῖλον 310
 Ἔστησαν, βορέας κακὴν προφυγόντες ὁμοκλήν.
 Ἥμος ἀναψύχοντα κυβερνητῆρα Κάνωβον
 Θώνιος ἐν ψαμάθοισιν ἀθρήσατο. τύψε γὰρ αὐτὸν
 Αὐχέν' ἀποθλιβεῖσα, καὶ ἐν βαρὺν ἥρυγεν ἰὼν
 Αἱμοροῖς θήλεια, κακὸν δὲ οἱ ἔχραε κοῖτον. 315
 Τοῦ δ' Ἑλένη μέσον ὀλκὸν ἀνέκλασε. θραῦσε δ' ἀκάνθου
 Δεσμὰ πέριξ νωταῖα, ράχιν δ' ἐξέδραμε γυῖων.

291. νιφόεντα. corr. νιφόεντι.

295. βαιόν. corr. σκαιόν v. 266.

296. οἴμφ. Lege ὀλκῷ ex Schol.

297. ψύσιν. corr. χύσιν.

298. ἄχροον. corr. ἀθρόον.

302. πηδύεται. corr. πιδύεται.

306. Dele comma post οὔλα.

307. Comma post ριζόθεν.

309. φύλλοις corr. φύλοις.

310. αἶν' Ἑλένη. corr. αἰνελένη
ex vet. Ed.312. ἥμος ἀναψύχοντα. Forte
ἥμος ἀψυχέοντα: sed recte ἀναψύ-
χοντα, quiescentem, dormientem.
v. 473. Alex. 85.

313. Θώνιος ἐν. corr. Θώνος ἐνί.

314. Corr. ἀποθλιφθεῖσα ex MS.

316. τοῦ. Lege τῶν ex MS.

*Εξοθεν αιμορόοι σκολιοπλανέες τε κεράσται

Οἷοι χωλεύουσι κακηπελίη βαρύθοντες.

Εὐ δ' ἂν σηπεδόνος γνοίης δέμας. ἀλλ' ὁ μὲν εἶδει 320

Αἰμορόω σύμμορφος, ἀτὰρ στίβον ἀντί' ὀκέλλει,

Καὶ κεράων δέμας ἔμπλην ἄμμορον. ἡ δέ νυ χροίη

Οἴη περ δάπιδος λασίης περιδέδρομε τέρφει.

Κράατι δ' ἐμβαρύνθει. ἐλάχεια δὲ φαίνεται οὐρή

Ἑσσυμένη σκολιὴν γὰρ ὁμῶς ἐπιτείνεται ἄκρην. 325

Τῆς δ' ἦτοι ὁλοὸν καὶ ἐπώδυνον ἔπλετο ἔλκος

Σηπεδόνος. νέμεται μέγας ἡδ' ὀλοφώϊος ἰὸς

Πᾶν δέμας. αὐαλή δὲ περὶ χροῖ καρφομένη θρίξ

Σκίδνεται ὡς γήρεια καταψυχθέντος ἀκάνθης.

Ἐκ μὲν γὰρ κεφαλῆς τε καὶ ὀφρύος ἀνδρὶ τυπέντι 330

Ῥαίνονται, βλεφάρων δὲ μέλαιν' ἐξέφθιτο λάχνη.

Ἄψα δὲ τροχόεντα ἐπιστίζουσι μὲν ἄλφοι

Λεῦκαί τ' ἀργινόεσσαν ἐπ' ἄρ σεύονται ἔφηλιν.

Ναὶ μὴν διψάδος εἶδος ὁμώσεται αἰὲν ἐχίδνη

Παυροτέρη. θανάτου δὲ θωώτερος ἵζεται αἶσα 335

Οἷσιν ἐνισκήψη βλοσυρὸν δάκος, ἦτοι ἀραιή

Αἰὲν ὑποζοφώσα μελαινεται ἄκροθεν οὐρή.

Δήγματι δ' ἐμφλέγεται κραδίη πρόπαν. ἀμφὶ δὲ καύσφ

Χεῖλε' ὑπ' ἀζαλέης ἀζαίνεται ἄβροχα δίψης.

Αὐτὰρ ὄγ' ἦντε ταῦρος ὑπὲρ ποταμοῖο νενευκῶς 340

Χανδὸν, ἀμέτρητον δέχεται ποτὸν, εἰσέκε νηδὺς

Ὀμφαλὸν ἐκρήξειε, χέει δ' ὑπεραχθεά φόρτον.

Ὠγύγιος δ' ἄρα μῦθος ἐν αἰζηοῖσι φορεῖται,

Ὡς ὁπότε οὐρανὸν ἔσχε Κρόνου πρεσβύτατος υἱός,

Νειμάμενος κασίεσσιν ἐκὰς περικυδέας ἀρχὰς 345

318. ἔξοθεν. corr. ἐξ ὅθεν.

322. Corr. ἔμπλην δέμας.

323. Corr. λασίη ex MS.

325. ἐσσυμένη. c. ἐσσυμένης.

327. μέγας ἡδ'. MS. δὲ μέγας.

Legε δὲ μέλας.

329. Corr. καταψυχθέντος.

331. Legε ραίνονται ex MS.

332. Corr. τροχόεντος. vide Alex. v. 544.

333. ἐπ' ἄρ σεύονται. Legε ἐπισ-
σεύονται MS.

335. Legε ἵζεται ex MS.

339. Legε αὐαίνεται ex MS.

342. χέει. Legε χέοι.

344. C. πρεσβίστατος. Vid. v. 3.

Ἰδμοσύνη, νεότητα γέρας πόρεν ἡμερίοισι
 Κυδαίνων. δὴ γάρ ῥα πυρὸς λήϊστον ἔνιπτον.
 Ἄφρονες οὐ μὲν τῆς δὲ κακοφραδῆς ἀπόναντο.
 Ναθεῖ γὰρ κάμνοντες ἀμορβεύοντο λεπάργῳ
 Δῶρα· πολύσκαρθμος δὲ κεκαυμένος αὐχένα δέψῃ 350
 ῥώετο. γωλειώισι δ' ἰδὼν ὀλκήρεα θῆρα
 Οὐλοὸν, ἐλλιτάνευε κακῇ ἐπαλαλκόμεν ἄτῃ
 Σαίνων. αὐτὰρ ὁ βριθὸς ὁ δὴ ῥ' ἀνεδέξατο νώτοις
 Ἥιτεεν ἄφρονα δῶρον. ὁ δ' οὐκ ἀπανήνατο χραιῶ.
 Ἐξότε γηραλέον μὲν ἀπὸ φλόον ἐρπετὰ βάλλει 355
 Ὀλκήρῃ, θνητοὺς δὲ κακὸν περὶ γῆρας ὀπάξει.
 Νοῦσον δ' ἀργαλέην βρωμῆτορος οὐλομένη θῆρ
 Δέξατο, καὶ τε τυπῆσιν ἀμυδροτέρησιν ἰάπτει.
 Νῦν δ' ἄγε χερσύνδραιο καὶ ἀσπίδος εἶρεο μορφὰς
 Ἰσαίας· πληγῇ δὲ κακῆθεα σήμαθ' ὀμαρτεῖ. 360
 Πᾶσα γὰρ ἀναλὴ ρινὸς περὶ σάρκα μυσαχθῆς
 Νειόθι πιτναμένη, μυδόεν τεκμήρατό νύγμα,
 Σηπεδόσι φλιδώσα· τὰ δ' ἄλγεα φῶτα δαμάζει
 Μυρία πυρπολέοντα. θοῶς δ' ἐπὶ γυῖα χέονται
 Πρηδόνες, ἄλλοθεν ἄλλαι ἐπημοιβροὶ κλονέουσai. 365
 Ὃς δὴ τοι τὸ πρὶν μὲν ἐπὶ βροχθῶδεϊ λίμνῃ
 Ἀσπειστον βατράχοισι φέρει κότον. ἀλλ' ὅταν ὕδαρ
 Σεῖριος ἀζήνησι, τρύγῃ δ' ἐκὶ πυθμάνι λίμνης,
 Καὶ τόθ' ὅγ' ἐν χέρσῳ τελέθει ψαφαρός τε καὶ ἄχρους,
 Θάλπων ἡελίφ βλοσυρὸν δέμας· ἐν δὲ κελεύθους 370
 Γλώσση ποιφύγδην νέμεται διψήρεας ὄγμους.
 Τὸν δὲ μέτ' ἀμφίσβαιναν ὀλίζονα καὶ μινύθουσιν
 Δῆεις ἀμφικάρηνον, αἰεὶ γλήναισιν ἀμυδρὴν.
 Ἀμβλὺ γὰρ ἀμφοτέρωθ' ἀμφιπρονέενεκε γένειον
 Νόσφιν ἀπ' ἀλλήλων· χροιοῖ γε μὲν ἥντε γαίης, 375

347. Dele comma post ἔνιπτον
 et pone post ἄφρονες, in vers. seq.

348. τῆς δέ. corr. τῆσδε.

350. πολύσκαρθμος. corr. πολυσκάρθμῳ.

353. ὁ. corr. ὅ.

354. χρειῇ corr. χρειῇ.

357. ἀργαλέην. corr. ἀναλὴν.

361. μυσαχθὺς. corr. μυσαχθῆ.

367. κότον. corr. μόθον.

Ῥωμαλέον φορέουσα περιστιγές αἰόλον ἔρφος.
 Τὴν μὲν, ὅθ' ἀδρύνηται, ὀροιτύπτοιο βατῆρα
 Κόψαντες ράδικα πολυστεφές κοτίνοιο,
 Δέρματος ἐσκύλευσαν, ὅτε πρῶτιστα πέφανται,
 Πρόσθε βοῆς τέττιγος ἑαρτέρου· ἡδ' ὀνίνησι 380
 Ῥινῷ δυσπαθέοντας, ὅτ' ἐν παλάμῃσιν ἀεργοὶ
 Μάλκαι ἐπιπροθέωσιν ὑπὸ κρυμοῖο δαμέντων,
 Ἡδ' ὁπόταν ξανάα νεύρων κεχαλασμένα δεσμά.

Δῆεις καὶ σκυτάλην ἐναλίγκιον ἀμφισβαίνῃ
 Εἶδος, ἀτὰρ πάχετός τε καὶ οὔτιδανὴν ἐπὶ σειρὴν 385
 Πάσσον'. ἐπεὶ σκυτάλης μὲν ὅσον σμίνοιο τέτυκται
 Στείλειῃς πάχετος. τῆς δ' ἑλμινθος πέλει ὄγκος,
 Ἡὲ καὶ ἔντερα γῆς, οἷα τρέφει ὄμβριμος αἶα.
 Οὐ γὰρ ὅτ' ἂν χαράδρεια λίπη καὶ ῥωγάδα πέτρην
 Ἦρος ἀεζομένον, ὁπόθ' ἐρπετὰ γαῖα φαίνει, 390
 Ἀκρεμόνος μαράθοιο χυτὸν περιβόσκεται ἔρνος,
 Εὐτ' ἂν ἀπ' ἡελίοιο περὶ φλόον ἄψα βάλλῃ,
 Ἀλλ' ἡγ' ἀρπέζαις τε καὶ ἐν νεμέεσσι πεσοῦσα
 Φωλείει βαθύνπνος, ἀπ' εἰκαῖς δὲ βοτεῖται
 Γαίης, οὐδ' ἀπὸ δίψος ἀλέζεται ἰεμένη περ. 395

Τεκμαίρου δ' ὀλίγον μὲν, ἀτὰρ προφερέστατον ἄλλων
 Ἐρπηστῶν βασιλῆα. τὸ μὲν δέμας ὀξυκάρηνος
 Ξανθός, ἐπὶ τρία δῶρα φέρων μῆκός τε καὶ ἰθύν.
 Οὐκ ἄρα δὴ κείνου σπειραχθεά κνώδαλα γαίης
 Ἰνγὴν μίμνουσιν, ὅτ' ἐς νομόν, ἡὲ καὶ ὕλην, 400
 Ἡὲ καὶ ἀρδηθμοῖο μεσημβρινὸν αἶζαντος
 Μείρονται, φύξῃ δὲ παλιντροπῆες φορέονται.
 Τύμματι δ' ἐπρήσθη φωτὸς δέμας. αἱ δ' ἀπὸ γυνίων
 Σάρκες ἀπορρέουσιν πελιδναί τε ζοφεραί τε.

376. Lege ex MS. ῥωγαλέον.

377. ὀροιτύπτοιο. Lege ex MS. ὀροιτύπτοιο οἷα.

380. τέττιγος. Lege ex Schol. κόκκυγος.

381. ἀεργοί. corr. ἀεργοῖς.

386. Lege ex MS. σμινόιο.

388. Post γῆς dele comma, et interpone.

392. ἀπ', corr. ὑπ'.

394. Lege ex MS. φωλεύει.

401. αἶζαντος. corr. αἶζαντες.

402. φύξῃ. Lege ex MS. φύξῃ.

404. Lege ex MS. ἀπαρραΐουσι.

Οὐδέ τις οὐδ' οἰωνὸς ὑπὲρ νέκυν ἶχνα τεῖνας, 405
 Αἰγυπιοί, γῆπές τε, κόραξ τ' ὀμβρήρεα κρώζων,
 Οὐδὲ μὲν ὅσσα τε φύλ' ὀνομάζεται οὔρεσι θηρῶν.
 Δαίνυνται, τοῖσιν περ αὐτμένα δεινὸν ἐφείη.
 Ἐξ δ' ὅλοη βούβρωστις αὔδρείηφι πελάσσει, 410
 Αὐτοῦ οἱ θάνατός τε καὶ ὠκέα μοῖρα τέτυκται.
 Κῆρα δέ τοι δρυῖνας πιφάσκειο· τόνδε χέλυδρον
 Ἐξέτεροι καλέουσιν, ὃδ' ἐν δρυσὶν οἰκία τεύξας,
 * Ἡ ὄγε που φηγοῖσιν ὀρεσκέυει περὶ βήσσας·
 * Ὑδρὸν μὲν καλέουσι, μετεξέτεροι δὲ χέλυδρον,
 * Ὅς τε βρύα προλιπὼν καὶ ἔλος καὶ ὀμήθεα λίμνην, 415
 Ἀγρώσων λειμῶσι μολσυρίδας ἢ βατραχίδας,
 Σπέρχεται ἐκ μύωπος αἴθεα δέγμενος ὀρμήν.
 * Ἐνθα κατὰ πρέμονον κοίλης ἀπεδύσατο φηγοῦ
 * Ὄξ' ἄλεις· κοῖτον δὲ βαθεῖ ἐνεδείματο θάμνη,
 Αἰθαλόεις μὲν νῶτα· κάρη γε μὲν ἀρπεδὲς αὐτῶς 420
 * Ὑδρῳ εἰσκόμενον. τὸ δ' ἀπὸ χροῶς ἐχθρὸν αἶηται,
 Οἶον ὅτε πλαδῶντα περὶ σκύλα καὶ δέρη ἵππων
 Γναμπτόμενοι μυδόωσιν ὑπ' ἀρβήλοισι λάθαργοι.
 * Ἦτοι ὅτ' ἐν κώληπος ἢ ἐν ποδὸς ἶχνεῖ τύψη,
 Χρωτὸς ἀποπνιγέσσεια κεδαιομένη φέρετ' ὁδμή. 425
 Τοῦ δ' ἦτοι περὶ τύμμα, μέλαν κορθύεται οἶδος.
 * Ἐν δὲ νόον πεδόωσιν ἀλυσθαίνοντος ἀνία
 * Ἐχθόμεναι. χροῖη δὲ μόγῳ ἀναινεται ἀνδρὸς,
 * Ῥῶοι δὲ πλαδῶσιν ἐπὶ χροῖ. τοιά μιν ἰὸς
 * Ὄξ' αἰεὶ νεμέθων ἐπιβόσκεται ἀμφὶ καὶ ἀχλὺς 430
 * Ὅσσε κατακρύπτουσα κακοσταθέοντα δαμάζει.
 Οἱ δέ τε μυκάουσι, περιπνιγέες τε πέλονται,
 Οὔρα δ' ἀπέστυπται, τοῖ δ' ἔμπαλιν αὐ ὑπνῶντες
 * Ῥέγκουσιν, λυγμοῖσι βαρυνόμενοι θαμέεσσιν,

409. πελάσσει. COG. πελάσση.

410. πιφάσκειο. c. πιφαύσκειο.

412. Dele comma post τεύξας.

418. ἀπεδύσατο. c. ὑπεδύσατο.

421. εἰσκόμενον. c. εἰσκόμενος.

425. COG. ἀπο πνιγέσσεια.

432. μυκάουσι. Lege ex MS.

μηκάζουσι.

433. Lege ex MS. ὑπνῶντες,

deleto αὐ.

*Η ἀπερυνγόμενοι ἔμετον χολοειδέα δειρῆς. 435

*Ἄλλοτε δ' αἱματόεντα, κακῇ δ' ἐπιδίψιος ἄτη

*Ἑσχατιῇ μογέουσι τρόμον κατέχευατο γυίοις.

Φράζω δὲ χλοάοντα δαεῖς κῶανόν τε δράκοντα,

*Ον ποτε Παιήων λασίῃ ἐνιθρέψατο φηγῶ,

Πηλίφ ἐν νιφόεντι Πελεθρόνιον κατὰ βῆσσαν 440

*Η τοι ὄγ' ἄγραιλός γε εἶδεται· ἐν δὲ γενεῇφ

Τρίστιχοι ἐκάτερθε περιστιχόωσιν ὀδόντες.

Πίονα δ' ἐν σκυνίοισιν ὑπόθματα· νέρθε δὲ πώγων

*Ἐπλεθ' ὑπ' ἀνθερεῶνα χροαῖβάφης, οὐ μὲν ὄγ' αὐτῶς

*Ἐγχρίψας ἤλγυνε, καὶ ἦν ἑκπαγλα χαλεφθῇ. 445

Βληχρόν γάρ μιν οἶα νυχηβόρου ἐν χροῖ νύγμα

Εἶδεται, αἰμαχθέντος ὑποκραντήρος ἀραιού.

Τῷ μὲν τ' ἑκπαγλον κοτέων βασιλῆϊος ὄρνις

Αἰετὸς ἐκ παλαχῆς ἐπαέζεται· ἀντία δ' ἐχθρὴν

Δῆριν ἄγει γενέσσειν, ὅταν βλώσκοντα καθ' ἑλὴν 450

Δέρκεται· πάσας γὰρ ὄγ' ἡρήμωσε καλίας,

Αὐτῶς ὀρνίθων τε τόκον, κτίλα τ' ὡς βρύκων.

Αὐτὰρ ὅτου καὶ ῥῆνα καὶ ἡνεμόεντα λαγῶν

*Ρεῖα δράκων ἡμερσε νέον μάρψαντος ὄνυξι,

Θάμνου ὑπαίξας· ὁ δ' αἰένεται· ἀμφὶ δὲ δαιτός 455

Μάρνανθ'· ἱπτάμενον δὲ πέριξ ἀτέλεστα δάωκει

Σπειρηθεῖς καὶ λοξὸν ὑποδράξ' ὄμμασι λεύσσω.

Εἰ γε μὲν Ἡφαίστοιο χαλαίποδος ἐν πτυχί νήσου

Βῆσαι, ἢ Σάμον δυσχείμερον, αἶτ' ἐνὶ κόλπῳ

Θρηϊκίῳ βέβληνται, ἐκὰς Ῥησκυνθίδος Ἡρῆς, 460

*Ἐβρος ἵνα Ζωναῖα τ' ὄρη χιόνεσσι φάληρα,

Καὶ δρύνες Οἰαγρίδαο, τόθι Ζηρύνθιου ἄντρον,

Δῆεις Κεγχρήναο δολιχὰν τέρας, ὃν τε λέοντα

Αἰόλον αὐδάξαντο περίστικτον φολιδέσσι.

Τοῦ πάχετος μῆκός τε πολύστροφον· αἶψα δὲ σαρκὶ 465

439. Corr. ἐνι θρέψατο.

441. Lege ex MS. ἄγλαινοι μὲν.

442. τρίστιχοι. corr. τρίστοιχοι.

447. Corr. ὑπὸ κραντήρος.

453. ὅτου. corr. ὁ τοῦ.

459. Corr. Σάμον δυσχείμερον.

462. τόθι. corr. τό τε.

463. Κεγχρήναο. c. Κεγχρίνεω.

Πυθεδόνας κατέχευε δυσαλθέας. αἱ δ' ἐπὶ γυίοις
 Ἰοβόροι βόσκονται· αἶε δ' ὑπὸ νηδύσιν ὕδρωψ
 Ἄλγεσιν ἐμβαρύθουσα κατὰ μέσον ὀμφαλὸν ἵζει
 Ἦτοι ὅτ' ἡελίοιο θερεϊτάτῃ ἴσταται ἄκτις,
 Οὔρεα μαιμώσσαν ἐπινίσσεται ὀκρυόεντα, 470
 Αἵματος ἰσχανόνων καὶ ἐπὶ κτίλα μῆλα δοκεύων
 Ἡ Σάου ἢ Μοσύχλου, ὅτ' ἀμφ' ἐλάταισι μακεδναῖς
 Ἀγραυλοὶ ψύχωσι, λελοιπότες ἔργα νομῶν.
 Μὴ σύ γε θαρσαλέος περ' ἐὼν θέλε βήμεναι ἄντην
 Μαινομέναν, μὴ δὴ σε καταφλέξῃ, καὶ ἀνάγκῃ 475
 Πάντοθι μαστίζων οὐρῇ δέμας, ἐν δὲ καὶ αἶμα
 Λαιφάξῃ κληῖδας ἀναρρήξας ἐκάτερθεν.
 Φεῦγε δ' αἶε σκολιήν τ' οὐκ ἰθέαν ἀτραπὸν ἱλλων,
 Δοχμὸς ἀνακροῶν θηρὸς δρόμον. ἡ γὰρ ὁ δεσμοῖς
 Βλάπτεται ἐν καμπτήσιν πολυστρέπτοισιν ἀκάνθον, 480
 Ἰθεῖαν δ' ὤκιστος ἐπιδρομάδην στίβον ἔρπει.
 Τοῖος Θρηϊκίῃσιν ὄφεις νήσοισι πελάζει.
 Ἔνθα καὶ οὔτιδανου περ ἀπεχθέα βρῦγματ' ἔασιν
 Ἀσκαλάβου. τὸν μέντ' ἐρέει φάτις οὐνέκ' Ἀχαιῇ
 Δημήτηρ ἔβλαψεν, ὅθ' ἄψα σίνατα παιδὸς 485
 Καλλίχορον περὶ φρεῖαρ, ἅτ' ἐν Κελεοῖο θεράπναις
 Ἀρχαίη Μετάνειρα θεὴν δείδεκτο περίφρων.
 Ἄλλα γε μὴν ἄβλαπτα κινώπετα βόσκεται ὕλην
 Δρυμὸς καὶ λασιῶνας ἀμορβαίους τε χαράδρας,
 Οὐς ἔλοπας, λίβνάς τε πολυστεφέας τε μνάγρους 490
 Φράζονται, σὺν τ' ὅσσοι ἀκοντῖαι, ἠδὲ μόλουροι,
 Καὶ ἔτι που τυφλῶπες ἀπήμοντοι φορέονται.

470. Lege ex MS. ὀκριόεντα.

473. νομῶν. corr. νομῆς.

475. C. καταπλέξῃ καὶ ἀνάγκῃ.

477. Lege ex MS. λαιφάξῃ.

478. Lege ex MS. σκολιήν τε καὶ οὐ μίαν.

480. Lege ex MS. ἀκάνθη.

483. ἀπεχθέα. corr. ἐπαχθέα.

489. Supra, v. 28.

(Cetera brevi sequuntur.)

REVIEW OF
NEW CLASSICAL PUBLICATIONS.

CORRESPONDENCE of the late GILBERT WAKEFIELD, B. A. with the late Right Honourable CHARLES JAMES FOX, in the years 1796 — 1801, chiefly on Subjects of Classical Literature. London, 1813.

WHATEVER may have been the diversity of opinion in the political world respecting the secession, or as Mr. Wakefield terms it (p. 139.) the *absentation* of Mr. Fox and his friends from Parliament, the literary world, we are persuaded, will concur in allowing that it has some title to their forgiveness, since it is principally to this circumstance that they are indebted for the volume, which is now presented to them. That love of Greek and Roman literature, but particularly of the former, which Mr. Fox imbibed at Eton, he preserved undiminished throughout his life; and though, when he engaged in public business, the studies of his early years were necessarily interrupted, at no time does he appear entirely to have lost sight of them. No sooner, therefore, had he determined to withdraw himself in a great measure from Parliament, than he returned with ardour to his favourite pursuits, and devoted that time, which he had before employed in politics, to the cultivation of a more intimate acquaintance with the Greek language. Shortly after he had resumed his classical studies, Mr. Wakefield's edition of Lucretius, which was dedicated to him, made its appearance; and he eagerly embraced the opportunity thus afforded him of commencing a correspondence with that laborious scholar, to whose extensive learning he looked with confidence for the solution of such difficulties as might occur to him in the course of his reading.

When the present volume was announced for publication, it naturally excited a considerable degree of interest. The familiar letters of men, who have acted a distinguished part on the theatre of the world, are at all times perused with avidity. We there hope to obtain that knowledge, with which the observation of their public conduct will rarely supply us—the knowledge of their real tempers and dispositions. To the world they generally present an artificial character : but in their correspondence with their friends, when they write without any view to future publication, we reasonably expect that the disguise will be thrown aside, and that they will shew themselves in their native colours. No man was more warmly beloved by those, who knew him personally, than Mr. Fox; and the favourable opinion, which his friends entertained of his social qualities, is amply confirmed by his letters in the present collection, which are good-humoured, manly, spirited; entirely free from affectation, and calculated to impress the reader with a full conviction that they proceed immediately from the heart. Mr. Wakefield had himself furnished us with so lively a picture of his own virtues and failings in that singular, but amusing Work, his *Memoirs*, that on the subject of his character nothing further remained to be known. It is not indeed easy to conceive two characters more dissimilar than those of Mr. Wakefield and his illustrious correspondent; and if the reader wishes to see the contrast forcibly displayed we would refer him to the twenty-third and three following letters.

The correspondence opens with a short letter from Mr. Fox to Mr. Wakefield, acknowledging the honour done him by the dedication of *Lucretius*. In the second letter, Mr. Fox professes himself puzzled by a passage in Mr. Wakefield's *Diatribes* on Porson's *Hecuba*, and requests an explanation of three passages in Bion and Moschus. For information on two of these passages Mr. Wakefield refers Mr. Fox to his own edition, and as his remarks upon them afford no unfair specimen of his general style of criticism, we will lay them before the reader. The first passage is in the *Europa* of Moschus, v. 121.

Ἡ δ' ἄρ', ἐφεζομένη Ζηνὸς βοέοις ἐπὶ νώτοις,
 Τῇ μὲν ἔχεν ταύρου δολιχὸν κέρας, ἐν χειρὶ δ' ἄλλῃ
 Εἶρου πορφύρεας κόλπου πτύχας· ὄφρα κεν ᾤην
 Δεῦσε ἐφελκομένην πολίης ἀλὸς ἄσπετον ὕδωρ.

Instead of ὄφρα κε νήων, in the third line Auratus had ingeniously proposed ὄφρα κεν ᾤην, *quæ male* says Mr. Wakefield, *nonnulli capientes magis corruperunt, ponendo μὴ pro κεν. Tu interpreteris; "Quamdiu fibram madefaceret." Nec tamen non coactor est hic sensus. Nos igitur, pressius vitiosis lectionibus insistentes, sanctas scripturas exhibuimus ὄφρα γε μὴ πω—δένου ἐφελκόμενον.* What Mr. Wakefield meant by the words, "*pressius vitiosis lectionibus insistentes*," we do not very well understand; but we think that few of our readers will assent to his assertion, that the reading, which he has exhibited, is the true one.

The other passage is in the *Epitaphium Adonidis* of Bion, v. 74.

Παγχρῶσ κλυτῇρι· πόθει καὶ στυγνὸν Ἄδωνιν.

Although Mr. Wakefield professes himself satisfied with the common reading, he cannot refrain from hazarding a most unhappy conjecture,

Παγχρῶσ κλυτῇρ' ἐπιθῆς καὶ στυγνὸν Ἄδωνιν.

The passage in the *Diatribæ*, which puzzled Mr. Fox, relates to the insertion of the final ν. Mr. Wakefield in the first part of his *Silvæ Criticæ* had recommended all future editors of Greek Tragic and Epic Poets to omit this letter when the succeeding word began with a consonant, and in his *Tragædiarum Dilectus* had himself regularly omitted it. Professor Porson on the contrary had regularly inserted it in his edition of the *Hecuba*, without taking the least notice of Mr. Wakefield's observations on the subject, or even making the slightest allusion to his labours on the Greek Tragedians. From the silence Mr. Wakefield inferred that the Professor designed to impress the literary world

1. This subject frequently recurs in the course of the correspondence. See pp. 9. 12. 15. 87. 98. 105. 113.

with an idea that his critical labours were of little value; he determined, therefore, to scourge Mr. Porson into a juster opinion of his merits, and with this view published his *Diatribes*. We must confess that to us Mr. Wakefield's resentment appears to have been rather unreasonable. The chief foundation of his complaint is that, although he had always praised Mr. Porson, Mr. Porson, far from returning the compliment, had not even condescended to mention him. But it formed no part of the Professor's plan to swell his notes with those common-place and ridiculous expressions of approbation, which scholars are too much in the habit of applying to each other; his principal object was brevity; and he felt, moreover, that praise is only valuable, when it is bestowed with justice and discrimination. His respect for truth would not allow him to speak in terms of approbation of those parts of Mr. Wakefield's writings, which were more immediately connected with the subjects before him; and, as he could not praise, he determined to be entirely silent. His silence, therefore, which Mr. Wakefield construed into an insult, appears in fact to have originated in feelings of kindness and civility.

To Mr. Wakefield's *Diatribes* Mr. Porson never replied directly; he has, however, defended his insertion of the final ν in the bitter note on the *Orestes*, v. 64. quoted by Mr. Fox (p. 91.) and in a note on the *Medea*, v. 76.¹ The question was thoroughly examined in the *Monthly Review* for July 1799 by a scholar of the first eminence, and Mr. Wakefield's notions were by him pronounced erroneous. It is unnecessary, therefore, to dwell longer on a point, respecting which we believe that no doubt exists in the minds of competent judges. Mr. Wakefield referred in support of his canon to the practice of the early editors, and particularly mentioned the Aldine edition of Euripides: the *Monthly Review* for July 1799 contains an examination of

1. See also a note in his *Collation of the Harleian MSS.* at the end of the *Grenville Homer*, Od. A. 54.

four of the Plays, as they are printed in that edition, from which it appears that Aldus was by no means consistent in his insertion or omission of the final *ν*, and that no certain rule can be drawn from his practice. We were, therefore, greatly surprised to find the following paragraph in a letter from Mr. Wakefield to Mr. Fox, dated October the 23d 1799, (p. 98.) "Now it is most certain that the old editions and old scholiasts so generally omit the *ν*, when modern editors interpolate the letter, as to induce a most probable conviction that it was *universally* omitted by the antients; and that the few present exceptions are the officious insertions of transcribers and publishers, who would 'be wise above what was written,' and modelled the MSS. by their own preconceptions of propriety." Surely, if Mr. Wakefield *had* seen the Review in question, he was bound to acknowledge his mistake respecting a fact on which he had laid so great a stress, or at least to give some more satisfactory answer to the arguments adduced by the Reviewer than a mere repetition of assertions which had been shewn to be unfounded. That he *had not* seen the Review seems to us very improbable.

There is another circumstance, which also occasioned us some surprise. Mr. Fox (p. 89.) animadverts with considerable severity upon Porson's note on the Orestes, v. 64. and accuses him (p. 106.) of making an assertion unsupported by fact, from no other motive than that of differing *toto cælo* from Mr. Wakefield. To shew the inaccuracy of the assertion he refers (p. 88.)

1. To the Hecuba, v. 589. (v. 583 &c.) v. 583. (Ed. Porson 1808.) ὦ θύγατερ, οὐκ ριῖδ' εἰς ὅ,τι βλέψω κακῶν.

2. To the Cyclops, v. 522. (Ed. Lips. 1778.) τοιοῦσδ' ὁ δαίμων οὐδένα βλάπτει βροτῶν.

3. To the Electra, v. 1058. ——— ἄρα κλύουσα, μήτερ, εἰτ' ἔρξῃς κακῶς; (p. 105.)

4. To the Medea, v. 246. ——— ἦ πρὸς φίλων τίν', ἦ πρὸς ἥλικα τραπεῖς.

5. To the Medea, 582. (v. 577. Ed. Lips. 1778.) ἔμως δ' ἔμουγε, κεί παρὰ νόμῳ λέγω.

394 Correspondence of WAKEFIELD and FOX.

6. To the Troades, v. 628. (Ed. Lips. 1778.) οὐ ταυτόν, ὦ παῖ, τὸ βλέπειν τῇ κατθανεῖν.

7. To the Heraclidæ, v. 390. ——— ἐγὼ νιν αὐτὸς εἶδον. ἄνδρα δὲ χρεών.

8. To the Heraclidæ, v. 1044. ——— ὑμᾶς τ' ὀνήσω, τοῦσδε τε βλάψω θανάων. (p. 210.)

9. Sophoclis Ajax, v. 514. ——— ἐμοὶ γάρουκ' ἔτ' ἐστίν, εἰς ὅ,τι βλέπω.

To the learned reader it is scarcely necessary to observe that of these nine instances only the third, fourth, and seventh apply to the point in dispute. Mr. Wakefield, who appears to have been an attentive reader of the *Miscellanea Critica*, could not have been ignorant of Dawes's Canon on this subject¹; yet he allows Mr. Fox to go on collecting his instances from October 22, 1799 to April 29, 1801, and then informs him of his error in the following concise manner, "As to your passage from Sophocles τῇ βλέπω, βλ are *not* those consonants before which the Tragedians *shorten* syllables." We should be sorry to be thought harsh in our interpretation of Mr. Wakefield's conduct; yet his evident reluctance to inform Mr. Fox that the greater part of the instances were inapplicable, and, when at length he did communicate the information, his concealment of the source, from which his own knowledge had been derived, bespeak somewhat of a wish to keep his illustrious correspondent in leading-strings. With respect to the three lines, which appear to militate against Dawes's Canon, in the *Medea*, Professor Porson reads, *Ἡ πρὸς φίλον τιν', ἢ πρὸς ἡλικας τραπεῖς. In the *Heraclidæ* v. 390, Mr. Elmsley reads, ἄνδρα γὰρ χρεών. And in the *Electra* the same gentleman proposes to read Ἀρ' εὐ λέγουσα.

The discussion respecting the final ν necessarily leads to the frequent introduction of the name of Porson; and we are sorry

1. *Vocalis brevis ante consonantes medias β, γ, δ, sequente quavis liquida præter unam ρ, syllabam brevem nunquam terminat, sed sequentium consonarum ope longam semper constituit.* *Miscellanea Critica*, Ed. Ox. p. 197. Compare Porson's Note on the *Hecuba*, v. 298. The Monthly Reviewer alludes expressly to Dawes's Canon.

to observe that Mr. Wakefield's Letters in the present Collection betray too many symptoms of that resentful spirit, which pervaded his Diatribe and drew down upon him the merited censure of the Monthly Reviewer. He has even succeeded in communicating some portion of this spirit to Mr. Fox, whose natural candour and good-humour appear to forsake him the instant that Mr. Porson's name is mentioned. We have already shewn with how little reason Mr. Fox imputed the Professor's insertion of the final *v* in v. 64 of the *Orestes* to the mere desire of differing *toto calo* from Mr. Wakefield; with as little reason we find him at p. 170 expressing a captious doubt of the accuracy of a remark thrown out incidentally in a note on the *Phœnissæ*,¹ v. 1230. Mr. Wakefield never omits an opportunity of aiming a blow at the Professor; at p. 66 he tells Mr. Fox that Mr. Stevens, the editor of Shakspeare, had detected 900 errors in the Heyne's Virgil, lately published at London, and *corrected* by Porson. The intent of this observation is too obvious to be mistaken; but, if we are rightly informed, whatever might be the number of errors, no blame attached to Mr. Porson; he has been heard to declare that the booksellers, after they had obtained permission to use his name, never paid the slightest attention to his corrections.

But it is not only against the Professor's reputation as a critic and a scholar that Mr. Wakefield's attacks are directed; at p. 99 he draws a picture of the Professor's moral character, and that Mr. Fox may entertain no doubt of the accuracy of the resemblance, he begins by stating that he had been furnished with many opportunities of observing Porson by near inspection. That Mr. Porson was guilty of two of the faults, which Mr. Wakefield lays to his charge, cannot be denied; "he was extremely inattentive to times and seasons, and was addicted to immoderate drinking." But when Mr. Wakefield goes on to state that "he had

1. *Neque enim diphthongus ante brevem vocalem elidi potest.* See Dawes's *Miscellanea Critica*, p. 266. Ed. Ox.

been debarred of a comprehensive intercourse with Greek and Roman authors by his excesses," we begin almost to suspect that the author of the *Diatrobe* had not perused the works which he undertook to review (p. 177.) Not to mention his other writings, do the notes on the two plays, which Mr. Porson had then published, bespeak a partial intercourse with Greek and Roman authors? We know indeed that many persons, who appear to estimate the merits of an author by the bulk of his works, are disposed to accuse Mr. Porson of indolence, and to complain that the memorials which he has left of his talents bear no proportion to the extraordinary reputation which he enjoyed. But we would beg such persons to consider that the works, which he has left, though few in number, are almost perfect in their kind. We would also suggest to them that the true mode of estimating a writer's merits, is to enquire how far he has contributed to the advancement of that particular science, to which his studies have been directed; and if the question be regarded in this point of view, we think that no name will occupy a more conspicuous place in the annals of criticism than that of Professor Porson.

To two of Mr. Wakefield's assertions we think it our duty to give a peremptory contradiction. It is not true "that Mr. Porson had in his treasury satirical verses for all his most intimate associates." It is not true "that it was impossible to procure his opinion on any author, or on any passage of an author." We have ourselves applied to him for his opinion on various passages, and he always communicated it with the utmost readiness and good-humour. But on this point we can adduce better authority than our own declarations. Scarcely a work on subjects connected with Greek criticism has appeared since his death, in which we do not find some observation or conjecture, that had been communicated by him in the course of conversation. That he might not be very willing to enter into critical discussions with Mr. Wakefield we can readily conceive. He certainly did not entertain a very high idea of Mr. Wakefield's qualifications as a scholar; he knew him to be at once precipitate and dogmatical in

his decisions; he thought too that his critical notions were fundamentally erroneous, and he was aware how much more reluctant the generality of mankind are to unlearn than to learn; he was not, therefore, very solicitous to engage in disquisitions that could lead only to interminable dispute. Mr. Wakefield probably concluded from the reserve which he had himself remarked in the Professor, that he was equally reserved in his intercourse with others, and thus was induced to give a very inaccurate representation of his character.

It is not our intention to compose a panegyric on Mr. Porson; but as the effect of the present publication has been to draw the attention of the world to his failings, common justice requires that some mention should also be made of his virtues. We shall observe then that he possessed two qualities, which, though they are not the sole, are yet very essential requisites in the formation of a great character;—an utter contempt for money, and a religious attachment to truth. It is from this latter quality that his writings derive their peculiar excellence. He is one of those few authors, on whom the reader may rely with implicit confidence, who think it no less culpable to advance what they do not know to be true, than what they know to be false. So determined is he to be accurate, that he never relaxes his vigilance for a moment; he withholds no arguments, because they are at variance with his own opinions; he deduces no conclusions which the facts themselves will not strictly warrant; he makes no assertions which he has not duly weighed, and of the correctness of which he is not fully convinced. Had he undertaken to describe the moral character of another, the same regard for truth, which prevented him in the case of Mr. Wakefield from bestowing praise against his belief, would also have prevented him from throwing out rash and ill-grounded accusations. He would not have pronounced upon Mr. Wakefield's temper and disposition with the same precipitate confidence, with which Mr. Wakefield has decided upon his. For though Mr. Wakefield states, that he had been furnished with many opportunities of observing Porson by near inspection, yet

that those opportunities had not enabled him to form a just estimate of Porson's character, is evident from the following paragraph (p. 114). "Owners of MSS. have perpetually corrected " them, as we see at this day, according to their own fancy; and " if Porson, for example, had them all, in time he would put in " the *ν* throughout, and these MSS. might go down as vouchers " for the practice of antiquity." We are not quite certain of the meaning of this paragraph; but if Mr. Wakefield intended to insinuate that Mr. Porson would have altered a MS. by inserting the final *ν* in places where it was wanting, we reply that no insinuation could be more unfounded. He considered a manuscript as a species of literary evidence which the possessor was bound to preserve exactly in the state in which he received it, without addition or diminution, and would have looked upon the alteration of a single letter as a moral offence under any circumstances, but especially when made with the view of supporting a particular opinion.

But to return from this long digression; in the eighth Letter Mr. Fox asks Mr. Wakefield's opinion relative to the 24th Iliad, and in his answer Mr. Wakefield assigns his reasons for thinking it spurious¹. He takes this opportunity of giving Mr. Fox an outline of his theory respecting Homer, which we will lay before our readers in his own words. (p. 27.)

"What is so well known with respect to every malefactor tied up at Newgate; (most detestable, flagitious practice!) his "birth,

1. Dawes in his *Misc. Crit.* p. 153, had already stated his doubts of its authenticity. We have before remarked that Mr. Wakefield was a diligent reader of the *Misc. Crit.* At p. 26 we find the following note on v. 325 of the 24th Iliad. "τετράκκλον. No similar instance, I believe, of a vowel shortened before those consonants in Homer, by far more chaste in this respect than succeeding poets." Dawes, p. 148, had made nearly a similar observation, but had restricted it to words of two syllables. At p. 50, Mr. Wakefield mentions an emendation made by Dawes on Il. A. 444, from the Florentine edition, and we find him afterwards (pp. 160 and 165) referring to two passages, Od. Γ. 419, and Il. A. 147, to both of which Dawes had also referred. We are unable to clear up the difficulty respecting Mr. Fox's copy of the Florentine Homer (see p. 161); There are three copies in our Public Library, all of which agree with Mr. Wakefield's.

parentage, and education; life, character, and behaviour;" are all utterly unknown of Homer. We are at liberty, therefore, to frame any hypothesis for the solution of the problem concerning his poems, adequate to that effect, without danger of contravening authentic and established history. Now *ὄμηρος* is an old Greek word for τυφλός; see Hesych. and Lycophr. v. 422. I take *Homerus*, then, to have originated in the peculiarity of a certain *class* of men (i. e. blindness), and not in that of an *individual*. That bards were usually blind, is not only probable, from the account of Demodocus in the *Odyssey*, but from the nature of things. The memory of blind men, because of a less distraction of their senses by external objects, is peculiarly tenacious; and such people had no means of obtaining a livelihood but by this occupation. All this is exemplified in fiddlers, &c. at this day. Now the Trojan War (the first united achievement of the Greeks) would of course become a favourite theme with this class of men, who are known to have been very numerous. Detached portions of this event, such as the exploits of Diomed, of Agamemnon, the Night Expedition, the Death of Hector, his redemption, &c. would be separately composed and sung, as fitted, by their lengths, for the entertainment of a company at one time: and we find, in fact, that the parts of these poems are now distinguished, by scholiasts, grammarians, and all such writers, by these names, and not by books. These songs, bearing date, demonstrably before the use of alphabetic characters in Greece, and when the dialect of the civilized parts of Asia (Ionia and Æolia) was uniform, could never be traced to their respective authors; and, in reality, we find from Herodotus, the first Greek historian, that no more was known of this *Homer*, nor so much, in his days (2, 3, 4, or 500 years after the event), as in our own. These songs of *blind men* were collected and put together by some skilful men (at the direction of Pisistratus, or some other person), and woven, by interpolations, connecting-verses, and divers modifications, into a whole. Hence *ῥαψῳδία*. Here we see a reason for so many repetitions: as every detached part, to be sung at an entertainment, required a head and tail piece, as necessary for an intelligible whole: and hence we observe a reason for those unaccountable anomalies of measure, and the neglect of the Æolic digamma, from an ignorance of its power in those later times, whether from new insertions, or from alterations in the transmitted pieces, to effect regularity and consecution. This accounts also for the glaring disparity in



some of the pieces: for nothing can be more exquisite than what you so justly admire, the interview of Priam and Achilles; and nothing more contemptible than the whole detail of the death of Hector, and the reconciliation of Agamemnon and Achilles. You are expecting a noble exhibition of generosity and magnanimity on both sides, and you are put off with a miserable tedious ditty about *Atè*.

"It is probable, from various particulars, that, perhaps, as good a poem, if the opportunity had not been lost (and the preservation of the *Iliad* and *Odyssey*, under all circumstances, is nearly miraculous), might have been transmitted on the subject of two other events, which equally engaged the notice of the early Greeks,—the Theban War, and the Argonautic Expedition. But we have no remains of these exploits, but in the Tragic writers, the spurious Orpheus, and the Roman Epic writers, except the entire poem of Apollonius Rhodius on the latter subject."

With respect to this theory, which is fundamentally the same as that laid down in Wolf's *Prolegomena*, we may remark in the first place, that most of the assumptions, on which it is founded, are inaccurate. We will consider them in the order, in which Mr. Wakefield states them:

I. He adduces an article from Hesychius to prove that *ὁμηρος* was an old Greek word for *τυφλός*. But the article itself was¹ in all probability taken from a story in the *Life of Homer* ascribed to Herodotus, which appears not to rest on any good authority. Besides, what evidence can be produced that the ancient rhapsodists were called *Ὅμηροι*? None, we believe. They were certainly called *Ὀμηρισται* and *Ὀμηρίδαι*, but never *Ὅμηροι*. II. If it were true that the parts of the *Iliad* were distinguished by scholiasts, grammarians, and all such writers, by the names of the different events which are celebrated in them and not by books, we do not think that the fact would at all contribute to support Mr. Wakefield's argument. The question is not how they were distinguished by men who lived 700 or 800 years after the time of Homer, but how they were quoted by the

1. οἱ γὰρ Κυμαῖοι τοὺς τυφλοὺς ὁμήρους λέγουσιν. See also the *Chrestomathia* of Proclus. Ed. Gaisf. p. 466. l. 5.

earlier writers. Now it is undoubtedly true that Herodotus¹, Thucydides, &c. refer to *the subject*, and not to the books; but is this any argument that the Iliad was at that time actually divided into rhapsodies? Let us suppose what we believe to have been really the case, that the poem was then one uninterrupted series of verses; if an author wished to refer to any part, what other means had he of doing it, than by referring to the more prominent events commemorated in that part? We cannot surely infer from this circumstance that the rhapsodies were ever considered as detached poems. We may remark moreover that the rhapsodies frequently comprehended many more events than their names strictly implied². Nothing, however, can be more completely incorrect than Mr. Wakefield's statement of the practice of the scholiasts. They conceived their readers to be as well acquainted with Homer as they were themselves; and, when they quoted him, merely said, *ὡς Ὅμηρος, ὡς ὁ ποιητής*; or more frequently quoted the passage without giving the least notice that it was a quotation. If they refer to any part, they sometimes distinguish it by the subject³, sometimes by the book⁴. It is indeed rather unfortunate for Mr. Wakefield's assertion that Quintilian⁵ himself has referred to three Books of the Iliad in that

1. ἐπιμένονται δὲ αὐτοῦ ἐν Διομήδεος ἀριστείῃ. L. ii. c. 116. The passage quoted is at Il. Z. 289. But in modern editions the title Διομήδους ἀριστεία is usually assigned to Il. E. and that of Ἑκτορος καὶ Ἀνδρομάχης ὁμιλία to Il. Z. The lines themselves cannot be accurately classed under either of these heads, for they relate to the procession of the Trojan women to the temple of Minerva. See Valcknaer's note in Wesseling's edition. ἄλλων γοῦν μεγέθους πέρι ἐν νεῶν καταλόγῳ οὐκ ἐμνήσθη. Thucyd. L. i. c. 10. See also Plato in Minoe. p. 319. Aristotle Poet. p. 87. l. 8. p. 92. l. 10. Ælian. V. H. L. 13. c. 14.

2. See the last Note.

3. Dionys. Art. Rhet. (Ed. Sylb.) 48, 2. 48, 42. 50, 22. 52, 1. Schol. Ven. X. 183. B. 111.

4. Dionys. Art. Rhet. p. 48. 20. Schol. Ven. Il. A. 423. B. 125. 420.

5. Nam ut de laudibus, exhortationibus, consolationibus taceam, nonne vel nonus liber, quo missa ad Achillem legatio continetur; vel in primo inter duces illa contentio; vel dictæ in secundo sententiæ omnes litium ac consiliorum explicant artes? L. x. c. 1.

very chapter, on which Mr. Wakefield bestows such lavish praise at p. 95. The most probable supposition appears to be that the present division of the Iliad into Books was made by Aristarchus¹. III. Whether the Iliad was first collected in its present form by Pisistratus we shall not pretend to determine. It is probable that as it was preserved chiefly by oral tradition, different parts of the poem would be floating about in different parts of Greece, though it existed at no one place in a perfect state; and this supposition derives some confirmation from a passage in Pausanias². Be this, however, as it may, the name *ῥαψῳδοὶ* was certainly never applied to the persons who collected the Poems of Homer at the direction of Pisistratus: the *ῥαψῳδοὶ* were on the contrary the persons who sang at entertainments or on the stage detached parts of poems, and particularly of those of Homer; on which account, as we learn from Athenæus, they were called *Ὀμηρισταί*³. Far from weaving the parts into a whole, they were in fact the persons who broke the Iliad into separate parts. Mr. Wakefield was not, however, the first who fell into the error of applying the name *ῥαψῳδοὶ* to the persons employed by Pisistratus to collect the poems of Homer; Clarke had previously made the same mistake in his note on the word *ῥαψῳδία*. II. A. sub in.

1. Pseudo-Plutarch (Barnes's Homer. T. 1. p. xxx.) Eustath. p. 5. Ed. Rom. Wolf. Proleg. p. 256. Heyne's Homer. T. 8. p. 788.

2. Πεισίστρατον δέ, ἡνίκα ἔπη τὰ Ὀμήρου διεσπαρμένα τε καὶ ἀλλαχοῦ (Mr. Dobree reads ἄλλα ἀλλαχοῦ) μνημονεύόμενα ἠθροίζετο, ἢ αὐτὸν Πεισίστρατον, ἢ τῶν τινα ἐταίρων μεταποιῆσαι τὸ ὄνομα ὑπὸ ἀγνοίας. L. 7. c. 27.

3. Ὅτι δ' ἐκαλοῦντο οἱ ῥαψῳδοὶ καὶ Ὀμηρισταί Ἀριστοκλῆς εἴρηκεν ἐν τῇ περὶ χωρῶν, p. 620. B. ῥαψῳδοί. οἱ τὰ Ὀμήρου ἔπη ἐν τοῖς θεάτροις ἀπαγγέλλοντες. Suidas. ῥαψῳδός. Σοφοκλῆς Οἰδίποδι (v. 391.) οὕτως ἔφη τὴν Σφίγγα. Καὶ οἱ τὰ Ὀμήρου ᾄδοντες ποιηταὶ Ῥαψῳδοὶ καλοῦνται. Hesychius, Ὅθεν περ καὶ Ὀμηρίδαι ῥαπτῶν ἐπέων τὰ πόλλ' αἰοδοὶ ἄρχονται Διὸς ἐκ προοιμίου. Pind. Nem. I. sub in. Compare Suidas, v. Ὀμηρίδαι. οἱ τὰ Ὀμήρου ὑποκρινόμενοι. Suidas interprets the word *ῥαψῳδεῖν*, by *ᾄδειν*, and refers to Aristophanes. Ecclesiaz. v. 710. See Heyne's Homer, T. 8. p. 799.

But not to dwell longer upon these particular errors, let us consider the difficulties in which the whole theory is involved. We are in the first place to suppose that there lived in the time of Homer a number of Poets of nearly equal genius, and that genius too of the sublimest kind, a phenomenon which certainly has not appeared in any other nation in any age of the world. We are to suppose in the next place that there lived in the time of Pisistratus a number of Critics (would that some of the race still remained,) who could unite the scattered remnants of many different poets into one whole piece with such exquisite taste, and such consummate skill, that no appearances of patch-work can any-where be discerned; for as Mr. Wakefield has not been pleased to specify those head and tail pieces, to which he alludes, we shall take the liberty of denying their existence. Lastly, we are to make these two suppositions in direct contradiction to the uniform testimony of antiquity. There is no fact, of which the most antient and the best informed authors appear to be so fully persuaded, as that the *Iliad* was the composition of an individual named Homer. Herodotus, who collected stories from all quarters, though he tells us that he entertained doubts whether two poems ascribed to Homer were genuine¹, never throws out the slightest suspicion that he was not the author of the *Iliad*. He lived by his own account about four hundred years after Homer², and is it credible that all traces of the true origin of a poem, which was in the mouth of every Greek and was regarded with a sort of religious veneration, should have been obliterated in that space of time? At any rate could it have been unknown when the poems were collected by Pisistratus³?

1. Κατὰ ταῦτα δὲ τὰ ἔπεα, καὶ τότε τὸ χάριον οὐχ ἥκιστα, ἀλλὰ μάλιστα δηλοῖ ὅτι οὐχ Ὅμηρον τὰ Κύπρια ἔπεα ἐστὶ, ἀλλ' ἄλλου τινός. L. ii. c. 117. ἀλλ' Ἡσιόδῳ μὲν ἐστὶ περὶ Ὑπερβορέων εἰρημένα, ἐστὶ δὲ καὶ Ὅμηρῳ ἐν Ἐπιγόνοισι, εἰ δὴ τῷ ὄντι γε Ὅμηρος ταῦτα τὰ ἔπεα ἐποίησε. L. iv. c. 32. See Pausanias, L. ix. c. 9.

2. Ἡσιόδον γὰρ καὶ Ὅμηρον ἡλικίῃν τετρακοσίοισι ἔτεσι δοκέω μὲν πρεσβυτέρους γενέσθαι, καὶ οὐ πλείοσι. L. ii. c. 53.

3. Mr. Wakefield at the commencement of the twelfth letter says,
"The

To us the account, which is generally received, appears to be the true one. We believe with Mr. Wakefield, that there were many Bards, contemporary with Homer, who composed verses, some on the Argonautic Expedition, some on the Theban, some on the Trojan War. And to what cause are we to attribute the preservation of the poems of Homer, while those of every other Bard sunk into oblivion? Surely to their superior excellence, which soon rendered them the peculiar favourites of every audience, and made it at once the interest and the wish of the *'Παῦδοι'* to recite them. Pausanias, in the passage already quoted, does not say that Pisistratus and his fellow-labourers formed the verses of different poets, who had treated of the wars of Troy, into a regular poem, but that they collected the scattered verses of Homer. One mode of accounting for those passages, which are much inferior in point of beauty to the general tenor of the poem, is, that they are interpolated; and that there are many interpolations in the *Iliad*, and those too of a very ancient date, cannot be doubted; the story of Niobe in the last book will furnish a striking instance. Mr. Wakefield himself has rightly pronounced vv. 44 and 45 of the same Book to be spurious, and might perhaps have included the two preceding verses in the same sentence of condemnation. But in so long a poem neither great inequality in the composition, nor some occasional inconsistencies, are sufficient to prove that the whole was not the work of one man.¹ Mr. Wakefield himself (p. 189.)² seems to

"The best argument against Homer and for my hypothesis appears in my general observations prefixed to Pope's *Odyssey*." We have carefully perused that part of the general observations, which relates to Homer, but we must confess that we have not been able to discover a single argument on the subject. Mr. Wakefield there supposes that many poets had lived previously to Homer from whom he borrowed largely; but he never gives the least hint of the Theory, which he advances in his correspondence with Mr. Fox, viz. that the *Iliad* and *Odyssey* were composed of several detached poems, the works of different blind bards, which were woven together into one complete poem in the time of Pisistratus.

1. It may be inferred from a passage in Herodotus L. 5. c. 67. that in the time of Cleisthenes of Sicyon, who lived somewhat before Herodotus, the Poems contained nearly what they do at present.

2. See also, pp. 71. and 186.

assent to Mr. Fox's supposition that the verses on Helen in the second *Æneid* were written by Virgil, though they are certainly at variance with the account given by Deiphobus in the sixth. If indeed they are taken from Virgil, to whom shall we give them?

Mr. Wakefield's reasoning on this and many other subjects connected with Greek criticism does not appear to have been more effectual in producing conviction in Mr. Fox than in ourselves. We find Mr. Wakefield beginning the twenty-ninth letter with the following sentence: "Our want of accord on the final *v* and critical emendations proves to me the necessity of a work (of which all the materials are ready in my papers) on the rationale of criticism, as founded on philosophical principles, corroborated and ascertained by the real practice of the transcribers and indubitable specimens from authors: otherwise, no assent can be expected in the majority of cases." The work on the rationale of criticism, here alluded to, Mr. Wakefield never published, and we must confess that we think the literary world have little reason to regret its loss. Mr. Wakefield seems to us to have been of all men who have acquired a reputation for learning the one least calculated for such an undertaking. His almost total ignorance of Palæography, his deplorable want of accuracy, the rash confidence with which he formed his decisions, all unfitted him for the successful prosecution of a work, which more especially requires an extensive acquaintance with MSS. a minute and unwearied attention, and a sound judgment.

The length, to which we have already extended this Review, obliges us to confine the remarks we have yet to make within as narrow a compass as possible. We cannot assent to Mr. Wakefield's emendations of Homer II. Γ. 453. and Υ. 62. (pp. 51, and 62.) still less to his emendation of the third line of Ovid's *Tristia*, (pp. 84, and 94.) where he appears entirely to have mistaken the construction of the passage. We cannot reconcile his extreme disgust at the nastiness and bawdry of Aristophanes, (p. 176.) with his referring Mr. Fox (p. 148.) to what he terms a most

ludicrous appropriation of the initial verses of the *Electra* of Sophocles mentioned in Athenæus, p. 578. A. We were also extremely surprised to find the following passage at p. 208. "The old comedians and tragedians, with Ennius and Lucilius, were the great repositories of learned and vigorous expression; and their language, with the diction of Lucretius and Virgil, is to a certainty largely preserved to us in some writers little read, but to me, I own, the sources of much amusement and more information; several of them at the same time characterized by a truly masculine and original eloquence; Tertullian, Arnobius, Apuleius, A. Gellius, and Ammianus Marcellinus. Their words are usually marked in dictionaries as inelegant and of suspicious authority; when they are, in reality, the most genuine remains of pure Roman composition." Who would not suppose that the merits of the five authors mentioned in this passage were nearly equal, and that they were all equally to be consulted as models of pure Latinity? Let us turn, however, to the opinion of the learned Ruhnken, than whom no man could be better fitted to pronounce upon such a subject. "[In Lexicis] tanquam idonei testes citantur *Ammianus Marcellinus*, &c. id est, scriptores Latine balbutientes. Ventum est adeo ad Theologos Christianos:—ac fuit nescio quis, &c. qui se pulchre de Latina lingua meritum speravit, si verba et verborum constructiones *ex Tertulliano in Lexicon referret*. A cujus sententia dici vix potest quantopere dissentiam. Sit Tertullianus quam velis eruditus, sit omnis peritus antiquitatis; nihil impedio; Latinitatis certe pessimum auctorem esse aio et confirmo. At usus est sermone eo quo tum omnes Afri Latine loquentes utebantur. Δωρίσθεν δ' ἔξοστι, δοκῶ, τοῖς Δωπύεσιν. Ne hoc quidem concesserim. Nam, si talis Afrorum sermo fuit, cur, non dicam Appuleius et Arnobius, *scriptores priscae elegantiae studiosi*, sed Cyprianus, &c. aliter locuti reperiuntur? Quid ergo? Fecit hic, quod ante eum arbitror fecisse neminem. Etenim quum in aliorum vel summa infantia tamen appareat voluntas et conatus bene loquendi, *hic, nescio qua ingenii perversitate, cum melioribus loqui noluit, et sibi ipse linguam finxit*,

duram, horridam, Latinisque inauditam; ut non mirum sit, per eum unum plura *monstra* in Linguam Latinam, quam per omnes scriptores semibarbaros esse invecta.—fuerunt, qui non quidem ætatis beneficio, sed veterum imitatione, prorsus bene loquerentur, ut Gellius et Appuleius.”

We find at p. 145 a singular observation respecting the words quoted from Lycophron in Morell's Hederic; and from the commencement of the fifty-first Letter we learn that, when Mr. Sheridan called Mr. Addington and his colleagues the *sitting part* of Mr. Pitt's administration, he was indebted to Mr. Wakefield for the passage in the Scholiast of Aristophanes, which suggested the idea.

With respect to the Editor of these Letters, we have observed two or three misprints, which induce us to suspect that he is not very conversant with Greek Literature in general, and that he is particularly unacquainted with subjects relating to Greek Criticism. In p. 63, l. 18, the words “corrected in” should evidently be “corrupted into.” In p. 162 we find the *Justine* instead of the *Juntine* edition. In p. 207 part of an hexameter verse is so divided as to appear to be parts of two verses; and in p. 133 instead of “the change of person,” we find “the change of Porson,” as if Mr. Fox was speaking of an emendation made by the Professor. We think too that, if the Editor had been aware of the dissertation on the final *v* in the Monthly Review for July 1799, he would have taken an opportunity of referring his readers to the satisfactory refutation of Mr. Wakefield's opinions which it contains. We must, however acknowledge our obligations to him for the publication of the correspondence. It affords an additional proof, if any were wanting, that extensive learning is then only useful either to the world or to its possessor, when it is accompanied by good Sense and good Taste. By the aid of these qualities Mr. Fox, whose reading had been necessarily confined, is enabled generally to arrive at just conclusions, while Mr. Wakefield's learning, from the want of their salutary direction, serves only to lead him into error.

FABULÆ ÆSOPICÆ, quales ante Planudem ferebantur, ex
*Vetusto Codice Abbatiz Florent. nunc primum erutæ—una
 cum aliis, partim hinc inde collectis, partim ex codd. depromtis,
 Latina versione notisque exornatæ, cura ac studio FRANCISCI
 DE FURIA.—Lipsiæ 1810. 2 tom. forma 8va.*

IT is a question still undetermined amongst the learned, whether Æsop committed any fables to writing; some maintain that his apologues were for some ages preserved only by oral tradition, and that they were collected and new-modelled by writers of later times. Of this opinion was Bentley, who maintains that even in the time of Socrates there were no written fables of Æsop: the single argument by which he supports this assertion is, that Socrates, in the *Phædo* of Plato, does not say that he made use of a book of the fables of Æsop: but only that he turned into verse such as his memory suggested to him; a weak argument, considering that Socrates was then in prison, and that many such negative proofs are scarcely equivalent to one proof positive. The contrary opinion is with greater probability maintained by Tyrwhitt and Wyttenbach. The fact seems to be, that Æsop himself never committed his fables to writing, but that a collection had been made of them before the time of Socrates. A question in the next place naturally suggests itself to us, whether the fables which have usually borne his name, be really the production of the Phrygian fabulist, or a part of the original collection above alluded to. This question has long been determined in the negative. Amongst these fables we do not find any traces of those which are cited as Æsop's by Aristophanes, Plato, Aristotle, Dio Chrysostom, Diogenes Laertius and Themistius; many of them are full of neoteric idioms, and some contain even scriptural phrases. This savours of the monks, who are known in many instances to have mutilated ancient authors, and to have given us garbled editions of their works. Accordingly many scholars have supposed them to be the production of Maximus Planudes, a monk who lived about

the year 1350, and is supposed to be the author of a life of Aesop, which from its total want of authority may with justice be classed amongst the fables. It is, however, clear that Planudes did nothing more than make some alterations in the style and number of this collection of fables, which, together with the life, was extant long before his time. The Augsburg MS. it seems, was written many years before Planudes, and is itself less ancient than the Florentine, which, besides the Aesopian fables, contains the only written copy known to exist, of the romances of Xenophon Ephesius, and Charito Aphrodisiensis.¹

This Florentine MS. forms the basis of the present edition, which comprises also several fables from different MSS. in the Vatican Library heretofore unpublished; the collections of Aphthonius, and Syntipas, and lastly those fables of Aesop which are scattered in the writings of various ancient authors, the whole number being 423. The first volume, besides the Greek text of the Fables, contains the Editor's Prolegomena, an extract from the Bibliotheca Græca of Fabricius, the Dissertation of Bentley on the Fables of Aesop, from the version of Lennep, the celebrated Dissertation of Tyrwhitt on Babrius, and one by Huschke on the fables of Archilochus. The second volume contains a Latin version, some brief and not very important notes of the Italian editor, and the necessary indexes.

1. This MS. contains also the Pastoral of Longus, without the *lacuna* which all the editions have in the first book (p. 13. ed. Vil-loison.) The learned editor introduces an anecdote relative to this *lacuna* which is very characteristic of the literary honesty of the French *savans*. A person of the name of Courier, who meditated an edition of Longus, was directed by the kindness of the Sr. di Furia to this MS. and having transcribed the page which supplied the *lacuna* in question, he smeared over the whole of it with ink, accidentally as he said; but upon being applied to by di Furia, (who had intended to print it) for a transcript, he positively refused; and it appears from a note of the Leipzig editor, that this Courier is now preparing an edition of Longus at Paris, which is to contain the passage hitherto wanted. The Italian scholar makes no comment upon this scandalous piece of roguery; but we cannot help observing, that many persons have been hanged for much more venial offences.

Babrius or Babrias, (an author of uncertain antiquity, but prior to Phædrus) it is well known, had reduced the fables of Æsop into Choliambic verses, with great terseness and felicity of expression. His work was extant as late as the twelfth century. It consisted, as Avianus tells us, of two volumes or sections, from which Tyrwhitt supposes the different prose collections of fables, viz. those of Accursius and Neveletus, were formed; in many of which entire choliambic verses, and fragments of verses, still testify their origin. The fate then of these apologues is somewhat remarkable. Æsop delivered them occasionally by word of mouth; after having been preserved in the memory of several generations, they were collected and committed to writing. Babrius versified them; various persons, as Mr. Smith says in the Rehearsal, *transposed* the choliambics of Babrius; and from their collections, Maximus Planudes, or some monk about his time, formed that which usually bears the title of Æsop's Fables. The fables of Babrius were also epitomized by Gabrias, or Ignatius, a monk of the ninth century, into Iambic tetrastichs.

We do not perceive that any notice is taken of twenty-eight fables, which were published by M. Rochefort from a Parisian MS. *Notice des MSS. de la Biblioth. du Roi* T. V. p. 687, and which bear evident marks of antiquity. In the first of these occurs the scazon, Ἐκαρτέρησε μέχρις ἐσπέρας πεινῶν. Fab. 16. Γαλή ἤρασθή ποτε ἀνδρὸς εὐπρεποῦς. This is very near the original of Babrius, Γαλή ποτ' ἀνδρὸς εὐπρεποῦς ἐρασθεῖσα (Tyrwh. ii. 36.) Fab. 21. Δεῖπνόν τις ἐτέλει λαμπρόν, ὃ δὲ κύων τούτου. (MS. ὃ δὲ τούτου κύων). *Vid. Fab. 293.*

But a manuscript of far greater importance than either the Bodleian or Parisian, is one (or perhaps two, for we can find no specification) in the Vatican Library, of the value of which the Editor does not seem to be aware; many of the fables are nearly in the state in which they came from the hand of Babrius; but they are printed without any distinction or indication of their differing from prose. Others however are of a very inferior stamp, and betray the hand of a monkish transmuter. For instance in

fab. 350, the words ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ are taken from St. Luke xxiv. 25. The three first of the Vatican collection are full of barbarisms. The fourth (fab. 351) is of a different description, which we will quote entire, and then proceed to point out some others, in which traces of Babrius remain.

Θεοῖς Ἀπόλλων ἔλεγε, μακρὰ τοξεύων,
 Οὐκ ἂν βάλοι τις πλεῖον οὐδὲ τόξευσαι.
 Ὁ Ζεὺς δὲ παίζων ἡρίδαινε τῷ Φοῖβῳ,
 Ἑρμῆς δ' ἔσειεν Ἄρεος ἐν κυνῇ κλήρους.
 Λαχὼν δὲ Φοῖβος, καὶ τὰ τόξα κυκλώσας, 5
 Τὸ βέλος ἔπηξεν ἐντὸς Ἑσπέρου κήπου.
 Ὁ Ζεὺς δέ, διαβὰς ταὐτὸ μέτρον, εἰστήκει.
 Καὶ ποῦ βαλῶ; ναί, φησὶν, οὐκ ἔχω χώραν.
 Τόξου δὲ νίκην ἔλαβε μηδὲ τόξευσας.

v. 2. βάλλη τοξεύσει ed. v. 5. Λαχὼν δὲ Φοῖβος, τὸ τόξον ἐκκυκλώσας ed. v. 7. ἔστη ed. v. 8. ἔλαβεν μὴ τοξεύσας.

The same fable is thus epitomised in the collection of Neveletus; Ζεὺς καὶ Ἀπόλλων περὶ τόξων ἡρίζοντο. τοῦ δὲ Ἀπόλλωνος ἐκτείναντος (read ἐντείναντος) τὸ τόξον, καὶ τὸ βέλος ἀφέντος, ὁ Ζεὺς τοσοῦτον διέβη, ὅσον Ἀπόλλων ἐτόξευσεν.

Fab. 355. Γαλῆν δόλω τις συλλαβὼν τε καὶ δῆσας,

† Ἐπνιγε βαλὼν ὑδάτων συνεχεΐα.
 Τῆς δ' αὖ λεγούσης, ὡς κακὴν χάριν τίνεις
 Ὦν ὠφέλουν, θηρῶσα μῦς τε καὶ σαύρας·
 Ἐπιμαρτυρῶ σοι, φησὶν· ἀλλὰ καὶ πάσας 5
 Ἐπνιγες ὄρνις, πάντα δ' οἶκον ἡρήμους,
 Κρεῶν ἀνέφγας ἄγγος ὥστε τεθνήξῃ,
 Βλάψασα μᾶλλον ἢ περ ὠφελήσασα.

v. 2. Mr. C. E. C. Schneider in the Index Græcitatibus proposes to read βάλλων ὑδάτων ἐν ἀγγείῳ.

v. 8. Βλάπτουσα—ὠφελούσα edd. This fable is closely imitated by Phædrus I. 22.

Fab. 358. Λέοντι προσπτάς αετός [ποτ' / τις] ἐξήτει

Κοινωνός εἶναι· χὼ λέων, τι κωλύει;
 Πρὸς αὐτὸν εἶπεν· ἀλλ' ἐνέχυρόν [μοι] δώσεις
 Ταχύπτερόν σε μὴ μεθεῖναι τὴν πίστιν·
 Πῶς γὰρ φίλῳ σοι μὴ μένοντι πιστεύσω.

Fable 359 is suspicious, for it is written in regular iambic trimeters.

Fab. 360. Λύκος τις ἀδρὸς ἐν λύκοις ἐγεννήθη·
 Λέοντα δ' αὐτὸν ἐκάλεσαν· ὁ δ' ἀγνώμων
 Τὴν δόξαν οὐκ ἤνεγκε, τῶν δὲ συμφύλων
 Ἀποστατήσας, τοῖς λέουσιν ὠμίλει.
 Κερδῶ δ' ἐπισκώπτουσα, μὴ φρενωθεῖην, 5
 Ἔφη, τοσοῦτον, ὥς σὺ νῦν ἐτυφώθης.
 Σὺ γὰρ ἀληθῶς [μὲν] ἐν λύκοις λέων φαίνη,
 Εἰς δ' αὖ λέοντων σύγκρισιν, λύκος φαίνη.

v. 1. ἐγενήθη. ed. v. 2. ἐκάλει ed.

Fable 363 is the same as the tenth of Tyrwhitt's Bodleian, but much nearer the original of Babrius.

Νεὸς ποτ' αὐτοῖς ἀνδράσιν βυθισθείσης,
 Ἰδὼν τις, ἀδίκως ἔλεγε τοὺς θεοὺς κρίνειν.
 Ἐνὸς γὰρ ἀσέβους ἐμβεβηκότας πλοῖψ,
 Πολλοὺς σὺν αὐτῷ μηδὲν αἰτίους θνήσκειν.
 Καὶ ταῦθ' ὁμοῦ λέγοντος οἶα συμβαίνει, 5
 Πολλῶν ἐπ' αὐτὸν ἐσμός· ἦλθε μυρμῆκων
 Σπεύδων ἄχνας τὰς πυρίνας ἀποτρῶγειν.
 Ὑφ' ἐνὸς δὲ δηχθεὶς, συνεπάτησε τοὺς πάντας.
 Ἐρμῆς δ' ἐπιστάς, τῷ τε ραβδίῳ παίων,
 Εἰτ' οὐκ ἀνέξῃ, φησί, τοὺς θεοὺς ὑμῶν 10
 Εἶναι δικαστὰς, οἷος εἰ σὺ μυρμῆκων;

v. 1. Νεὸς ποτε σὺν αὐτοῖς ἀνδράσι ed.

v. 2. ἀδίκους ἔλεγε—κρίνων ed. v. 3. Ἐνὸς γὰρ ἀσεβούς ἐμβεβηκός, πλείω Πολλοὺς ed. v. 4. μηδενὸς αἰτίους ed. v. 7. τὰς ἄχνας ed. v. 8. συνεπάται ed. συνεπάτησε

Bodl. ap. Tyrwhitt. v.10. Εἶτ' οὖν κὰν ἐξῇ ed. εἶτα οὐκ ἀνέ-
χεις Bodl. whence the correction was obvious.

Fables 364, 365, 366, 367, 368, 369, are manifestly the off-
spring of Babrius, and are easily reducible to choliambi by means
of very easy alterations. For instance in 364, for 'Οδοιπορῶν
ἄνθρωπος εἰς ἐρημίαν, read 'Οδοιπορῶν ἐρημία τις ἄνθρωπος.
Fable 365, Τῶν ὀστράκων δὲ κεχυμένων [ἐπ'] ἀλλήλοις, and
for Ἄν θᾶσσον ἀδικῶν τις, ὅψ' ἐ κακῶς πράσσει, read ὅψ' ἐ τις
κ. π. Fables 370, 371, 372, 373, 375, 378, 377, are *pejoris*
moneta. The 374th is very perfect.

The turn of expression in the following fable is so exactly
similar to that employed by Horace in telling the same story, that
I think he must have had this very fable before him.

Γέννημα φρύνου συνεπάτησε βούς πίνων.
'Ελθοῦσα δ' αὐτόσ', οὐ παρῆν γὰρ, ἡ μήτηρ,
Παρά τῶν ἀδελφῶν ποῦ ποτ' ἦν ἐπεζήτει.
Τέθνηκε, μήτηρ, ἄρτι[ως] πρὸ τῆς ὥρας.
Ἦλθεν πάχιστον τετράπουν, ὑφ' οὗ κεῖται 5
Χηλῇ μαλαχθεῖς. ἡ δὲ φρῦνος ἡρώτα,
Φυσῶς' ἐαυτήν, εἰ τοσοῦτον ἦν ὄγκω
Τὸ ζῶον; οἱ δὲ, Παῦε, μὴ ποιοῦ, μήτηρ.
Θᾶσσον σεαυτήν, εἶπον, ἐκ μέσου ρήξεις,
Ἄ Η τὴν ἐκείνου ποιότητα μιμήσῃ. 10

v. 4. τέθνηκε, μήτηρ, εἶπον, ἄρτι πρὸ τῆς ὥρας ed. Some
may prefer τέθνηκεν, εἶπον, ἄρτιως. v. 5. ἦλθε γὰρ π. v. 7.
τοιούτον. v. 8. παύου, μὴ ποιοῦ. Now let us compare the
version of Horace, Sat. II. iii. 314.

Absentis ranæ pullis vituli pede pressis,
Unus ubi effugit, matri denarrat, ut ingens
Belua cognatos eliserit. illa rogare,
Quantane? num tantum, sufflans se, magna fuisset?
Major dimidio. Num tantum? cum magis atque
Se magis inflaret; Non, si te ruperis, inquit,
Par eris.

Phædrus tells quite a different story. Φρῦνος is put for a
frog in another fable of Babrius ap. Suid. v. Παιάν.

In p. 155, we have the entire fable from which the fragments in Suidas are taken vv. Δόφος. Ἀμᾶν. and a most elegant one it is. We will conclude our extracts by giving it entire.

Χαραδριὸς ἦν τις, ἐν χλόῃ νεοττεύων,
 Τῷ[τε] κορυδαλῷ πρὸς τὸν ὄρθρον ἀντάδων
 Καὶ παῖδας εἶχε, λήτιον κόμη θρέψας,
 Λοφῶντας ἤδη, καὶ πτεροῖσιν ἀκμαίους.
 Ὁ δὲ τῆς αῤούρας δεσπότης, ἐποπτεύων 5
 Ἀνθηρὸν ἤδη τὸ θέρος, εἶπε, Νῦν ὦρα
 Πάντας καλεῖν με τοὺς φίλους, ἵν' ἀμήσω.
 Καὶ τις χαραδριοῦ τῶν λοφηφόρων παίδων
 Ἦκουσεν αὐτοῦ, τῷ τε πατρὶ μνηύει,
 Σκοπεῖν κελεύων, ποῦ σφέας μεταστήσει. 10
 Ὁ δ' εἶπεν Ὁὔπω καιρὸς ἐστὶ τοῦ φεύγειν
 Ὃς τοῖς φίλοις πέποιθεν, οὐκ ἄγαν σπεύδει.
 Ὡς δ' αὖθις ἐλθὼν, ἡλίου θ' ὑπ' ἀκτίνων
 Ἦδη ρέοντα τὴν στάχυν θεώρησας,
 Μισθὸν μὲν ἀμητήρσιν αὔριον πέμψειν, 15
 Μισθὸν δὲ πᾶσι δραγματηφόροις δώσειν
 Ἐλεγε, χαραδριὸς εἶπε νηπίοις οὕτως
 Νῦν ἐστὶν ὄντως, παῖδες, ἐκ τόπων φεύγειν,
 Ὅτ' αὐτὸς αὐτῷ, κού φίλοισι πιστεύει.

v. 3. So Suidas. Καὶ παῖδας λήτιον κόμαις θρέψας ed.
 v. 4. πτερίσιν ed. πτέροισιν Suid. v. 6. ἀνθηρὸν ὃν τὸ θέρος
 ed. v. 8. λοφοφόρων ed. v. 15. ἀμήτορσιν ed. v. 16. δραγ-
 ματοφόροις. v. 17. Ἐλεγε, εἶπε χαραδριὸς πᾶσι νηπίοις οὕτως.
 v. 18. So Suidas. Νῦν ἔστιν ὦρη, παῖδες, ἀλλαχοῦ φ. ed.
 v. 14. φίλοις. ed.

In the prolegomena the Editor discusses amongst other points, the theory of M. Boulanger, who maintained that Aesop was the same with the fictitious Oriental fabulist Lokmann. The arguments of M. Boulanger are so truly ingenious and reasonable that we cannot refrain from specifying one or two of them. Lokmann, in the Arabic tongue means *wise*; so does Αἴσωπος in Greek. Indeed M. Boulanger? how so? Why Αἴσωπος is the same as

Ἄθωπος, which is formed from *a* the intensive particle, and σοφός, and therefore signifies *very wise*. Next, because Αἴσωπος is like Αἰθίωψ, which is the same as Αἰθίοψ, *a man with a scorched visage*, and that φρῦξ comes from φρύσσω *to scorch*, therefore the Greeks pretended that Æsop was Φρῦξ, a Phrygian. Thirdly, Æsop being, as his name denoted, *very wise*, and Solomon being the wisest of the sons of men; it follows, according to M. Boulanger, that Æsop and Solomon are one and the same person. The same learned etymologist satisfactorily proves that the first seven antediluvian patriarchs are nothing but the seven planets. He argues thus: "Adam signifies *red*; the Sun is red; *ergo*, Adam is the Sun, and the Sun is Adam." We cannot omit this opportunity of expressing our hopes, that these dissertations of M. Boulanger will be reprinted on elephant quarto, to be bound up in one volume with the astronomical lucubrations of Sir William Drummond, who, in the opinion of scholars, divides the prize of judgment and learning with the French sçavant.

Et vitula tu dignus, et hic.

DIONYSII HALICARNASSENSIS *de Compositione Verborum Liber Græce et Latine. Edidit* GODFREDUS HENRICUS SCHAEFER.—*Lipsiæ* 1808.

THIS edition is founded on Upton's third edition, which was published in 1747. It contains all the Notes of Sylburgius, Hudson, and Upton, to which the learned Editor has added many of his own. Upton's Preface is given, as well as the Prefaces of Sylburgius and Hudson to the second volume of the Works of Dionysius, the *Testimonia de Dionysio* from Hudson's edition, the *Exempla Latina* of Simon Bircovius, and Upton's two Indexes.

Mr. Schaefer has added, by way of Appendix, *Meletemata Critica in Dionysii Halicarnassensis Artem Rhetoricam*. It appears that he had the good fortune to procure a copy of Sylburgius's edition, on the margin of which one of its former

possessors had noted the various readings of a MS. preserved at Vienna. The *Meletemata Critica* contain the readings of this MS. for the four first chapters of the *Ars Rhetorica*, with copious Notes from the pen of the Editor, which display good taste and extensive learning, though they are not entirely free from the characteristic fault of German Commentaries. Mr. Schaefer appears to possess a more intimate acquaintance with the writings of English scholars, and to have formed a juster opinion of their merits than we have hitherto remarked in the generality of his countrymen.

LITERARY INTELLIGENCE.

No classical work has been completed at our University Press in the interval since our last Number; nor have we any thing material to add to the information there given, of the works in a state of preparation and forwardness. The present prospect, however, of the exertions of this Press, is extremely favourable to the cause of Classical Literature.

It is in contemplation to reprint in one volume, Tyrwhitt's Dissertation on Babrius, his edition of Pseudorpheus, *περί λιθων*, his Notes on Euripides, and on Strabo, and his other smaller pieces of a classical nature.

We have heard that a most extraordinary scheme is in contemplation, of reprinting in this country the whole of the Latin Classics, from the editions *in usum Delphini*. What good object is proposed by republishing so many bad texts, and such a mass of trite and puerile annotations as the generality of the Commentaries contain, we are at a loss to conceive. These editions reflected little credit on the state of Classical learning in France at the time when they appeared. Most of them can never be held in any estimation except by the Collector, in whose eyes the reprint will of course possess no value. Those which have

formerly been useful as school-books are now superseded by editions better executed, and better adapted to the instruction of youth.

The very valuable and useful Lexicon of Schleusner on the New Testament is just reprinted at the Glasgow Press for Mr. Lunn the Bookseller. We feel so much pleasure at any thing which can contribute to introduce this admirable collection of philological information into more general use among students, that we are sorry to have to express our dissatisfaction with the *form* of the present publication. All persons who have ever experienced the inconvenience of a Lexicon in four octavo volumes, will regret that this form is unnecessarily preserved in the reprint. A design was entertained by the Syndics of our Press, of republishing this Lexicon, in quarto; the execution of which was prevented by information that the book was already in the press in Scotland.

From the Clarendon Press a new reprint of Schaefer's *Ellipses Græcæ Lamberti* Boe has appeared, along with the tract of Weiske *de Pleonasmis Græcis*, and Hermann *de Ellipsi et Pleonasmis*, in one volume: an arrangement which will prove very convenient to the student.

Another edition of Livy, with Crevier's Notes, has been just printed at Oxford. The text adopted is that of Drakenborch.

In the ancient library, the discovery of which, at Glogau in Silesia, was mentioned in our last Number, there have been found many Latin translations from Greek writers, which are of a much earlier date than any we are at present in possession of. From the information with which we have been favoured by Professor Schneider, it appears that amongst them are several manuscript copies of versions usually attributed to scholars who lived at the period of the revival of literature, but which were written before their reputed authors were born; and some of which turn out to

be the production of the third and fourth century. Amongst them is a complete translation of Galen, executed about that age: parts of which have been published by Matthiæ as fragments of Latin medical writers. From the documents contained in this most curious collection, it is the intention of Professor Schneider to draw up an account of the state of literature in the middle ages; in which he will expose many plagiarisms and frauds of learned persons, who have hitherto enjoyed a reputation for industry and research, which belonged to those from whom they drew their stores.

The following information has been communicated to us respecting a work on Egypt, Syria, Asia Minor, and Greece, which has been for some time in preparation for the press, under the care of Mr. Walpole.

The materials for the work are taken from unpublished documents, journals, and papers of English travellers, who have within a late period directed their attention to the antiquities, geography, and natural history of those celebrated countries. According to the arrangement pursued by the Editor, he has assigned the first place to some remarks on the antiquities of Egypt. These will be found to possess intrinsic value, as they were the result of a patient and laborious survey of the monuments to which they refer. The Theodolite was frequently employed; and the plans and dimensions both of the catacombs of Alexandria, and of the pyramids, were taken not in one or two casual visits, but were corrected and improved by a repeated and rigorous examination.

An account of a journey from Suez to the mountains Horeb, and Sinai, to the rock of Meribah, and to the Jebel el Mokatib; together with some observations on the manners, customs, habits of life, and character of the different classes of inhabitants of modern Egypt, succeed to the remarks on the antiquities of that country.

With regard to Syria, the reader will peruse with pleasure the narrative and observations of a traveller, whose route, in the year 1802, conducted him from Tripoli to the ruins of Balbek, and onward to Damascus; thence northward by Homs and Hamah, to Aleppo, and through the plain of Antioch, watered by the Orôntes, to Alexandretta.

Some new and interesting remarks will be found on parts of the extensive region of Anatolia; and in this portion of the work an account is given of some of the cities on the Asiatic side of the Hellespont, which have escaped the curiosity and research of most of our travellers. A survey will be added of the antiquities and remains upon the Troad, without any reference to the supporting or invalidating any particular theory. This will be succeeded by a narrative of a journey through the plain of Bacramitch up to the summit of Ida.

Some full and satisfactory details will be given concerning Lemnos and Andros, two islands of the Archipelago which have been but seldom visited.

The Editor entertains a confident hope that the papers which he shall be enabled to lay before the reader regarding Greece, will be found to be not the least valuable part of the work. Some useful information on this country has been lately communicated to the world. Still our knowledge of it must be deemed partial and imperfect. Indeed, the field of enquiry which the geography, antiquities, and natural history of Greece present to one duly qualified to enter upon the examination of them, is boundless. Some attempts will be made in this work to shew in what manner a proper attention to each of these subjects, would enable us to throw light on difficult passages in Greek writers.

A collection of Greek inscriptions which have not yet been published, will form a separate chapter; and a dissertation will be appropriated to the discussion of a subject of some interest in the history of Greek literature; we mean, the gradual decay of this noble language under the Byzantine sovereigns; the causes of

this corruption and degeneracy; the rise and progress of the modern Greek; and the relation which it bears to the antient. The manner in which the violation of the laws of quantity, and an almost exclusive regard to accent, were introduced, will be noticed; and some circumstances pointed out respecting the nature and variety of the political metres of the Byzantine poets.

In consequence of the obliging permission of the Trustees of the British Museum, we intend to transcribe and publish all the Notes of Bentley in the collection spoken of in p. 370. The Nicander will be followed by his Emendations on Aristophanes, which are singularly important and valuable.

ALCÆI MITYLENÆI FRAGMENTA.

LECTORI S.

EN tibi, L. B. in unum coacta quæ supersunt membra Alcæi, poetæ gravis et magnifici, aureoque plectro etiam a nobis eo nomine donandus, quod tyrannos acerbissime insectatus est. Forsan vero nobis objiciat aliquis, quod cum ad edendas Archilochi, ipsius etiam nobilissimi poetæ, reliquias sponte nos oppignerasset, promissa non præstamus. Præstabimus vero, modo vita supersit, et nihil impediat quo minus opus inchoatum ad umbilicum perducamus. Interim visum est nobis proxime post Sapphonem Alcæum tibi sistere, Sapphonis amasium, quem propediem excipiet Stesichorus, ut ordinem ab Horatio designatum servemus. Ceterum quam in Sapphicom dialecto recte constituenda curam adhibuimus, eandem etiam in Alcæi fragmentis collocavimus, qui ad veteris Æolismi normam carmina componere solebat. Hoc non tam ex ipsis fragmentis, quam ex Dionysii Halicarnassensis sententia colligendum, qui laudat Alcæi τὸ μεγαλοφύες καὶ βραχὺ, καὶ ἡδὺ μετὰ δεινότητος, ἔτι δὲ καὶ τοὺς σχηματισμοὺς μετὰ σαφηνείας, ὅσον αὐτῆς μὴ τῇ διαλέκτῳ τι κεκάκωται.

Quoniam vero in Lyricorum fragmentis versamur, operæ fuerit tirones monuisse, carmina eorum integra usque ad undecimum post Christum natum seculum pervenisse. Sequentia narrare solebat Scaliger. "Sappho et reliqui Lyrici ante ducentos annos combusti fuerunt, Constantinopoli et Romæ, tempore Gregorii VII. (an. 1073.) infiniti præclari libri, ita ut nunc vix spes sit de

libris reperiendis." *Scaligeran.* p. 306. Cardanus, secundo libro de Sapiencia illud de Gregorio Nazianzeno tradit, teste Colomesio in *Biblioth. Select.* p. 31. qui error ortus est ex loco male intellecto Petri Alcyonii de Exil. p. 69. quem deinceps exscribam. "Audiebam etiam puer ex Demetrio Chalcondyla, Græcarum rerum peritissimo, Sacerdotes Græcos tanta floruisse auctoritate apud Cæsares Byzantinos, ut integra, illorum gratia, complura de veteribus Græcis poemata combusserint; imprimisque ea, ubi amores, turpes lusus, et nequitiae amantum continebantur, atque ita Menandri, Diphili, Apollodori, Philemonis, Alexidis fabulas, et Sapphus, Erinnæ, Anacreontis, Mimnermi, Bionis, Alcmanis, Alcæi carmina intercidiſſe: tum pro his, substituta Nazianzeni nostri poemata, quæ etsi excitant animos nostrorum hominum ad flagrantiorē religionis cultum, non tamen verborum Atticorum proprietatem et Græcæ linguæ elegantiam edocent."

Hoc quidem verum esse potest; mihi tamen non admodum verisimile videtur. Alcæi saltem carmina diu ante Gregorii ævum intercidiſſe certum puto, quæ nemini inter recentiores Grammaticos, ne Ioanni quidem Stobæo, qui unum Alcæi fragmentum aliunde desumsit, innotuerunt. Pauca ejus quæ apud Photium, Hesychium, Suidam et Etymologum reperiuntur, antiquioribus Grammaticis debentur. Sed de hac quæſtione nihil certi definiri potest, quare ad ipsa fragmenta accedamus.

I.

ἮΥΕΙ μὲν ὁ Σδεὺς, ἐκ δ' ὀρανῶ μέγας
χειμῶν· πεπάγασιν δ' ὑδάτων ῥοαί.

* * * * *

* * * * *

κάββαλλε τὸν χειμῶν', ἐπὶ μὲν τιθεῖς
πῦρ, ἐν δὲ κίρναϊς φοῖνον ἀφειδέως

μελιχρόν· αὐτὰρ ἀμπὶ κόρσα 5

μαλθακὸν ἀμπι[τίθει] γνάφαλλον.

II.

Τὸ μὲν γὰρ ἔνθεν κῦμα κυλίνδεται,

τὸ δ' ἔνθεν· ἄμμες δ' ἂν τὸ μέσσον

ναὶ φορήμεθα σὺν μελαίνα,

I

1. Apud Athen. X. p. 430. A. ubi ἐν δ' ὀρανῶ ed. Casaub.
ἐκ δ' ὀρανῶ Schweighæuser. ἐκ δ' ὀρανῶ Codex Farnesianus apud
Fulvium Ursinum. ὀρανὸς pro οὐρανὸς Æolice dictum fuisse negat
Schweighæuser. Sed vid. Sapphonis fragm. XIV. (*Mus. Crit.*
T. I. p. 14.) et Hemsterhusii notam ad Polluc. T. II. p. 1304.
ἐν δ' ὀρανῶ citat Bentleius ad Horatii carmen ex Alcaico expres-
sum, Lib. I. Od. 9.

4. κίρναϊς Æolice pro κίρνας. Vid. Koen. ad Gregor. de
dial. Æol. § 22. Dein φοῖνον cum digammate recte dedit Grote-
fendius apud Schweighæuser. Comparari meretur Herodotus I. 107.
πρὸς δὲ, καὶ κρητῆρας ἀφειδέως οἶνου ἀκρήτου. Vetus verbum
κίρνημι iterum occurrit in fragm. versus ap. Plutarch. p. 2014.
οἱ δ' εὐθὺς ἠγάλαξαν, ἐν δ' ἐκίρνατο Οἶνος.

6. τίθει supplevit Rutgers. ad Horat. Carm. I. 9. βαλὼν
Grotefend.

Ibid. γνάφαλλον *tomentum*, Atticis κνάφαλλον vel κνέφα-
λον. Vid. Hemsterhus. ad Lucian. T. I. p. 86.

II. Apud Heraclid. Pont. p. 413. Metrum primus indicavit
D. Heinsius Crepund. Silian. p. 440.

χειμῶνι μοχθεῦντες μεγάλῳ κάλων
 πὰρ μὲν γὰρ ἄντλος ἰστοπέδαν ἔχει, 5
 λαῖφος δὲ πᾶν ζάδηλον ἤδη,
 καὶ λακίδες μεγάλαι κατ' αὐτό.
 χαλαῶσι δ' ἄγκυραι * * *
 * * * * *
 * * * * *
 * * * * *
 * * * * *
 τόδ' αὖτε κῦμα τῷ προτέρῳ ὅμον
 στείχει· παρέξει δ' ἄμμι πόνον πολὺν 10
 ἀντλήν.

4. Apud Heraclidem legitur Χ. μ. μεγάλῳ· καλὰν Πὰρ μὲν &c. D. Heinsius citat κακάν. Valckenaerius Animadv. ad Ammon. p. 114. corrigit κοιλάν, de metro securus. Recte, ut opinor, rescripsi κάλων, vel, si mavis, κάλως, *funes quibus antennæ sursum ac deorsum moventur*, teste Hesychio. Et hoc quidem confirmat Horatii imitatio: *nonne vides—Ut malus celeri saucius Africo, ANTENNÆQUE gemant; ac SINE PUNIBUS Vir durare carinæ Possint imperiosius Æquor? non tibi sunt integra lintea.*

5. Mallem πᾶσαν μὲν ἄντλος ἰστ.

6. Ζάδηλον Æolice pro διάδηλον. Vid. Sapphonis fragm. XLIX. p. 23. ἄδηλον citant D. Heinsius l. c. et Bentleius ad calcem Horatii p. 709.

9. τόδ' εὖτε κῦμα τῷ προτερῶνέμῳ στίχει. Sic Heraclides MS. apud F. Ursin. quæ probabiliter, ut opinor, restitui. Recensuerat forte poeta primum ac secundum fluctum, et deinceps tertium τῆς τρικυμίας. Plato de Rep. V. p. 472. Α. δύο κύματε ἐκφυγόντι, τὸ μέγιστον καὶ χαλεπώτατον τῆς τρικυμίας ἐπάγει. Plutarch. de Sera Num. Vind. p. 975. Τί γὰρ δεῖ τὸ τρίτον ἐπενέγκειν κῦμα, καὶ προσκατακλύσαι τὸν λόγον, εἰ τὰ πρότερα μὴ δυνατός ἐστι διώσασθαι;

10. πόνων πολλὴν ἀντλήν Heraclides. Edidi ex correctione Elmsleii ad Eurip. Heracl. 169.

III.

Οὐ χρὴ κακοῖσιν θυμὸν ἐπιτρέπην·
 προκόψομες γὰρ οὐδὲν ἀσάμενοι,
 ὦ Βύκχι· φάρμακον δ' ἄριστον
 οἶνον ἐνειαυμένοις μεθυσθῆν.

IV.

Νῦν χρὴ μεθύσκειν καὶ χθόνα πρὸς βίαν
 παίην, ἐπειδὴ κάτθανε Μύρσιλος.

V.

(Ἑρωτα) * * δεινότατον θεῶν
 ἐγείνατ' εὐπέδιλος Ἴρις,
 χρυσοκόμα Ζεφύρῳ μιγείσα.

III. Apud Athen. X. p. 430. B.

2. Bentleius ad Horat. C. III. ii. 1. corrigit ἀσώμενοι, non sentiens eam ipsam vocem ἀσάμενοι Æolice dici, quod monuit Koen. ad Gregor. p. 86. In hujusmodi dissuasionibus frequens est verbum προκόπτειν. Eurip. Hecub. 946. τί δεῖ Θρηνηῖν, προκόπτουντ' οὐδὲν εἰς πρόσθεν κακῶν; Alcest. 1100. Τί δ' ἂν προκόπτοις, εἰ θέλεις αἰεὶ στένειν;

3. Βάκχι edd. vett. Βύκχι Schweighæuser ex vetusto codice. Etymol. M. p. 216, 47. Βύκχis, ὄνομα Αἰολικόν· παρὰ τὸ βάκχος βάκχis καὶ βύκχis.

4. μεθυσθῆναι exhibet Athenæus; sed μεθυσθῆν, quod restituerat Koenius l. c. præbet codex A. apud Schweigh. μέθυσθαι Bentleius.

IV. Athen. X. p. 430. C. ubi legitur μεθύσκειν καὶ τίνα πρὸς βίαν πίνειν. Præclara est, quam recepi, anonymi cujusdam correctio, Porsono probata in Advers. p. 118. quam confirmat Horatii versio, *Nunc est bibendum, nunc pede libero Pulsanda tellus.* Etymol. M. p. 342, 22. τὸ δὲ λέγειν καὶ φέρειν, οἱ Αἰολεῖς λέγην καὶ φέρην λέγουσι διὰ τοῦ ἥ. Vid. Sapphica fr. II. v. 15. Koen. ad Gregor. de dial. Æol. § X.

V. Apud Plutarch. Erot. T. II. p. 765. E. sine nomine. Alcæi fragmentum esse patet ex Etymologo MS. apud Valckenaer. Diatrib. Eurip. p. 161. a Porsono indicato. Vid. Gaisford. ad Hephæst. p.

VI.

Ὦναξ Ἀπολλον, παῖ μεγάλῳ Διός.

VII.

Μέλαγχρος αἰδῶς ἄξιος εἰς πόλιν.

VIII.

Πάμπαν δὲ τυφὸς ἐξέλετο φρένας.

IX.

Ἀνδρες πόλῃος πύργοι ἀρήϊοι.

X.

Τόδ' ἔργον † ἀγήσατο τεὰ κόρα.

337. Auctor argumenti Idyllii inter Theocritea XIII. ἀμφιβάλλουσι τίνος υἱὸν τὸν Ἔρωτα (λέγωσιν)—Ἀλκαῖος Ἐριδος καὶ Ζεφύρου.

VI. Hephæst. p. 80. ed. Gaisford. Exordium esse primi carminis libri primi docet Schol. Hephæst. p. 121.

VII. Hephæst. ibid. "Melanchrus Mitylenæ tyrannus a Pittaco interficitur. Diog. Laert. l. 74. Suidas in v. Πίττακος. Alcæus Pittaco inimicus hæc in laudem Melanchri scripsisse videtur. Vide Dorvill. Vann. Crit. p. 459. Bentr. Dissert. Phalar. p. 33. ed. 1699." *L. Hotchkis.*

VIII. Apud Harpocrat. et Suid. v. τετύφωμαι.—καὶ γὰρ Ἀλκαῖος φησί· Πάμπαν δὲ τυφῶς ἐκ δ' ἔλεγεται φρένας. Photius ἐκδελέγετο. unde Toup. in Suid. III. p. 177. ἐκ δ' ἔλετο, sed stare nequit particula δ' duplicata. Vide an legendum sit ἐκ ῥέλετο Cf. Sapphonis fragm. LVI. τυφός, *fastus*, reposui pro τυφῶς, *ventus*.

IX. Schol. Sophocl. Œd. T. 56. ubi πόλεως, quod in πόλῃος formam Æolicam (non, quod dicunt, Ionicam) mutavi. βασιλῆος occurrit infra fr. 35. Aliter citat Æschyli Scholiasta ad Pers. 349. Ἀνδρες γὰρ πόλεως πύργος ἀρήϊος. Et sic laudat Bentleius ad finem Horatii p. 709. nisi quod πόλιος. Sed γὰρ non agnoscit Suidas.

X. Apollon. Dysc. Exc. p. 432. B. Vid. Bast. ad Gregor. de Dial. p. 616. cujus emendationem, Ἀλκαῖος ἐν ᾧ, occupaverat Toup. in Theocr. p. 437. qui etiam ἀγάσατο. Sed in hac voce duas latere existimo.

XI.

Οἶκῳ τε πὲρ σῶ καίπερ ἀτιμίαις.

XII.

Πρώτα μὲν Ἄντανδρος Λελέγων πόλις.

XIII.

Ἄνασσ' Ἀθάνα † ἀπολε

† ἀπὸ Κορωνείας ἐπὶ δεῦ

. πάροιθεν ἀμφὶ . .

Κωραλίῳ ποταμῷ παρ' ὄχθαις.

XIV.

Λόφον τε σείων Καρικόν—

XV.

Καί κ' οὐδὲν ἐκ δενὸς γένοιτο.

XVI.

Οἶνος γὰρ ἀνθρώποις δίοπτρον.

XI. Ibidem. Vid. Bast. loco citato. Metrum satis bene se habet: de sensu nihil certi definiri potest.

XII. Strabo XIII. p. 630. B. τὴν δὲ Ἄντανδρον Ἀλκαῖος μὲν καλεῖ Λελέγων πόλις. Πρώτα μὲν γὰρ Ἄντανδρος Λελέγων πόλις. Sed vide an potius corrigendum, Ἀλκαῖος ἐν πρώτῳ Μελῶν. Ἄντ. Λ. π.

XIII. Strabo IX. p. 411. C. ubi Κωραλίῳ ποταμῷ. Tres ultimi versus ita ex conjectura suppleri possint. Ἀπαὶ Κορωνείας ἐπὶ εὐμενῆς, Εἴπερ πάροιθεν ἀμφὶ βωμοὺς Κωραλίῳ ποταμῷ παρ' ὄχθαις Ἔθυσα. Callimach. in Lav. Pallad. 63. de Minerva, Ἡ' πὶ Κορωνείας, ἵνα οἱ τεθυωμένοι ἄλσος, Καὶ βωμοὶ ποταμῷ κείντ' ἐπὶ Κουραλίῳ.

XIV. Strabo XIV. p. 661. B.

XV. Etymol. M. p. 639, 31. αὐτοῦ δὲ τοῦ οὐδεὶς τὸ οὐδέτερον, δὲν, χωρὶς τῆς οὐ παραθέσεως, ἔχομεν παρὰ Ἀλκαίῳ ἐν τῷ ἐνάτῳ. Καί κ' οὐδὲν ἐκ δενὸς γένοιτο. Sic MS. Dorvill. apud Gaisford. ad Hephæst. p. 337. Non credo. Alcæus forsan scripserit Καί κ' οὐδὲν οὐδενὸς γένοιτο.

XVI. Tzetz. ad Lycophr. 212. Burneius in Menstrua Censura

XVII.

Καί τις ἐπ' ἐσχατιαῖσιν οἰκεῖς.

XVIII.

Τέγγε πνεύμονα φοίνω· τὸ γὰρ ἄστρον περιτέλλεται,
ἀ δ' ὥρα χαλεπὰ, πάντα δὲ διψῇ ὑπὸ καύματος.

T. XXV. de hujusmodi versibus scribens, ait apud Horatium syl-
labam quintam semper produci, ab Alcæo *semper* corripi, quod ut
verum fiat, duos versus, qui huic canoni repugnant, corrigi jubet;
et in hoc loco pro ἀνθρώποις reponit ἀνδράσιν. Sed cum septem,
nec plures, versus hujusmodi exstent, quorum duo quintam syl-
labam porrigunt, quis de quantitate sedis istius quidquam tuto
affirmare possit? Sed, ut verum fatear, ex repugnantium numero
eximendus videtur hic versus, siquidem pro Ἀλκαῖος vix dubium
est quin apud Tzetzam scribi debeat Αἰσχύλος, cujus hujusmodi
versus laudatur apud Stobæum XVIII. p. 164 = 99. Κάτοπτρον
εἶδους χαλκός ἐστ', οἶνος δὲ νοῦ. citat etiam M. Apostol. XI. 3.
et, tacito auctoris nomine, Athenæus X. p. 427. F. Sensus poetæ
exprimit Tzetzes, qui memoriter citat, verborum serie neglecta.
Ne autem dubites de hac correctione, en tibi aliud exemplum con-
fusorum nominum Ἀλκαῖος et Αἰσχύλος. Schol. Pindar. Isthm. I. 52.
καὶ Ἀλκαῖος τὴν δυστυχίαν ΧΕΙΜΩΝΑ καὶ ΤΡΙΚΥΜΙΑΝ λέγει.
Imo vero Æschylus in Prometh. 1051. Οἶός σε ΧΕΙΜΩΝ καὶ κακῶν
ΤΡΙΚΥΜΙΑ ἔπεισ' ἄφυκτος.

XVII. Hephæst. p. 43. sine auctoris nomine.

XVIII. Athen. p. 430. B. (paullo aliter Epitome I. p. 22. F.)
Eustath. ad Iliad. H. p. 693, 5. et ad Iliad. M. p. 896, 47. Plu-
tarch. Sympos. Probl. VII. 1. p. 698. Macrob. Sat. VII. 15. Aul.
Gellius XVII. 11. sed plenius Proclus in Hesiod. p. 133. qui solus
duos postremos versus conservavit.

1. πνεύμονας οἶνω edd. πλεύμονα φοίνω Schweighæuser. πλεύ-
μων recentioris Atticismi erat.

2. δειψῇ ed. Casaub. Æolicum διψῇ reponit Jacobs. in
Athen. p. 14. δέδιψαίς ed. Ald. δὲ δίψαίς MS. A. unde Por-
sonus iu Advers. p. 118. effecit διψᾶς Æolice pro διψῶς. quod
ne verum putem, duo obstant argumenta, primum quod Æolicum
est διψᾶντι, non διψᾶσι, secundum quod Alcæus vix adhibuisset
pluralem verbi numerum post πάντα. Forsan legendum, πάντα
δεδίψακ' vel πάντα δὲ διψάρ', pro διψηρά.

ἀχέϊ δ' ἐκ πετάλων † τάδε ἂν τέττιξ
ἀνθεὶ καὶ σκόλυμος· νῦν δὲ γυναῖκες μιαρῶταται.

XIX.

Μηδὲν ἄλλο φυτεύσης πρότερον δένδρεον ἀμπέλω.

XX.

Πίνωμεν· τί τὰ λύχνη ἀμμένομεν; δάκτυλος ἀμέρα.
† κάδδ' ἄειρε κυλίχνης μεγάλαις αἰ τὰ ποικίλλης.
Φοῖνον γὰρ Σεμέλας καὶ Διὸς υἱὸς λαθικαδέα
ἀνθρώποισιν ἔδωκ'· ἔγχεε κίρνης ἓνα καὶ δύο

3. 4. Hi versus pene ad verbum mutuatus est Alcæus ex Hesiodo Op. Di. 580. Ἦμος δὲ σκόλυμός τ' ἀνθεὶ, καὶ ἡχέτα τέττιξ Δενδρέω ἐφεζόμενος λιγυρὴν καταχεύετ' αἰοιδὴν Πυκνὸν ὑπὸ πτερύγων, θέρεος καματώδεος ὥρη, Τῆμος πιόταται τ' αἶγες. καὶ οἶνος ἄριστος, Μαχλόταται δὲ γυναῖκες, ἀφαιρότατοι δὲ τε ἄνδρες Εἰσίν.

4. Proclus habet ἀνθεὶ δὲ καὶ σκόλυμος· νῦν δὲ μιαρῶταται γυναῖκες. Tertius versus fortassis ita supplendus; Ἀιδεὶ δ' ἐκ πετάλων ἀχέτα τέττιξ ὑπὸ τῶν πτερῶν. Vid. Sapphica fragm. 55. Nescio an ex sequentibus Procli verbis etiam plura Alcæi exsculpi possint; si enim Proclum recte capio, Alcæus, totum Hesiodi locum imitatione expresserat.

XIX. Athen. X. p. 430, C. ἀμπέλω. ed. Casaubon. genitivum reposuit Bentleius ad Horatium, qui etiam δένδρεον. pro vulgato δένδρον. diu ante Valckenærium rescripserat. Ceterum ex eodem carmine desumptum est fragmentum XYIII. teste Seleuco apud Athenæum.

XX. Athen. ibid. Dedi ex correctione Porsoni ad Eurip. Med. 494. quem vide. Quo pacto explicandum sit κακκεφαλᾶς minime video. Alia est ratio Homeri Χεύατο κακκεφαλῆς. Cf. Nott. ad Athenæum. "Secundum versum," inquit Porsonus, "qui velit et possit corrigat." Cum locus sit conjecturis, quid si legamus, Καδδαῖν τε κυλίχνης μεγάλης, δαῖτά τε ποικίλλης. Æolice pro καταδαῖν κυλίχνης μεγάλης &c. Distribue pocula caracia, &c. Homer. Iliad. I. 70. Δαῖν δαῖτα γέρονσι. Odys. O. 505. παραθείμην Δαῖτ' ἀγαθὴν κρείων τε καὶ οἶνον ἡδυπότοιο. Antimachus ap. Athen. XI. p. 483. F. Πᾶσιν δ'

πλείαις κακκεφαλᾶς· ἃ δ' ἑτέρα πᾶν ἑτέραν κύλιξ
ὠθεῖτω.

XXI.

Ὅρνιθες τίνες οἶδ' ὠκεανῷ; γᾶς ἀπὸ πειράτων
ἦνθον, πανέλοpes ποικιλόδειροι, τανυσίπτεροι.

XXII.

Νύμφαις ταῖς Διὸς ἐξ Αἰγιόχῳ φαισὶ τέτυγμέναις.

XXIII.

τὸν κακοπάτριδα

Πιττακὸν πόλεος τᾶς ἀχόλῳ καὶ βαρυδαίμονος
ἐστάσαντο τύραννον μέγ' ἐπαινεῦντες ἀολλέες,

XXIV.

Μαρμαίρει δὲ μέγας δόμος
χαλκῷ· πᾶσα δ' Ἀρη κεκό-
σμηται στέγη,

ἡγεμόνεσσιν ἐποιχόμενοι κήρυκες Χρύσεα καλὰ κύπελλα τετυ-
γμένα νωμήσαντο, *distribuerunt*.

XXI. Aristoph. Av. 1410. Ὅρνιθες τίνες οἶδ' οὐδὲν ἔχοντες
πτεροποῖκιλοι; ubi Schol. παρὰ τὰ Ἀλκαίου. Ὅρνιθες τίνες
οἶδε, ὠκεανῷ γὰρ ἀπὸ περάτων ἦλθον κ. τ. λ. Certissime, ut
opinor, fragmentum emendavimus. *Penelope* ὄρνις ὠκεανῷ *avis*
marina, anati similis, cum alcyone memoratur v. 299. ejusdem
fabulæ. Οὐτοσί δὲ πηνέλοψ, ἐκεινοσί δὲ γ' ἀλκύν. Jure
autem rescripsi γᾶς pro γὰρ metro et sensuulantibus; ipso
etiam Alcæo suffragante, qui iisdem fere vocibus utitur apud He-
phæst. p. 58. Ἦνθες ἐκ περάτων γᾶς. Dein πειράτων pro πε-
ράτων vel puer ~~videt~~ proponendum. Locutio Homerica est, Iliad.
Ε. 200. 301. πολυφόρβον κείρατα γαίης.

XXII. Hephæst. p. 60. ubi φασί. Priscian. p. 30. *Æoles*
φασίν pro φασὶν dicunt. Νύμφαις accusativum Æolicum est.
Vid. Koen. ad Gregor. de Dial. Dor. §. 22.

XXIII. Aristot. Polit. III. 10.

XXIV. Athen. XIV. p. 627. A. B. Vid. Gaisford. ad Hephæst.
p. 313. ubi alia metrorum dispositio proponitur.

λαμπραῖσιν κυνέαισι, κατ-
τᾶν λευκοὶ καθύπερθεν ἵπ-
πειοι λόφοι
νεύουσιν, κεφαλαῖσιν ἀν-
δρῶν τᾶγάλματα· χάλκεαι δ'
αὖ πασσάλοις

κρυπτοῖσιν περικείμεναι 10

λαμπραὶ κναμίδες, ἔρκος ἰ-
σχυρὸν βέλεus,
θώρακές τε νέω λίνω,
καὶ κοῖλαι δὲ κατ' ἀσπίδες
βεβλημέναι·

15

παρ δ' αὖ Χαλκιδικαὶ σπάθαι,
παρ δὲ ζώματα πολλὰ, καὶ
κυπαττίδες

τῶν οὐκ ἔστι λαθέσθ', ἐπει-
δὴ πρώτιστ' ὑπὸ φέργον ἔ-
σταμεν τόδε.

20

XXV.

Ὡ' νθρωφ', οὗτος ὁ μαινόμενος τὸ μέγα κράτος,

4. καττᾶν Æolice pro κατὰ τᾶν, i. e. καθ' ὧν.

8. χάλκεαι δὲ πασσάλοις edd. δ' αὖ emendavit Jani, qui hoc fragmentum infeliciter tractavit.

11. Corripitur in κναμίδες penultima, contra hujusmodi nominum analogiam.

Ibid. ἔρκος pro ἄρκος correctio est Valekenaerii ad Eurip. Phœniss. 786. quam firmat Iliad. Δ. 137. Μίτρης, ἣν ἐφόρει ἔρμα χροὺς, ἔρκος ἀκόντων. Idem minus dextre corrigit ἔρκος ἰσχυοβελές. Vulgo ἰσχυρῶ βέλεus, sed ἰσχυρὸν probabiliter reposuit Jani.

18. κυπαττίς Æolice, ut videtur, pro κυπασσίς. Hesych. Κυπασίς. περίζωμα. καὶ χιτῶνός τι εἶδος.

XXV. Aristoph. Vesp. 1227. ubi Schol. παρὰ τὰ Ἀλκαίου.

ἀντρέψεις ἔτι τὰν πόλιν· ἃ δ' ἔχεται ῥοπαῖς.

XXVI.

Ἄργαλέον πενία κακὸν ἄσχετον, ἃ μέγαν
δαμνᾷ λαὸν ἀμαχανία σὺν ἀδελφεᾷ.

XXVII.

Ἄλλοτα μὲν μελιαδέος, ἄλλοτα δ'
ὀξυτέρω τριβόλων † ἀρρήτουμένος.

XXVIII.

Ὡς γὰρ δὴ ποτα φαισὶν Ἀριστόδαμον
ἐν Σπάρτᾳ λόγον οὐκ ἀπάλαμνον εἰπῆν·
χρήματ' ἀνὴρ· πενιχρὸς γὰρ οὐδεὶς.
πέλετ' ἐσλὸς οὐδὲ τίμιος.

XXIX.

ἐκ δὲ ποτηρίων πένης Δεινομένη παρίσδων.

Ὡησεν οὗτος καὶ μαινόμενος τὸ μέγα κράτος, τάχα τρέψεις
τὴν πόλιν. ἃ δὲ ἔχεται ῥοπαῖς. ἀντὶ τοῦ μέγα κράτος. οὕτως
Αἰολεῖς. quæ corrupta sunt. Mox apud Aristophanem sequitur
primus versus Scolii istius Ἀδμήτου λόγον, ὃ· ταῖρε, &c. unde
probabile fit Alcæum, non Sapphonem, auctorem ejus fuisse.

XXVI. Stob. XCVI. p. 387. Grot. abi δάμνησι; quod magis qui-
dem Æolicum est.

XXVII. Athen. II. p. 38. E. ubi ἄλλοτε ἀρρήκτου μένος
Ursinus. ἀρητύμενοι edidit Schweighæuser. Forsan legendum
ἀρύτω μένος. Sed ἀκρήτον μένος non sine veritatis specie conjicit
Jacobsius in Athen. p. 38.

XXVIII. Schol. Pindar. Isthm. II. 17. et Diogen. Laert. I. i. 7.
Suid. v. χρήματ' ἀνὴρ qui paullo aliter citant. Dedi autem πενι-
χρὸς γὰρ οὐδεὶς pro vulgato πενιχρὸς δέ. Pro οὐδεὶς πέλετ'
Suidas habet οὐδέ ποτ'. Vid. Zenob. VI. 43.

XXIX. Athen. XI. p. 460. D. Ἐκ δὲ ποτηρίων πώνης δινο-
μένη παρίσδων. Vocem penultimam in Δεινομένει mutari jussit
Casaubon. et sic diu ante Casaubonum citaverat Ursinus. Corruptum
πώνης varie tentarunt VV. DD. de metro securi, quod est ex
choriambis et diiambis. Anacreon. ap. Hephæst. p. 52. Ἐκ πο-
ταμοῦ πανέρχομαι πάντα φέρονσα λαμπρά. Quare levissima

xxx.

ἦρος ἀνθεμοῦντος ἐπαῖον ἐρχομένοιο.

xxxι.

Ἐν δὲ κίρνα τῷ μελιαδέος ὅττι τάχιστα
κρατῆρα.

xxxιι.

Ἦνθες ἐκ περάτων γᾶς, ἐλεφαντίναν
λαβὰν τῷ ξίφεος χρυσοδέταν ἔχων.

xxxιιι.

Κόλπῳ τ' ἐδέξαντ' ἀγναὶ Χάριτες Κρόνῳ.

xxxiv.

Κατθναίσκει, Κυθέρῃ, ἀβρὸς Ἀδωνις· τί κε θείμεν;
καττύπτεσθε, κόραι, καὶ κατερέικεσθε χιτῶνας.

xxxv.

Κρονίδα βασιλῆος γένος, Αἴαν, τὸν ἄριστον πεδ'
Ἀχιλλέα.

xxxvi.

Ἐμὲ δειλὰν, ἐμὲ πασὰν κακοτάτων πεδέχοισαν.

mutatione reposui πένης. Epsilon; si paullo reclinet, omega fiet.
Vid. ad Æsch. Prom. 60.

XXX. Athen. X. p. 430; B. Ἦρος ἀνθεμόεντος. Pro ἐπαῖον
conjectit nonnemo apud Schweighæuser ἐπ' αἶον. in litore.

XXXI. Athen. ibid.

XXXII. Hephæst. p. 58.

XXXIII. Ibid. ubi vocatur Ἀλκμαϊκὸν δωδεκασύλλαβον. Sed
Ἀλκμαϊκὸν cum duobus MSS. manifesto legendum; quod vidit etiam
Gaisfordius in Indice. Κρόνῳ edd. minus recte.

XXXIV. Hephæst. p. 59. sine nomine auctoris. Incertum ad
Alcæum an ad Sapphonem referri debeat. Edd. Κατθναίσκει. Vid.
ad Sapphic. 54.

XXXV. Hephæst. p. 61. Cf. Scolium apud Athen. XV. p. 695.
C. qui forsan Alcæum auctorem habuerit. Παῖ Τελαμῶνος, Αἴαν
αἰχμητὰ, λέγουσι σε Ἐς Τροίαν ἄριστον ἐλθεῖν Δαναῶν μετ'
Ἀχιλλέει.

XXXVI. Id. p. 67.

XXXVII.

Χαῖρε, Κυλλάνας ὁ μέδεις· τὲ γάρ μοι—

XXXVIII.

Ἰοπλόκ', ἀγνὰ, μειλιχόμειδα Σαπφοῖ.

XXXIX.

Τοιοῦτος εἰς Θήβαις παῖς ἀρμάτεσσ' ὀχήμενος.

XL.

Ἦ ῥ' ἔτι Δεινομένη τῷ Τυρράκῃ
Τάρμενα λαμπρὰ κέατ' ἐν μυσσινήφ.

XLI.

Δέξαι με κωμάσδοντα, λίσσομαί τε, λίσσομαι.

XLII.

Ἀχιλλεῦ, ὃς τὰς Σκυθικὰς μέδεις.

XXXVII. Id. p. 79. ex secundo carmine libri primi esse discimus ex Schol. Hephæst. p. 121. Totam oden, ut videtur, transtulit Horatius in carmen istud cujus initium est, *Mercuri facunde nepos Atlantis*, ubi notavit Porphyrio, *Hymnus est in Mercurium ab Alcæo Lyrico poeta*. Et mox ad verba *Te boves olim nisi reddidisses*, &c. ait, *Fabula autem hæc ab Alcæo ficta*. Pausanias VII. 20. p. 309. ed. Fac. βουσί γὰρ χαίρειν μάλιστα Ἀπόλλωνα Ἀλκαῖος ἐδήλωσεν, ἐν ὕμνῳ τῷ (τινι) ἐς Ἑρμῆν γράψας, ὡς ὁ Ἑρμῆς βούς ὑφέλοιτο τοῦ Ἀπόλλωνος.

XXXVIII. Id. p. 80. ubi μειλιχόμειδε editur, quod contra analogiam peccat. φιλομειδῆς dicebant, non φιλόμειδος. Ursinus citat ἰοπλόκαμ', ἀγνὰ.

XXXIX. Id. p. 81. Ad Alcæum referendi videntur tum hic versus tum iste quem inter Sapphica exhibui, Μόλις μὲν ἔννῃ λεπτὸν ἔχουσ' ἐπ' ἀτράκτῳ λίνον.

XL. Id. p. 90. De hoc fragmento perobscuro vide commenta VV. DD. apud Gaisford.

XLI. Id. p. 30. ubi κωμάζοντα, λίσσομαί σε.

XLII. Eustath. in Dionys. 306. ubi μηδέεις. Cf. fragm. 35. Scolium ap. Athen. XV. p. 694. D. Ὡ Πάν, Ἀρκαδίας μέδων κλεεινᾶς, quod, cum Æolica dialecto conscriptum sit, ab Alcæo forte profluxit.

XLIII.

Ἐγὼ μὲν οὐ εἶδ' αὐτὰ μαρτυρεῦντας.

XLIV.

Μὴ μέγαν περὶ κνάφον περιστείχει ἓνα κύκλον.

XLV.

Λάταγες ποτέονται κυλιχῶν ἀπο Τήαν.

XLVI.

Ἄλλ' ἀνήτω μὲν περὶ ταῖς δέrais
παρθέτω πλεκταῖς ὑποθυμίδας.

XLIII. Etymol. M. p. 264, 17. δέω, τὸ σημαῖνον τὸ εὐρίσκω, οὐ μέμνηται Ἀλκαῖος· Ἐγὼ μὲν κ' οὐ δέω ταῦτα μαρτυρεῦντας. Grammaticus pravo exemplari deceptus fuerat. Nec Alcæum nec quenquam alium δέω pro εὐρίσκω usurpasse facile crediderim. Quare fragmentum probabiliter, ut opinor, emendavi. Sappho II. 7. p. 8. Ὡς τε γὰρ εἶδ' ὧ. ubi vide notata. Potuit autem scribere. Ἐγὼ μὲν οὐ δῆ' ὧ. non inveniā. Hom. Iliad. I. ἐπεὶ οὐκ ἔτι δῆτε τέκμωρ Ἰλίου αἰπεινῆς. id est, δῆσετε, futuram verbi δάω. Iliad. B. 299. ὄφρα δάωμεν Εἰ ἐτεὸν Κάλχας μαντεύεται, ἢ καὶ οὐχί. Etymol. M. p. 263, 44. Δῆτε, εὐρίσκετε—γίνεται δὲ παρὰ τὸ δέω τὸ σημαῖνον τὸ εὐρίσκω, δῆ' ὧ, quæ voces ipsius Etymologi additamentum sunt, nec in Scholiasta Homeri, unde hæc glossa excepta est, comparent.

XLIV. Etymol. M. p. 521, 36. Κνάφος—τὸ ἀκανθῶδες φυτὸν, ᾧ τὰ ἄθικτα τῶν ἱματίων ἐπισύροντες κατεργάζονται. Ἀλκαῖος. Μὴ μέγαν κ. τ. λ. Legendum puto, Μὴ μέγαν περὶ κνάφον περιστρέφειν ἀνὰ κύκλον. Hesych. Κνάφου δίκην. * * * ὅταν ἐν κύκλῳ οἱ κναφεῖς περιέλκωσι τὰ ἱμάτια περὶ τὸν λεγόμενον κνάφον. ἔστι δὲ τοῦτο φυτὸν ἀκανθῶδες. Pollux X. 135. καὶ κνάφος· καὶ ἵππος τὸ πιέζον τὰς ἐσθῆτας ἐν τῷ γναφείῳ—καὶ περιστροφίδα ὃ ἂν εἴποις τὸ ξύλον τὸ τὸν ἵπον περιστρέφον.

XLV. Athen. XI. p. 481. A. ubi Τήαν.

XLVI. Athen. XV. p. 674. C. ἐκάλουν δὲ καὶ οἷς περιεδέοντο τὸν τράχηλον στεφάνους, ὑποθυμιάδας, ὡς Ἀλκαῖος ἐν τούτοις· Ἄλλ' ἀνήτω μὲν περὶ ταῖς δέrais παρθέτω πλέκτας ὑποθυμιάδας τις. Metro postulante genuinam formam ὑποθυμιάδας reposui, quam confirmat Plutarchus Sympos. Probl. p. 647. E.

XLVII.

Λόφον τε σείων Καρικόν.

XLVIII.

Ἐκ με λάσας ἀλγέων.

XLIX.

Ἐλάφῳ δὲ βρόμος ἐν στήθεσι φύει φοβερός.

L.

Πέτρας καὶ πολιᾶς θαλάσσας τέκνον

* * * * *

ἐκ λοπάδων χαύνοις φρένας ἃ θαλασσία λεπάς.

et ipse ex Alcæo vicissim emendandus. διὸ μάλιστα τοὺς ἀντι-
μῆτρους ἐκ τῶν τραχήλων καθάπτοντες ὑποθυμίδας ἐκάλουν, καὶ
τοῖς ἀπὸ τούτων μύροις ἔχριον τὰ στήθη. μαρτυρεῖ δὲ καὶ
Ἀλκαῖος κελεύων καταχέαι τὸ μύρον αὐτοῦ κατὰ τὰς πολλὰς
παθοῖσας κεφαλᾶς, καὶ τῷ πολὺ στήθεος. (sic male editur pro
κατὰ τὰς—τῷ πολὺ). Corrigendum puto τοὺς ἈΝΗΘΙΝΟΥΣ
Theocrit. VII. 63. Κῆγ' ὡ τῆνο κατ' ἄμαρ ἀνήθινον· ἢ ροδόεντα,
ἢ καὶ λευκοῖων στέφανον. περὶ κρατὶ Φνλάσσων. Τὸν Πτελεα-
τικὸν οἶνον ἀπὸ κρατῆρος ἀφύζω. ubi Schol. ἀνθήνιους ἐχρῶντο
στεφάνοις, ὡς Ἀλκαῖος καὶ Σαπφώ. Cf. Pollux. VI. 107. Sappho-
ricorum fr. 20. De ὑποθυμίδες non est dubitandum Athen. XV.
p. 678. D. Ὑποθυμίδες, ἢ ὑποθυμιάδες, (sic lege pro vulgatis ὑπο-
θυμῖς δὲ καὶ ὑποθυμιάδες) στέφανοι παρ' Αἰολεῦσι καὶ Ἰωσιν,
οὓς περὶ τοὺς τραχήλους περιετέθεντο, ὡς σαφῶς ἔστι μαθεῖν
ἐκ τῆς Ἀλκαίου καὶ Ἀνακρέοντος ποιήσεως.

XLVII. Strabo XIV. p. 661. B. Eustath. in Iliad. B. p. 367, 28.
ubi τε. omittitur.

XLVIII. Hephæst. p. 16. ubi λάσας.

XLIX. Schol. Sophocli. Œd. T. 163. ubi φοβερός, explicat πε-
ρίφοβος. Pro βρόμος, quod corruptum videtur, nescio an legen-
dum τρόμος, et pro φύει φύεται vel ἔφν. sed. nostrum horum
placet.

L. Athen. III. p. 85. E. Καλλίας ὁ Μιτυληναῖος ἐν τῷ περὶ
τῆς παρ' Ἀλκαίῃ Λεπάδος, παρὰ τῷ Ἀλκαίῳ φησὶν εἶναι πόλιν
ἣς ἡ ἀρχή, Πέτρας καὶ πολιᾶς θαλάσσας τέκνον· ἣς ἐπὶ τέ-
λει γεγράφθαι, Ἐκ λεπάδων χ. φ. α. θ. λ. ὁ δ' Ἀριστοφάνης

LI.

Βληχρῶν ἀνέμων ἀχείμαντοι πνοαί.

LII.

Ἐβρος, κάλλιστος ποταμῶν.

LIII.

Πάλιν ἃ ὕς παρορίνει.

LIV.

Ἀχνάσδημι κακῶς.

LV.

Οὐδέ τι μυνάμενος ἄλλο νόημα.

γράφει ἀντὶ τοῦ λεπὰς, χέλυσ. Hoc scripserat Aristophanes, non in peculiari quovis libello de Alcæi Λεπάδι, quod censet Schweighæuser. in Indice, sed in Alcaicorum editione sua. Pro λεπάδων manifesto legendum fuit λοπάδων. ex patinis. Hipparchus ap. Athen. III. p. 101. A. Ἐν λοπάσιν μ' εὐφραίνει μήτρης καλὰ πρόσωπα. Pro χαύνοις legendum videtur σαίνεις adrides, ut εὐφραίνει apud Hipparchum. Æsch. Eumen. 253. Ὀδμη βροτείων αἱμάτων με προσγελά. Diphilus Athenæi p. 226. E. de piscibus, Ὅμως δὲ τούτων εἰ με προσγελάσειέ τις.

LI. Schol. Venet. in Iliad. Θ. 178. βληχρὸς—ἀσθενής. Ἀλκαῖος ὅ. Βλ. ἀν. ἃ. π. quem descripsit Eustath. ad Iliad. Θ. p. 705, 61. Huc respicit Etymol. M. p. 200, 13.

LII. Schol. Theocrit. VII. 112.

LIII. M. Apostol. XV. 83. Πάλιν ἃ ὕς παρορίνει. ἐπὶ τῶν παρακινούντων τινα εἰπεῖν ἄκοντα ἃ οὐ βούλεται. Ἀλκαίου ἡ παροιμία. Diogenian. VIII. 64. Ὑς ὀρίνει. ἐπὶ τῶν βιαίων λέγεται καὶ ἐριστικῶν. Sophocl. ap. Plutarch. de Aud. Poet. p. 23. ed. Grot. Amator. p. 1347. ed. HSt. Τυφλὸς γὰρ, ὃ γυναικες, οὐδ' ὀρῶν Ἀρης, Σὺς προσώπῳ πάντα τυρβάζει κακά. Ceterum articulus ἃ etiam sequente vocali producit, ut in Scolio ap. Athen. XV. p. 695. D. Ἀ ὕς τὰν βάλανον τὰν μὲν ἔχει, τὰν δ' ἔραται λαβεῖν. Metrum est Ionicum a Minore.

LIV. Etymol. M. p. 71, 44.

LV. Eustath. ad Odys. Φ. 111. Didymus aliter citat, οὐ δέ τι μυνάμενος, ἀλλὰ τὸ νόημα. ἀντὶ τοῦ προσφασίζομενος, ἀλλα-

LVI.

Ἀλκαῖος σῶος † ἄροι ἐνθα δ' οὐκ αὐτὸν τὸν
ἀλήκτοριν ἐς Γλανκωπὸν ἱερὸν ἐκρέμασαν Ἀττικοί.

LVII.

ὥστε θεῶν μηδέν' Ὀλυμπίων
λῦσαι ἄτερ γέθεν.

LVIII.

ἔμαντῷ παλαμάσομαι.

χοῦ τρέπων τὸ νόημα. Forsan corrigendum ἄλλα τὸ νόημα.
Videtur autem *μυνάμενος* *Æolice* dici pro *μυνώμενος*.

LVI. Strabo XIII. p. 600. A. Casaubonus conjicit Ἀλκαῖος ὡς
σῶος ἄροι—et ἀλέκτοριν vel ἀλκτῆριον pro mendoso ἀλήκτοριν.
et mox ὃν ἐκρέμασαν. Wesselingius ad Herod. V. 95. Alcæum
scripsisse suspicatur, Ἀλκαῖος σῶος, ἄρ οἱ ἔντεα δ' οὐχ. *Salvus*
est Alcæus, non item arma ejus, hæc enim abjecerat fugiens. Αὐ-
τὸν τὸν ἀλκτῆρα ἐς Γλανκωποῦ ἱερὸν ἐκρέμασαν οἱ Ἀττικοί.
Clypeum ipsum in Casia Minervæ templo Athenienses suspendunt.
In Alcæi dicto ἀλκτῆρα ex Pindarico usu, alia quidem ibi notione,
quæ ad clypeum, periculi propulsorem, transire potuit. Hactenus
ille. Sed monstrum et prodigium est illud ἄρ οἱ ἔντεα δ' οὐχ. Ne
Menelaus quidem, cum barbariem contraxisset χρόνιος ὦν ἐν βαρ-
βάροις, tale aliquid profudisset. Probabiliter correxeris Ἀλκαῖος
σῶος Ἄρει, ἔντεα δ' οὐκ αὐτοῦ. vel ἔντεα δ' αὐ καὐτὰν Τὰν
ἀλέκτοριν ἐς Γλανκωποῦ ἱερὸν κρήμνασαν Ἀττικοί. Certum puto
ἀλέκτοριν *galeæ cristam*, quam Casauboni conjecturam vilipendit
Wesselingius. Etymol. M. p. 59, 24. Ἀλεκτορίς—καὶ τὸν λόφον
τῆς περικεφαλαίας. Rarius est quod reposui verbum Κρήνημι.
Æsch. Theb. 215. ὑπερῷ ὀμμάτων Κρημναμέναν νεφελαῖν. Aris-
toph. Nub. 377. Κατακρημνάμεναι πλήρεις ὀμβρου.

LVII. Apollon. Dyscol. de Pronomine p. 358. ed. Bekker.
Excerpt. Reiz. p. 425. B. Σαφές ὅτι καὶ τὸ Αἰολικὸν δίγαμμα
ταῖς κατὰ τὸ τρίτον πρόσωπον προσνέμεται, καθὼ καὶ αἱ ἀπὸ
φωνήεντος ἀρχόμεναι δασύνονται. Ἀλκαῖος ὥστε θεῶν κ. τ. λ.
MS. λυσεατερ γεθεν. Primus γέθεν correxit Salmasius. Vid.
Bast. ad Gregor. de Dial. p. 884.

LVIII. LIX. Id. p. 363 = 426. A. Καὶ παρὰ τοῖς Αἰολικοῖς
δὲ ὡς ἐν παραθέσει ἀνεγνώσθη, Ἐμ' αὐτὰ τοῦτ' ἔγων σύννοϊδα.

LIX.

Νόω δ' εαύτω πάμπαν αέρρεται.

LX.

Σὺ δὲ σαντῶ τομίαις ἔση.

LXI.

Ἄλλα σαντω μετεχων αβασ προσποσιν.

LXII.

Μῆδ' ὀνίαις τοῖς πέλας ἀμέων παρέχειν.

Ἐμ' αὐτῷ παλαμάσομαι. Ἄλλ' ἐμάχετο τὸ Νόω δ' εαύτω πάμπαν αέρρεται (sic ed. MS. αέρρει.) ἅπερ ἀσύνηθες ἐν ἀπλότητι μὴ οὐχὶ τὸ εἰ προσλαμβάνειν. καὶ ἔτι ὁμοίως παρὰ τῷ αὐτῷ Ἀλκαίῳ ἐν Ἑβδόμῳ. Σὺ δὲ σαντω τομαῖς εση ἀλλὰ σαντω—μετέχων αβας προσποσιν. Primum fragmentum non est Alcæi, sed Sapphonis. Vid. Mus. Crit. supra p. 251. Quare deinceps legendum puto, Ἐμ' αὐτῷ παλαμάσομαι. Ἀλκαῖος. μάχεται δὲ τὸ, Νόω κ. τ. λ. Librarii compendium Ἀλκ', vel simile quoddam, nullo negotio in Ἄλλ' mutatum est. Mox pro Νόω Schaeferus ad Gregor. p. 280. citat νόον. Equidem suspicor hoc fragmentum cum fr. viii. conjungendum esse; Ἄνω δ' εαυτῷ πάμπαν αέρρεται, Πάμπαν δὲ τύφος ἐκ πέλετο φρένας. *Supra se attolitur, fastusque mentem plane exemit.* Hanc conjecturam, quam doctioribus arrisuram esse confido, mire confirmat Euripidis versus ap. Galenum, Valckenaer. ad Hippol. p. 198. B. Ὁ θυμὸς αὐτὸν τῶν φρενῶν ἐξήρ' ἄνω.

“Quæ sequuntur,” inquit Bekkerus, “duo sunt et diversa fragmenta: 1. σὺ δὲ σάντῳ τομίαις ἔση, nam sic forsán legendum: 2. ἀλλὰ κ. τ. λ.

LX. Sic correxit Bast. ad Gregor. de Dial. p. 906. τομίαις Æolice pro ταμίαις, ut ὀνίαις pro ὀνίας in fragm.

LXI. Fragmentum corruptum non sine veritatis specie sic emendare visus sum, Ἀλκᾶ σαντῷ μέγ' ἀνχῶν Ἀβας πρὸς πόσιν, *Robori tuo fidens adversus Hebes maritum, i. e. Herculem.* ἐχόμεναι et ἀνχόμεναι confusa sunt in Æsch. Pers. 877. Ἀλκ' pro Ἄλλ' supra restituimus. Recte autem dicitur aliquis μεγ' ἀνχεῖν τινί. Incert. Rhes. 452. τοὺς μέγ' ἀνχοῦντας δορί. Eurip. Heracl. 354. Εἰ σὺ μέγ' ἀνχεῖς, ἕτεροι Σοῦ πλέον οὐ μέλονται.

LXII. Id. p. 381 = 429. B. MS. τοι σπλεας. Bekker. in

LXIII.

οὔτινες ἐσλοὶ
ὑμμέων τε καὶ ἀμμέων.

LXIV.

Ἄλλὰ τις ἄμμι δαίμων.

LXV.

Ἀμμέσιν πεδάορον.

LXVI.

Ἄεισον ἄμμι τὰν ἰόκολπον.

LXVII.

Αἱ δέ κ' ἄμμι Σδεὺς τελέση νόημα.

LXVIII.

ὕμιν ἀθάνατοι θεοὶ
νικᾶν (δοῖεν).

notis τοῖς πλέας, sed probabiliter Hasius apud Bast. ad Gregor. p. 601. τοῖς πέλας. Ceterum ὀνίαις Æolice poni pro ἀνίας observavit Koënius. Vid. ad Sapphica p. 3. MS. et edd. ὑμέων, sed periochæ titulus est περὶ τῆς ἡμέων,

LXIII. Id. p. 381 = 429. B.

LXIV. Id. p. 383 = 430. A.

LXV. Ibid. ex correctione Valckenaerii ad Theocrit. p. 244 .A. MS. παιδα ορον. Grammatici locus exscribendus videtur. Καθὰ περ γὰρ τῷ ταχεῖς παράκειται τὸ ταχέσιν, οὕτω καὶ τῷ ἡμεῖς τὸ ἡμέσιν, τό τε ἐν Τετάρτῳ Ἀλκαίου, Ἀμμέσιν πεδάορον, οὕτω φέρεσθαι ἀπὸ τοῦ ἡμέσιν. Nempe ratio declinationis hæc fuit; ἡμεες, ἡμεῖς=ἡμέων, ἡμῶν=ἡμέσιν, ἡμῇν, ἡμῖν=ἡμέας, ἡμᾶς.

LXVI. p. 384 = 430. B. Sed legendum puto ἰοπλόκαμον, vel ἰόπλοκον, qua voce utitur Alcæus in fragm. Pindar. Pyth. I. 2. ἰοπλοκάμων Μοισᾶν. Si editum recte se habeat, versus ita dividendi erunt ἄεισον ἄμμι = τὰν ἰόκολπον.

LXVII. Ibid. Vid. Interpp. ad Gregor. de Dial. pp. 250. 885. ed. nov.

LXVIII. Ibid. ex emendatione Hermannii ad Gregor. p. 886. MS. ὕμιν ἀθανάτοιο εἰνικαν. Ἀλκαῖος τρίτῳ.

LXIX.

Τῶν γὰρ θεῶν ἰότατ' ὕμμε λαχόντων γέρας ἄφθιτον ἀνθήσει.

LXX.

Ὅτ' ἄσφ' ἀπολλυμένους σώωσεν.

LXXI.

Ἄμ' ἡοῖ.

LXXII.

Ἦπου συναγανδρωνδᾶσμενον στρατὸν νομισμένοι πνέοισα.

LXXIII.

Τετραβαρήων πλίνθων κατάγματα.

LXIX. Id. p. 387=431. C. MS. τὸ γὰρ θεῶν ἰότη τι ὕμμε λαχόντων ἄφνιτον θήσει γέρας. Bekkerus dedit ἰότητ'—γέρας ἄφθιτον Ἀνθήσει. Eurip. Iph. A. 1605. Λέγειν θ' ὁποίας ἐκ θεῶν μοίρας κυρεῖ, Καὶ δόξαν ἔσχεν ἄφθιτον καθ' Ἑλλάδα. Homer. Iliad. I. 413. Ὡλετο μὲν μοι νόστον, ἀτὰρ κλέος ἄφθιτον ἔσται.

LXX. Id. p. 388=432. B. σφε—ἄσφε Αἰολεῖς. Ὅτ' ἄσφ' ἀπολλυμένους σώωσ. Ἀλκαῖος δευτέρω. "In Alcæi loco, extremæ vocis syllaba finalis, quæ per compendium scripta erat, evanuit. Scribendum σωῶ, h. e. σώωσεν." Bast. ad Gregor. p. 254.

LXXI. Hesych. Ἄμα, ἡμεραι ἀλκαῖῳ ἄμ' ἡοῖ. sic MS. Probabiliter correxit Musurus, Ἄμ' ἡμέρα, Ἀλκαίῳ ἄμ' ἡοῖ. Sed postulat literarum series ut voces transponamus cum Is. Vossio. Ἄμ' ἡοῖ ἄμ' ἡμέρα. Ἀλκαῖος. Nominativum Ἀλκαῖος præbet Phavorinus. Mirum tamen, si Grammaticus voces ex Alcæo enotavit quæ sæpius apud Homerum conjunctæ occurrunt: e. g. Iliad. H. 331.

LXXII. Hesych. Ἐπιπνεύων, ἐπιβλέπων, Αἰολικῶς. καὶ ἀλκαῖως ἦπου κ. τ. λ. Sic Codex Hesychii MStus. Vossius conjecit, Ἦπου συνάγαγ' ἀνδρῶν δυσμενέων στρατὸν Νομῆς μὲν ἐπιπνέοισα. Legendum videtur καὶ Ἀλκαῖος δῆπον. Συνάγειν ἀνδρῶν κ. τ. λ. Ultimas voces non expedio.

LXXIII. Hesychii MS. τετραβαρῆ edd. καὶ τάγματα MS. et ed. κατάγματα Pergeri correctio est.

LXXIV.

Πιτάνα ἔμμι.

LXXV.

Σκυθικὰς ὑποδησάμενος.

LXXVI.

Θυμὸς ὀργῆς.

LXXVII.

Ἄνεμον κατάρη.

LXXVIII.

Εἰς τὸν δυοκαίδεκα.

LXXIX.

Ὁ Κρῆς τὰν θάλασσαν.

LXXIV. Zenob. V. 61. Photius et Suidas, Πιτάνη εἰμί. αὕτη παρ' Ἀλκαίῳ κεῖται. λέγεται δὲ κατὰ τῶν πυκναῖς συμφοραῖς περιπιπτόντων ἅμα καὶ εὐπραξίαις. παρόσον καὶ τῇ Πιτάνη τοιαῦτα συνέβη πράγματα, ὧν καὶ Ἑλλάνικος μέμνηται. φησὶ γὰρ αὐτὴν ὑπὸ Πελασγῶν ἀνδραποδισθῆναι, καὶ πάλιν ὑπὸ Ἑρυθραίων ἐλευθερωθῆναι. Suidas Πιτυάνη. minus recte. Ovid. Met. VII. 358. *Æoliam Pitaneen a læva parte reliquit.* Stephan. Byz. Πιτάνη. Πόλις Αἰολίδος, quæ nomen forsan a Nympha acceperit.

LXXV. Photius et Suidas. Σκυθικαὶ εἰδός τι ὑποδήματός εἰσιν, ὡς Ἀλκαῖος ἐν ἡ. Σκυθικὰς ὑποδησάμενος. Suidas ὑποδησάμενοι, sed alterum habet Phavorinus.

LXXVI. Schol. Venet. in Iliad. E. 792. et Suidas, ex Philopono ad Aristot. de Anima I. καὶ Ἀλκαῖος ὡς λεγομένου κατὰ τὸ κοινὸν αὐτοῦ μιμνήσκεται. Θυμὸς ὀργῆς.—Θυμὸν τοῖωνν ὀργῆς τὴν ἐπιμονὸν ἐκάλεσε τιμωρίαν. Falsus est Schottus, qui Alcæi mentionem ad aliud proverbium retulit.

LXXVII. Eustath. ad Iliad. E. p. 605. has voces ex Alcæo et Sapphone laudat.

LXXVIII. Etymol. M. p. 290, 49. ἀντὶ τοῦ δυοκαίδεκα.

LXXIX. Zenob. V. 30. μέμνηται ταύτης καὶ Ἀλκαῖος.

LXXX.

Αἶξ Σκυρία.

LXXXI.

Κινήσαις τὸν πήρας πυκινὸν λίθον.

LXXXII.

Αἶκ' εἶπης τὰ θέλεις, ἀκούσεις τά κ' οὐ θέλεις.

LXXXIII.

ᾠ Πολυδάμαν.

LXXXIV.

Καλλιχόρου χθονὸς ᾧ Ῥεία θουγατήρ.

LXXX. Zenob. II. 18. Proverbium de iis qui beneficium ever-
tunt ut mulctram Capra Scyria.

LXXXI. Eustath. ad Iliad. Z. p. 633, 61.

LXXXII. Ap. Proclum in Hesiod. p. 153. ubi εἶπεις—τά κ'
οὐ θέλεις. Cf. Terent. Andr. V. iv. 17.

LXXXIII. Constantin. Lascar. de Nomin. et Verbo. fol. 116. b.
ed. sine anno. ex Apollonio Dyscolo, ut opinor. ᾧ Πολυδάμαν
παρ' Ἀλκαίῃ, ὡς γέγραπται.

LXXXIV. Priscianus pag. 554. *Æoles τῇ υ ascribunt o non ut
diphthongum faciant ibi: sed ut sonum υ Æolicum ostendant: ut
Callimachus: Καλλιχόρου χθονὸς οὐρίας θουγατήρ.* Emenda-
vimus, ut nobis visum est. Rhea Telluris et Cœli filia. Cæterum
vix dubitandum quin apud Priscianum *Callimachus* vitiose positum
sit pro Alcæus. Quid enim Cyrenensi cum Æolibus? *Bentleius
ad Callimach. Fragm. 258.*

Grammaticorum loca, qui unam tantum vocem ex Alcæo enotant,
vix operæ pretium est exscribere. Nescio an ista quæ habet Scho-
liasta Æschyli ad Theb. 404. Alcæi verba sint, Οὐ τιτρώσκει τὰ-
πίσημ' ὄπλα.

Voces ἐβίασέν μου τὴν γυναῖκα, quas ex Alcæo promit Anti-
Atticista MS. ap. Bast. Commentat. Palæograph. p. 753. ad Alcæum
Comicum videntur referenda. Supra observavi verisimillimum esse

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τέλεσεν μέγαν ἄθλον,
κακ πόνων σφ' ἐρύσατο,
κτείνων ἄνδρα μαχαί-
ταν, βασιλῆα παλαιστὰν,
ἀπὸ λοιγόν τ' ἀμύνων,
όνίαν τ' ἀχέων ἀποπέμπων.

Pro βασιλῆων legi etiam possit βασιλῆον Æolice pro βασιλείων, sed alterum præstat. Mox ἀπὸ λοιγόν τ' ἀμύνων, si literarum apices spectes, satis prope accedit ad ἀπολιπόντα μόνον, atque optimum præbet sensum; sumtum est ex Iliad. A. 67.

Denique corrigat velim Lector titulum hujusce fragmentorum fasciculi, et pro *Alcæi Mitylenæi* rescribat *Alcæi Mytilenæi*; vera enim scriptura est *Μυτιλήνη*, non, ut vulgo, *Μιτυλήνη*. Sic enim Steph. Byzantinus et omnia veterum numismata, quod observavit Villosionus ad Longum et in Anecd. Gr. T. II. p. 176.

Carmen quod inter Theocritea vulgo circumfertur, cui titulus Παιδικὰ Alcæo vindicare conati sunt Philippus Wehnertus, et Fridericus Thierschius, probantibus Schneidero et Boeckhio, et, ut videtur Schaefero, ad Gregor. p. 587. Incipit, Οἶνος, ὦ Φῖλε παῖ, λέγεται, καὶ ἀλαθέα. Schol. Platon. p. 51. Eustath. ad Iliad. I. p. 740, 12. Ἔστι δὲ ἄσματος Ἀλκαίου ἀρχὴ Οἶνος, ὦ Φῖλε παῖ, καὶ ἀληθεία, καὶ Θεόκριτος, unde refellitur, ut opinor, Viro- rum doctorum suspicio.

C. J. B.

NICANDRI THERIACA
CUM EMENDATIONIBUS BENTLEII

HACTENUS INEDITIS.

(Vide p. 370.)

Τῶν μὲν ἐγὼ θρόνα πάντα καὶ ἀλθηστήρια νούσων,
 Φύλλα τε, ριζότομόν τε διείσομαι ἀνδράσιν ὥρην,
 Πάντα διαμπερέως καὶ ἀπηλεγές, οἷσιν ἀρήγων 495
 Ἀλθήσῃ νούσοιο κατασπέρχονσαν ἀνίην.
 Τὰς μὲν ἔτι βλύζοντι φόνῳ περιαλγῆϊ ποίας
 Δρέψασθαι νεόκητα· τὸ γὰρ προφερέστατον ἄλλων,
 Χώρῳ ἵνα κνῶπες θαλερὴν βόσκονται ἀν' ὕλην.
 Πρώτην μὲν Χείρωνος ἐπαλθέα ρίζαν ἐλέσθαι 500
 Κενταύρου Κρονίδαο φερώννυμον, ἣν ποτε Χείρων
 Πηλὶφ ἐν νιφόεντι κιχὼν ἐφράσσατο δειρῇ.
 Τῆς μὲν ἀμαρακόεσσα χυτὴ περιδέδρομε χαίτη·
 Ἄνθεα δὲ χρύσεια φαίνεται, ἥδ' ὑπὲρ αἴης
 Ῥίζα, καὶ οὐ βυθόωσα Πελεθρόνιον νάπος ἴσχει. 505
 Ἦν σὺ καὶ ἀναλέην, ὅτε δ' ἔγχλοον ὄλμῳ ἀράξας
 Φυρσάμενος κοτύλην πιέειν μενοεικέος οἴνης.
 Παντὶ γὰρ ἄρκιός ἐστι, τό μιν πανάκειον ἔπουσιν.
 Ἦτοι ἀριστολόχεια παλίσκιος ἐνδατέοιτο,
 Φύλλά τε κισσήεντα περικλυμένοιο φέρονσα. 510
 Ἄνθεα δ' ὕσγινφ ἐνερεύθεται. ἥ δέ οἱ ὁδμῇ
 Σκίδνεται ἐμβαρύθουσα. μέσον δ' ὥς ἀχράδα καρπὸν
 Μυρτάδος ἐξ ὄχνης ἐπιόψεαι, ἥ σὺ γε βάκχης.
 Ῥίζα δὲ θηλυτερὴς μὲν ἐπιστρογγύλλεται ὄγκῳ.
 Ἄρσει δ' αὖ δολιχὴ τε καὶ ἀμπύγονος βάθος ἴσχει. 515
 Πύξον δὲ χροίῃ προσαλίγκιος ὠρικόιο.
 Τὴν ἦτοι ἔχιός τε καὶ αἰνοπλήγος ἐχίδνης
 Ἀγρεύσεις ὄφελος περιώσιον. ἐνθεν ἀπορρώξ

497. φόνῳ. corr. πόνῳ. v. 587.
 498. νεόκητα—dele comma, et
 corr. νεοκμήτι.

507. κοτύλην. corr. κοτύλῃ.

508. παντὶ. corr. πάντα.

511. corr. ὕσγινόεντ'. vid. v. 870.

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 Φυρσάμενος κοτύλην πιέειν μενοεικέος οἴνης.
 Παντὶ γὰρ ἄρκιός ἐστι, τό μιν πανάκειον ἔπουσιν.
 Ἦτοι ἀριστολόχεια παλίσκιος ἐνδατέοιτο,
 Φύλλά τε κισσήεντα περικλυμένοιο φέρονσα. 510
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516. ὠρικόιο. corr. ὠρικόιο.

518. ἀγρεύσεις. corr. ἀγρήσεις.

Δραχμαῖα μίσγοιο ποτῷ ἐνὶ κίρράδος οἴνης.
 Ναὶ μὴν καὶ τριόφυλλον ὀπάξῃο κνωψὶν ἀρωγὴν, 520
 Ἡέ που ἐν τρήχοντι πάγῳ ἢ ἀποσφάγι βήσση.
 Τὴν ἥτοι μινυανθῆς, ὃ δὲ τριπέτηλον ἐνίσπει.
 Χαίτην μὲν λωτῷ, ῥυτῇ γε μὲν εἵκελον ὁδμήν.
 Ἦτοι ὅτ' ἄνθεα πάντα καὶ ἐκ πτίλα ποικίλα τεύχη, ·
 Οἷον τ' ἀσφάλτου ἀπερεύγεται· ἔνθα κολούσας 525
 Σπέρμαθ' ὅσον κύμβοιο τραπεζήεντος ἐλέσθαι,
 Καρδόπῳ, ἐντρίψας, πῖεειν ὀφίεσσιν ἀρωγὴν.
 Νῦν δ' ἄγε τοι ἐπίμικτα νόσων ἀλκτῆρια λέξω.
 Θρινακίην μὲν ρίζαν ἔλεν γυιαλθέα θάψον
 Μίξας, ἐν δὲ σπέρμα χυτὸν λευκανθέος ἄγνου, 530
 Νῆριν, πηγανίον τε περιβρυῆς, ἐν δὲ τε θύμβρης
 Δρεψάμενος βλαστὸν χαμαιευνάδος, ἥ τε καθ' ὕλην,
 Οἷας θ' ἐρπύλλοιο περιρράκιδας ἀέξει.
 Ἄγρει δ' ἀσφοδέλοιο διανθέος ἄλλοτε ρίζαν,
 Ἄλλοτε καὶ καυλεῖον ὑπέρτερον ἀνθερίοιο, 535
 Πολλάκι δ' αὖ καὶ σπέρμα, ὅτου λοβὸς ἀμφὶς ἀέξει,
 Ἡέ καὶ ἐλξίνην, τήντε κλύβατιν καλέουσιν,
 Ὑδατι τερπομένην καὶ αἰεθάλλουσαν ἰάμυνοις.
 Πῖνε δέ γ' ἐντρίψας κοτυλήρῳτον ὄζος ἀφύσσων,
 Ἡ οἶνον· ρέα δ' αὖτε καὶ ὕδατι κῆρας ἀλύξαις. 540
 Ἐσθλὴν δ' ἀλκιβίου ἔχιος περιφράξῃο ρίζαν,
 Τῆς καὶ ἀκανθοβόλος μὲν αἰεὶ πέριτέτροφε χαίτη,
 Λείρια δ' ὡς ἴα τοῖα περιστρέφει, ἢ δὲ βαθεῖα
 Καὶ ῥαδινὴ ὑπένερθεν ἀέζεται οὐδεὶ ρίζα.
 Τὸν μὲν ἔχῃς βουβῶνος ὑπὲρ νεάτοιο χαράξας, 545
 Ἄντρῳ ἐνυπνύοντα χυτῆς περὶ τέλσον ἀλωῆς,

519. δραχμαῖα μίσγοιο. corr. δραχμαῖα μίσγοιο.

520. τριόφυλλον. corr. τρίςφυλλον.

521. Comma post βήσση.

522. Comma post ἐνίσπει.

529. Θρινακίην. corr. Θρινακίης.

533. περιρράκιδας. corr. περὶ ῥά-

δικας, et sic Salmasius ad Solinum. Hesychius tamen Ῥακίδες, ὀρόδαμνοι, κλάδοι. Ergo ῥακίδες idem quod ῥάδικες.

534. διανθέος. lege ex Schol. δισανθέος.

540. οἶνον. corr. οἶνον.

543. περιστρέφει. c. περιστέφει.

Εἶθαρ ἀπέπνευσε κάματον βίη, αὐτὰρ ὁ γαίης
 ῥίζαν ἐρυσσάμενος, τὸ μὲν ἔρκει θρύψεν ὀδόντων
 Θηλάζων, τὸ δὲ πέσκος ἐφ' τάχα κάββαλεν ἔλκει.
 *Ἡ μὲν καὶ πρασίοια χλοαυθὸς ἔρνεα κόψας, 550
 Χραιομήσais ὀφίεσσι, πῶν ἀργῆτι σὺν οἴνῳ.
 *Ἦτε καὶ ἀστόργοιο κατείρυσεν οὔθατα μόσχου
 Πρωτογόνου, στέργει δὲ περισφαραγεῦσα γάλακτι,
 Τὴν ἦτοι μελίφυλλον ἐπικλείουσι βοτῆρες,
 Οἱ δὲ μελίτταναν· τῆς γὰρ περὶ φύλλα μέλισσαι 555
 Ὀδμῇ θελγόμεναι μέλιτος ροιζήδον ἱενται.
 *Ἡ δὲ σὺν ἔγκεφάλαιο πέριξ μήνιγγας ἀραιάς
 *Ορνιθος λάζαιο κατοκίδος· ἄλλοτ' ὁμόρξεις·
 Ψῆγμα πολύκνημον καὶ ὀρείγανον, ἡ ἀπὸ κάπρου
 *Ἡπατος ἀκρότατον κέρσας λοβόν, ὃς τε τραπέζης 560
 Ἐκφύεται, νεύει δὲ χολῆς σχεδὸν ἠδὲ πυλάων.
 Καὶ τὰ μὲν ἂν σύμμικτα πιεῖν δόθῃ, ἀνδιχα κόψας
 *Οἷος ἢ οἴνης· πλεῖον δ' ἄκος ἔψεται οἴνης.
 *Ἐν δὲ φόβην ἐρύσασθαι ἀειθαλὲς κυπερίσσου
 *Ἐς ποτόν, ἡ πάνακες, ἡ κάστωρος οὐλοδὸν ὄρχιν, 565
 *Ἡ ἵππου τὸν Νεῖλος ὑπὲρ Σαῖν αἰθαλέεσσαν
 Βόσκει, ἀρούρησιν δὲ κακὴν ἐπιβάλλεται ἄρπην
 *Ὅς τε καὶ ἐκ ποταμοῖο λιπὼν ζάλον εἰλυόεντα,
 Χιλοὶ ὅτε χλοάουσι, νέον δ' ἀπεχεύατο ποῖνν,
 Τόσσον ἐπιστεῖβων λείπει βυθόν, ὅσσάτιόν περ 570
 Ἐκνέμεται γενέεσσι παλίσσυτον ὄγμον ἐλαύνων.
 Τοῦ μὲν ἅπο προταμῶν δραχμῆς βάρος ἰσοφαρίζειν,
 *Υδατι δ' ἂν γ' ἐπίσαιο κύτει ἐν ἀολλέα κόψας.
 Μῆδὲ σὺ γ' ἀβροτόνου ἐπιλήθεο· μῆδὲ τε δάφνης
 Καρπὸν ἀραιότερης, μάλα δ' ἂν καὶ ἀμάρακος εἴη 575
 Χραιομήεις πρασιῆς τε καὶ ἀνδήροισι χλοάζων.

547. ἀνέπνευσε κάματον βίη. διχα. corr. κύτει ἀνδιχα. vid. 606.
 corr. ἀφύπνισσεν καμάτον βίη. 567. Comma post ἄρπην.
 559. πολύκνημον καὶ ὀρείγανον. 568. εἰλυόεντα. corr. ἰλυόεντα.
 corr. πολυκνημόν καὶ ὀρείγανον. 573. ἐπίσαιο. corr. ἐμπίσαιο. ἐν
 562. Comma post πιεῖν. δόθῃ, ἀν- ἀολλέα. c. ἐναολλέα. vid. Alex. 236.

Ἐν δὲ τίθει τάμισον σκίνακος νοαροῖο λαγωῦ,
 ἥ προκός, ἥ νεβροῖο πάροιθ' ἀπολύματα κόψας,
 ἥ ἐλάφου νηδὺν, τὴν δὴ καλέουσιν ἐχῖνον,
 Ἄλλοι δ' ἐγκατόεντα κεκρύφαλον' ὧν ἀπερύσας 580
 Δραχμάων ὅσον τε δύω καταβάλλω μοίρας
 Τέτρασιν ἐν κνάθοις μέθυος πολιοῦ ἀπομίξας.
 Μὴδὲ σέ γε χραίσμη πολίου λάθοι, ἥ ἐκδροιο,
 Ἄρκευθος, σφαῖρη τε θερειλεχέος πλατάνοιο,
 Σπέρματα βονπλεύρου τε καὶ Ἰδαίης κυπαρίσσου, 585
 Ἡὲ καὶ ἔξ ἐλάφοιο ταμῶν πηρῖνα θοραῖν.
 Πάντα γὰρ ἀλθήσει, καὶ ἀθέσφατον ἐκ μόγον ᾧσει.
 Τὴν δὲ μετεξετέρην θανάτου φύξιν τε καὶ ἀλκὴν
 Φράζω, πουλυβάτειαν ἐλὼν τροχαλῶ ἐνὶ λιγδῶ
 Σάχχειν, ἐν δέ τε οἱ κοτύλην πτισάνοιο χέασθαι 590
 Ἐν δὲ δύω κνάθεια παλαισταγέως οἶνιοι,
 Ἐν δὲ καὶ ἀργέσταο λίπενς ἰσόμοιρον ἐλαῖον.
 Φύρσας δὲ πληγῇσι χολοιβόρον ἰὼν ἐρύξεις.
 Ἄγρει δ' ἐξάμορον κοτύλης εὐώδεα πίσσαν,
 Καὶ χλοεροῦ νάρθηκος ἀπαὶ μέσου ἥτρον ὀλόψας, 595
 Ἡὲ καὶ ἱππείου μαράθου πολυαυξέα ρίζαν,
 Κεδρίσιν ἐντρίψας ἐλεοθρέπτου τε σελίνου
 Σπέρματα, μεστωθὲν δὲ χάδοι βάθος ὀξυβάφοιο.
 Ἐνθα καὶ ἱππείου γε ταμῶν σπερμεῖα σελίνου,
 Δραχμάων δὲ δύο σμύρνης ἐχεπευκέος ἄχθη, 600
 Ἐν δ' ἀθερειγενέος καρπὸν κέρσαιο κυμῖνον
 Στήσας, ἥ ἐχίδνην τε καὶ ἄστατον ἀμφικυκῆσας.
 Πῖνε δὲ μιξάμενος κνάθῳ τρις ἀφύξιμον οἶνου,
 Νάρδου τ' εὐσταθέος δραχμηῖον ἄχθος ἐλέσθαι,
 Σύν τε καὶ ὀκταπόδην ποταμῶ ἀποσυληθέντα 605

578. ἀπολύματα. ἀπὸ λύματα.

581. Comma post μοίρας.

584. ἄρκευθος. corr. ἀρκευθις. v. Scal. Epist. p. 127.

588. ἄλκην. corr. ἄλκαρ.

591. παλαισταγέως. corr. παλαισταγέος.

595. μέσον. corr. μέσον.

602. ἥ ἐχίδνην τε καὶ ἄστατον. corr. ἥ ἐχίδνην τε καὶ ἄστατον.

604. εὐσταθέος. lege ex Schol. εὐστάχους.

605. ποταμῶ ἀποσυληθέντα. corr. ποταμοῦ ἀπὸ συληθέντα. vel ποταμῶν. vide v. 950.

- Καρκίνον ἐνθρύψαιο νεοβδάλτοιο γάλακτος,
 Ἴριν θ' ἣν ἔθρεψε Δρίλων καὶ Νάρονος ὄχθη,
 Σιδονίου Κάδμοιο θεμελίον Ἀρμονίης τε
 Ἔνθα δὴ δαπλῆτε νομὸν στείβουσι δράκοντε.
 Λάξο δ' ἀνθεμόεσσαν ἄφαρ τανύφυλλον ἐρείκην, 610
 Ἦν τε μελισσαῖος περιβόσκεται οὐλαμὸς ἔρπων.
 Καὶ μυρικής λάξοιο νέον πανακαρπέα θάμνον
 Μάντιν ἐνὶ ζώοισι γεράσμιον. ἧ ἐν Ἀπόλλων
 Μαντοσύνας Κορυπαῖος ἐθήκατο, καὶ θέμιν ἀνδρῶν.
 Μιξ δὲ κονυζῆεν φυτὸν ἔγχλυον, ἥδὲ καὶ ἀκτῆς 615
 Καυλοὺς ἠνεμόεντας, ἰδὲ πτερὰ πολλὰ καὶ ἄνθη
 Σαμψύχου, κύτισόν τε καὶ εὐγλαγέας θυμαλίδας.
 Πάντα δὲ λίγδῃ θρύπτε, καὶ ἐν σκαφίδεσσι δοχαίαις
 Φαρμάσσων μέθῃ κεῖνο χοὸς δεκάτῃ ἐνὶ μοίρᾳ.
 Ἄλλ' ἦτοι γερύνων καναχοὶ περὶ ἄλλα τοκῆς 620
 Βάτραχοι ἐν χύτρῃσι καθεψηθέντες ἄριστοι
 Βάμματι. πολλάκι δ' ἦπαρ ἐνὶ σχεδίῃ ποθὲν οἶνη
 Ἦ αὐτοῦ σίνταο κάρη κακόν, ἄλλοτε νύμφαις
 Ἐμπισθὲν, τοτὲ δ' οἶνου ἐνὶ σταγόνεσσιν ἀρήξει.
 Μὴ σὺ γ' ἐλιχρύσοιο λιπεῖν πολυδεύκεος ἄνθην, 625
 Κόρκορον ἡμύοντα, πανάκτειόν τε κονίλην,
 Ἦν τε καὶ Ἡράκλειον ὀρείγανον ἀμφενέπουσι.
 Σὺν καὶ ὄνου πετάλειον ὀρείγανον αὐὰ τε θύμβρης
 Στρομβεῖα ψάχοιο κακῆς ἐμφόρβια νούσου.
 Ἄγρει μὴν ὀλίγαις μηχανῶσι ράμνον εἶσιν 630
 Ἐρσομένην, ἀργῇτι δ' αἰεὶ περιτέτροφεν ἄνθει.
 Τὴν ἦτοι φιλέταιριν ἐπὶ κλησὶν καλέουσιν
 Ἀνέρες, οἳ Τμῶλοιο παραὶ Γύγαό τε σῆμα
 Παρθένιον ναίουσι λέπας, τόθι Κλέζος ἀεργοὶ
 Ἴπποι χιλεῦουσι, καὶ ἀντολαὶ εἰσὶ Καῦστρὸν. 635
 Νῦν δ' ἄγε τοι ρίζας ἐρέω ὀφίεσσιν ἀρωγούς·

609. δαπλῆτε. COGT. δασπλῆτε.

620. περὶ ἄλλα. COGT. περὶ ἄλλα.

Ἐνθα δὴ ἔχθεια πιφάσκειο. τῆς δὲ τὸ μὲν που
 Ἀγχούση προσέοικεν ἀκανθῆν πετάλειον
 Παῦρον ἐπεὶ τυτθὸν τε καὶ ἐν χθονὶ πυθμένα τείνει.
 Ἡ δ' ἐτέρη πετάλοισι καὶ ἐν καλύκεσσι θάλεια 540
 Ὑψηλῇ, ὀλίγῳ δὲ περίξ πορφύρεται ἄνθει.
 Βλάστη δ' ὥς ἔχιος, σφεδανὸν δ' ἐφύπερθε κάρηνον.
 Τῶν μὲν ἀπ' ἀνδρακάδα προταμῶν ἰσήρεα χραισμεῖν
 Ἡ σφέλα, ἡ ὀλμῳ κεάσας, ἡ ῥωγάδι πέτρῃ.
 Ἡ ἐ σύ γ' ἡρύγγαιο καὶ ἀλθήντος ἀκάνθου 645
 Ῥίζαν λειήναιο, φέροις δ' ἰσοῦρεπες ἄχθος
 Ἀμφοῖν καὶ κλώθοντος ἐν ἀρπέζαισιν ἐρίνου.
 Λάξεο δ' εὐκνήμαιο κόμην βρίθουσαν ὀρείης,
 Καὶ σπέραδος Νεμεαῖον ἀειφύλλοιο σελίνου,
 Σὺν δὲ καὶ ἀνήσιοιο τὸ διπλοῦν ἄχθος, αἰείρας 650
 Ῥίζαις ὀλκήεσαν ὑπὸ πλάστιγγα πεσοῦσαν.
 Καὶ τὰ μὲν ὀργάζοιο, καὶ εἰν ἐνὶ τεύχεϊ μῖξας,
 Ἄλλοτε μὲν τ' ἐχίων ὀλοὸν σίνος, ἄλλοτε τύμμα
 Σκορπιόεν, τὰ τε δῆγματ' ἐπαλθήσαιο φάλαγγος,
 Τριπλόον ἐνθρύπτων ὀδελοῦ βάρος ἐνδοθεν οἴνης. 655
 Φράξεο δ' αἰγλήεντα χαμαίλεον ἠδὲ ὀρεινόν
 Διοὶ δ' αἰμφίς ἔασσιν· ὁ μὲν ζοφσείδελος ὠπῇ
 Ἡκται σκολύμφ, τροχέην δ' ἀπεχεύατο χαίτην,
 Ῥίζα δὲ οἱ βριαρῆς τε καὶ αἰθαλος. ἡ δ' ὑπὸ κνημοῖς
 Σκαιροῖς ἐντελέθει φυξήλιος ἐν νεμέεσσι 660
 Τὸν δ' ἔροτεν δῆεις αἰεὶ πετάλοισιν ἀγαυρόν,
 Μέσση δ' ἐν κεφαλῇ φύεται πεδόεσσα μολοβρῇ
 Ῥίζα δ' ὑπαργήεσσα, μελίζωρος δὲ πάσασθαι.
 Τῶν δὴ κυανέον μὲν ἀναίνεο· τῆς δ' ἀπὸ φάρσος
 Δραγμαῖον ποταμοῖο πιεῖν, ὑδάτεσσι ταραξας. 665
 Ἄλλην δ' Ἀλκιβίοιο φερώνυμον αἶρεο ποῖην,

637. πιφάσκειο. COΓΓ. πιφάσκειο.

650. διπλοῦν. COΓΓ. διπλόον.

654. τὰ τε. COΓΓ. τότε.

656. ἠδὲ ὀρεινόν. COΓΓ. ex MS.

ἠὲ καὶ ὀρφνόν.

657. δηοί. COΓΓ. διοί. ἔασσιν.

COΓΓ. ἔασσιν.

561. ἔροτεν. COΓΓ. ἔτερον.

Δράγμα χερὸς πλήσας· παύρῃ δ' ἐν νέκταρι πίνοις.
 Τὴν μὲν ἐπὶ σκοπέλοισι Φαλακραίοισιν ἐπακτήρ
 Κρύμνης ἀμπεδίον καὶ ἀνὰ Γράσον, ἥδ' ἵνα θ' ἵππου
 Λειμῶνες, σκυλάκεσσιν Ἀμυκλαίῃσι κελεύων, 670
 Κνηζηθιὸν κυνὸς οὐλὸν ἐπώρινε θυμολέοντας·
 Ὅς τε μεταλλεύων αἰγὸς ρόθον ἐν στίβῳ ὕλης,
 Κανθῷ ἐν ραντῇρι τυπὴν ἀνεδέξατ' ἐχίδνης.
 Καὶ τὴν μὲν κλάγξας ἀφεκάς βάλε. ρεῖα δὲ ποίης
 Φύλλα κατέβρυξεν, καὶ ἀλεύατο φοινὸν ὄλεθρον. 675
 Λάξεο δ' ἔγχλοα φλοιὸν ἐλαιήεντα κρότῳ
 Συμμίγδην πετάλοισι μελισσοβότοιο δασείης·
 Ἦ καὶ ἡελίοιο τροπαῖς ἰσώνυμον ἔρνος,
 Ἦθ' ὑπεριονίδαο παλιστρέπτοιο κελεύθους
 Τεκμαίρει γλαυκοῖσιν ἴσον πετάλοισιν ἐλαίης. 680
 Αὐτῷ δὴ ρίζαν κοτυληδόνας, ἥτ' ἀνακρυμὸν
 Ῥηγνυμένων ὀλοφυγδὰ διήφυσε ποσσὶ χίμετλα.
 Δὴ ποτε δ' ἠ βλωθροῖο πυρίτιδος ἔγχλοα φύλλα,
 Ἦ σκολοπενδρεῖοιο φέρειν ἀπὸ καυλὸν ἀμύσας.
 Ἀγρεὶ καὶ πάνακες Φλεγυήϊον, ὅρρα τε πρῶτος 685
 Παιήων Μέλανος ποταμοῦ παρὰ χεῖλος ἄμερσεν.
 Ἀμφιτρωνιάδαο θέρων Ἰφικλέος ἔρνος
 Εὖτε σὺν Ἡρακλῇ κακὴν ἐπυράκτεεν ὕδρην.
 Εἰ δὲ σύ γε σκύλακας γαλέης ἢ μητέρα λαιδρὴν
 Ἀγρεῦσεις πρόσπαιον, ἀποσκύλαιο δὲ λάχνην, 690
 Καρφαλέου καθύπερθε πυρὸς σελαόντος αὐτμῆς.
 Τῆς δ' ἐξ ἔγκατα πάντα βαλὼν καὶ ἀφόρδια γαστρὸς,
 Φύρσον ἀλὸς θεῖοιο καὶ ἡελίου δίχα τέρσον,
 Μὴ τι ἐνισκῆλῃ νεαρὸν σκίναρ ὥκυν αἶζας.
 Ἀλλ' ὁπότεν χρειῶ σε κατεμπάζῃ μογέοντα, 695
 Σῶχε διακνήστι σκελετὸν δάκος, οἶά τ' ἀφανρὸν
 Σίλφιον, ἢ στροφάλιγγα περιξηροῖο γάλακτος

667. πλήσας. corr. πλήσας. ἐν
corr. ἐνί.

671. κνηζηθιόν. corr. κνηζηθμῷ.
ἔπώρινε. leg. ex Schol. ἐφώρσε.

681. ἀνακρυμὸν. corr. ἀνὰ κρυ-
μὸν. vid. Tzetzen ad Lycoph. 1290.

682. ῤηγνυμένων. c. ῤηγνυμένοις.

694. μὴ τι. corr. μὴ τοι.

Οἶνω ἐπικνήθων· τὸ δέ τοι προφερέστατον ἄλλων
Ἑσσεῖται· πάσας γὰρ ὁμῶς ἀπὸ κῆρας ἀλύξεις.

Πεύθεο δ' εἰναλῆς χέλυσ κρατέουσιν ἀρωγὴν 700
Δήγματος εἶλαρ ἔμεν δολιχῶν ὅσα φῶτας ἀνηροῦς
Ἑρπετὰ σίνονται. τὸ δέ τοι μέγ' ἀλέξιμον εἴη.

Ἦτοι ὅταν βροτολοιγὸν ὑπὲρ πόντιοι χελώνην
Αἰγιαλῶν ἐρύσωσιν ἐπὶ ξερὸν ἀσπαλιῆς, 705
Τὴν δ' ἀναकुπώσας, κεφαλῆς ἀπὸ θυμὸν ἀράξαι
Μαυλίδι χαλκείῃ· βλοσυρὸν δ' ἐξ αἶμα χέασθαι

Ἐν κεράμφ νεοκμητι καμινόθεν· ἐκ δὲ πελιδνὸν
Οὔρον ἀπηθῆσαι πλαδόντων· εὐεργεῖ μάρτηρ.

Ἦς ἐπὶ δὴ τέρσαιο διαδρυφὲς αἶμα κεάσας,
Δραχμάων πισύρων μίσγων βάρος· ἐκ δὲ κυμίνου 710
Δοιᾶς ἀγροτέριοιο, καὶ ἐκ ταμίσιοιο λαγωῦ

Τετράμορον δραχυῆσι δύν καταβάλλεο βρίθος.

Ἐνθεν ἀποτμήγων, πῖειν δραγμαῖον ἐν οἶνῃ.

Καὶ τάδε μὲν τ' ὀφίεσσιν ἀλεξιτήρια δῆεις.

Ἔργα δέ τοι σίνταο περιφράζοιο φάλαγγος, 715
Σήματά τ' ἐν βρυχμοῖσιν. Ἐπεὶ ῥ' ὁ μὲν αἰθαλόεις ῥῶξ
Κέκληται, πισσῆεν, ἐπασσύτερος ποσὶν ἔρπων.

Γαστέρι δ' ἐν μεσάτῃ ὀλοοῖς ἔσκληκεν ὁδοῦσι.

Τοῦ δὲ καὶ ἐγχιρίψαντος, ἀνουτήτῃ ἕκλος χρῶς
Μίμνει ὁμῶς. τὰ δ' ἔνερθε φάη ὑποφοινήσσονται. 720

Φρίκη δ' ἐν ῥέθει σκηρίπτεται. αὐτίκα δὲ χρῶς

Μέξέα τ' ἀνδρὸς ὑπερθε τιταίνεται, ἥδέ τε καυλὸς

Φύρματι μυδαλέος προῖάπτεται. ἰσχία δ' αὐτῶς.

Μάλκῃ ἐνισκήπτουσα κατήριπεν ἔγχματα γούνων.

Ἀστέριον δέ φιν ἄλλο πιφάσκειο. τοῦ δ' ἐπὶ νώτῃ 725

Λιγνωτὰ στίλβουσι, διανγέες ἐν χροῖ ῥάβδοι.

Βρύξαντος δ' αἰδηλὸς ἐπέδραμεν ἀνέρι φρίκη,

699. ἀλύξεις. COIT. ἀλέξει.

714. ἀλεξιτήρια. COIT. ἀλεξητή-
ρια.

717. ἐπασσύτερος. COIT. ἐπασσυν-
τέροις.

721. ὑποφοινήσσονται. COIT. ὑπο-
φοινίσσονται.

724. ἔγχματα. COIT. ἔχματα.

725. πιφάσκειο. COIT. πιφαύσκεο.

726. λιγνωτὰ. COIT. λεγνωτὰ.

- Ἐν δὲ κάρος κεφαλῇ. γούνων δέ γ' ὑπέκλασε δεσμά.
 Κυάνεον δέ τοι ἄλλο πεδῆρορ ἀμφὶς αἴσσει
 Λαχνῆεν. δεινὸν δὲ φέρει καὶ ἐπὶ χροὶ νύγμα, 730
 Ὅν τινα γυιώσει. κραδίη δέ οἱ ἐν βάρους ἴσχει.
 Νύξ δὲ περὶ κροτάφοις ἔμετον δ' ἐξήρυνγε δειρῆς
 Λυγὸν ἀραχνήεντα· νέμει δέ οἱ ἐγγὺς ὄλεθρον.
 Ἀγρώστης γε μὲν ἄλλος, ὃ δὴ λύκον εἶσατο μορφῇ
 Μυιάων ὀλετήρος, ὅπιπτεύει δὲ μελίσσας, 735
 Ψῆνας, μύωπας τε, καὶ ὅσσ' ἐπὶ δεσμὸν ἵκηται.
 Ἀκμητον δ' ἐπὶ τύμμα φέρει μεταμῶνιον ἀνδρί.
 Ἄλλο γε μὴν δύσδηρι, τὸ δὲ σφηκεῖον ἔπouσι,
 Πυρσὸν ἄλις σφηκὶ παναλίγκιον ὠμοβορῆι,
 Ὅς δὴ θαρσαλέην γενεὴν ἐκμάσσεται ἵππου. 740
 Ἴπποι γὰρ σφηκῶν γένεσις, ταῦροι δὲ μελισσῶν,
 Σκήνεσι πυθομένοισι λυκοσπάδες ἐξεγένοντο.
 Τοῦ δὲ καὶ οὐτήσαντος ἐπικρατερόν θέει οἶδος,
 Νοῦσοι τ' ἐξέτεραι, μετὰ γούνασιν ἄλλοτε παλμός,
 Ἄλλοτε δ' ἀδρανίη. μινύθοντα δὲ τόνδε δαμάζει 745
 Ἐσχάτιον κακοεργὸν, ἄγον παυστήριον ὕπνου.
 Εἰ δ' ἄγε μυρμήκειον, ὃ δὴ μύρμηξιν εἵκται,
 Δειρῇ μὲν πυρόεν, ἄζη γε μὲν εἶσατο μορφήν.
 Πάντοθεν ἀστερόεντι περιστιγὲς εὐρέϊ νώτῳ.
 Αἰθαλή δ' ἐπὶ τυτθὸν αἶρεται αὐχένα κόρση, 750
 Ἄλγεα δὲ προτέροισιν ἴσα κνώπεσσι πελάζει.
 Χειροδρόποι δ' ἵνα φῶτες ἄτερ δρεπάνοιο λέγονται
 Ὅσπρια χεδροπά τ' ἄλλα μεσοχλόου ἐντὸς ἀρούρης,
 Ἐνθάδ' ἐπασσύτερα φλογερῇ εἰλημένα χροῖῃ
 Ἴκελα καθαρίδεσσι φαλάγγια τυτθὰ διένται. 755
 Τοῦ μὲν ὁμῶς ἔμμοχθον αἰὲ περὶ δῆγμα χέονται
 Φλύκταιναι. κραδίη δὲ παραπλάζουσα μέμνηε,
 Γλῶσσα δ' ἄτακτα λέλακε, παρέστραπται δὲ καὶ ὅσσε.

733. λυγόν. corr. λοιγόν.

734. δ. corr. ό.

742. λυκοσπάδες ἐξεγένοντο. corr.

λυκοσπαδέεσσ' ἐγένοντο. vel dele
v. 742. ut nothum. Vid. Alexipharm.

v. 447. et Schol. et Suidam.

743. ἐπικρατερόν. corr. ἐπὶ κρά-
τερον.758. παρέστραπται. corr. παρε-
στράφαται.

- Φράζω δ' Αιγύπτιοι τά τε τρέφει οὐλοὺς αἶα
 Κνώδαλα, φαλαίην ἐναλίγκια, τὴν περὶ λύχνους 760
 Ἀκρόνυχος. δειπνηστὸς ἀπήλασε παιφάσσουσιν.
 Στέγνα δέ οἱ πτερὰ καὶ οὐκ ἔγχλοα τοῖα κονίλης,
 Ἦ καὶ ἀπὸ σπληδοῖο φαίνεται, ὅστις ἐπαύρη.
 Τῷ ἕκλος Περσεῖος ὑποτρέφεται πετάλοισι.
 Τοῦ καὶ σμερδαλέον νεύει κάρη αἰὲν ὑποδράξ 765
 Ἑσκληκός, νηδὺς δὲ βαρύνεται. αὐτὰρ ὁ κέντρῳ
 Αὐχένι τ' ἀκροτάτῳ, κεφαλῇ τ' ἀνεμάξατο φωτὸς,
 Ῥεῖα δέ κεν θανάτοιο καὶ αὐτίκα μοῖραν ἐφείη.
 Εἰ δ' ἄγε καὶ κέντρῳ κεκορυθμένον ἀλγινόνετι
 Σκορπίον αὐδήσω, καὶ αἰκέα τοῖο γενέθλην. 770
 Τῶν ἦτοι λευκὸς μὲν ἀκήριος, οὐδ' ἐπιλωβῆς.
 Πυρσὸς δ' ἐν γενέεσσι, θοὸν προσεμάξατο καῦσον
 Ἀνδράσιν αἰθαλόεντα· περισπαίρουσι δὲ λώβῃ
 Οἷα πυρίβλητοι· κρατερόν δ' ἐπὶ δίψος ὄρωρεν.
 Αὐτὰρ ὁ γε ζοφόεις ἄραδον κακὸν ὥπασε τύψας 775
 Ἀνδρί. παραπλήγες δὲ καὶ ἄφραστοι γελώωσιν.
 Ἄλλος δὲ χλοάων τε, καὶ ὁππότε γυῖον ἀράξῃ,
 Φρίκας ἐπιπρόησι· κακὴ δ' ἐπὶ τοῖσι χάλαζα
 Εἶδεται ἐμπλάζουσα, καὶ εἰ μέγα Σείριος ἄξει.
 Τοίη οἱ κέντροιο κόπις, τοιῷδ' ἐπὶ κέντρῳ 780
 Σφόνδυλοι ἐννεάδεσμοι ὑπερτεῖρουσι κεραίης.
 Ἄλλος δ' ἐμπέλιος· φορέει δέ τε βοσκάδα νηδύν
 Εὐρεῖαν· δὴ γάρ τε ποηφάγος αἰὲν ἤητος
 Γυιοφάγος βουβῶσι τυπὴν ἀλίσσων ιάπτει.
 Τοίη ἢ βούβρωστις ἐνέσκληκεν γενέεσσι. 785
 Τὸν δ' ἕτερον δῆεις ἐναλίγκιον αἰγιαλῇ
 Καρκίνῳ, ὃς μνία λευκὰ ρόθον τ' ἐπιβόσκεται ἄλμης.
 Ἄλλοι δ' αὖ ραιβοῖσιν ἰσήρεις ἄντα παγούροις
 Γυῖα βαρύνονται· βορεαὶ δ' ἐσκήκασιν χηλαί,

762. Comma post ἔγχλοα.

763. η. corr. ἦ.

766. κέντρῳ. corr. κέντρον.

781. Lege ex MS. ὑπερτείνουσι.

784. γυιοφάγος. MS. γαιοφάγος.
forte lege γυιοβόρος.

785. ἦ. οἱ ed. vet.

789. ἐσκήκασιν. corr. ἐσκληκόσι.

Οἳά τε πετραίοισιν ἐπ' ὀκρίῳσι παγούροις. 790

Τῶν δὴ καὶ γενεὴν ἐξέμμορον, εὐτε λίπῃσι
Πέτρας καὶ βρύα λεπτὰ πολυῤῥοίζιο θαλάσσης,
Τοὺς ἀλὸς ἐξεύρουσι δελαστρέες ἰχθυβολῆες.
Αὐτίκα δ' ἀγρευθέντες, ἐνὶ γρώνησιν ἔδυσαν
Μυοδόκοις, ἵνα τέκνα κακόφθορα τῶνδε θανόντων 795
Σκορπιοὶ ἐξεγένοντο καθ' ἕρκεα λωβητῆρες.

Τὸν δὲ μελίχλωρον· τοῦ γὰρ προμελαινεται ἄκρη
Σφόνδυλος, ἄσβεστον δὲ νέμει πολυκήριον ἄτην.
Ἐχθιστος δ' ὄγε ραιβὰ φέρει φλογὶ ἵκελα γυῖα
Ἀνδράσι· νηπιᾶχοις δὲ παρασχεδὸν ἤγαγεν αἴσαν. 800

Οἷς δὴ καὶ νώτοις περὶ πτερὰ πυκνὰ χέονται
Μάστακι σιτοφάγῳ ἐναλίγκια, τοί θ' ὑπὲρ ἄκρων
Ἰπτάμενοι ἀθέρων, λεπυρὸν στάχυν ἐκβόσκονται,
Πήθασα καὶ κισσοῖο κατὰ πτύχας ἐμβατέοντες.
Οἶδα γε μὴν φράσασθαι ἀλέξια τοῖσι βολάων 805
Οἳά περ ἐκ βέμβικος ὀρεστέρον, ἢ μελίσσης.

Ἦι τε καὶ ἐκ κέντρον θάνατος πέλει, εὐτε χαράξῃ
Ἄνδρα πέριξ σίμβλοις πονούμενον, ἢ καὶ ἀγροῖς.
Κέντρον γὰρ πληγῇ περικάλλιπεν ἐμπαπέουσα·
Κέντρον δὴ ζῶν τε φέρει θάνατόν τε μελίσσης. 810
Οἶδά γε μὴν καὶ ἴουλος ἂ μῆδεται, ἢ δ' ὀλοὸς σφῆξ,
Πεμφρηδῶν ὀλίγη τε, καὶ ἀμφικαρῆς σκολόπενδρα,
Ἦ τε καὶ ἀμφοτέρωθεν ὀπάζεται ἀνδράσι κῆρα.

Νῆιά θ' ὥς σπέρχονται ὑπὸ πτερὰ θηρὶ κίουση,
Τυφλὴν τε σμερδνὴν τε βροτοῖς ἐπὶ λοιγὸν ἄγουσιν 815
Μυγαλέην τροχοῇσιν ἐνιθνήσκουσιν ἀμάξης.
Σῆπά γε μὴν πεδανοῖσι δομὴν σαύροις ἀλύξεις,
Καὶ σαλαμάνδρειον δόλιον δάκος αἰὲν ἀπεχθές.

Ἦ τε καὶ ἀσβέστοιο δι' ἐκ πυρὸς οἶμῳ ἔχουσα,
Ἔσσυται ἄκμηнос καὶ ἀνώδυνος. οὐδέ τι οἱ φλόξ 820

804. πήθασα. corr. πήδασα..

816. ἐνιθνησκουσιν. lege ἐπικινώσ-

810. μελίσσης. lege ex MS. με-
λίσσαις.

σουσαν. 263.

817. ἀλύξεις. corr. ὅμοιον.

Σίνεται ἀσβέστη ραγόνεν δέρος, ἄκρα τε γυνίων.

Ναὶ μὴν οἷδ' ὅσα πόντος ἀλὸς ροθίοισιν ἐλίσσει.

Μυραίνης δ' ἔκπαγλον, ἐπεὶ μογεροὺς ἀλῆας

Πολλάκις ἐμβρύζασα κατεπρήνιζεν ἐπάκτρων,

Εἰς ἄλα φυζηθέντας, ἐχετλίῳ ἐξαναδῦσα.

825

Εἰ δ' ἔτυμον, κείνην γε σὺν ἰοβόλοις ἐχίεσσι

Θόρυνσθαι, προλιποῦσαν ἀλὸς νομὸν ἠπείροισι.

Τρυγὸνα μὴν ὀλοεργὸν, ἀλιρραίστην τε δράκοντα

Οἷδ' ἀπαλέξασθαι. φορέει γε μὲν ἄλγεα τρυγῶν;

Ἦμος ἐν ὀλκαίοισι λίνοις μεμογηκότα κέντρῳ

830

Ἐργοπόνον τύψῃς, ἣ ἐν πρέμνοισι παγείῃ

Δενδρείου, τό γε πολλὰν ἀφαυρότερον τελέθῃσι·

Τοῦ μὲν, ὑπὸ πληγῇσιν ἅ τ' ἡέλιόιο δαμέντος,

Ῥίζαι, σὺν δέ τε φυλλὰς ἀποφθίνει· ἀνδρὶ δὲ σάρκες

Πυθόμεναι μινύθουσι. λόγος γε μὲν ὥς ποτ' Ὀδυσσεὺς

835

Ἐφθιτο, λευγαλέοιο τυπείς ἀλίου ὑπὸ κέντρον.

Οἷσιν ἐγὼ τὰ ἕκαστα διείσομαι ἄρκια νοῦσων·

Δὴ γὰρ ὅτ' ἀγχούσης θριδακινίδα λάζεο χαίτην,

Ἄλλοτε πενταπέτηλον, ὅτ' ἄνθεα φαῖά βάτσιο,

Ἄρκτιον, ὄξαλίδας τε, καὶ ὀρμενόμεντα λύκοψον,

840

Κίκαμά τ', ὄρδειλόν τε περιβρυές, ἐν δὲ χαμηλὴν

Ῥεῖα πίτυν, φηγοῦ τε βαθὺν περὶ φλοῖον ἀράξας,

Σὺν δ' ἄρα καυκαλίδας τε, καὶ ἐκ σταφυλίνου ἀμήσας

Σπέρματα, καὶ τριμίθιο νέον πολυειδέα καρπὸν,

Ἦέ τι καὶ φοινίσσον δὴ καταβάλλεο φῦκος.

845

Ἀχραές τ' ἀδιάντον, ὃ οὐκ ὄμβροιο ραγέντος

Λεπταλέῃ πίπτουσα νοτὶς πετάλοισιν ἐφίξει.

Εἰ δ' ἄγε καὶ σμυρνείον αἰεβρυές, ἥ σὺ ποίης·

Λευκάδος, ἡρύνγγου τε τάμοις ἀθεραΐδα ρίζαν,

Ἀμμιγα καγχρυφόρῳ λιβανώτιδι, μῆδ' ἀπανήνῃ.

850

823. v. 823—7 citat Athenæus.
p. 312.

lege ex MS. ἀλὸς. Comma post φῦκος.

831. τύψῃς. corr. τύψῃσιν.

846. ὃ οὐκ. lege ex MS. ἴν' οὐκ.

845. ἥέ τι. corr. Ἦ ἔτι. δὴ.

850. Colon post λιβανώτιδι.

845. ἥέ τι. corr. Ἦ ἔτι. δὴ.

ἀπανήνῃ. corr. ἀπαρίνη, v. 953.

- Μηδέτι πουλυβάτεια, περιβρίθουσά τε μήκων,
 Θυλακίς, ἣ ἐπιτηλὶς ἐπιχραΐσμησιν ἀπείη.
 Σὺν δὲ κράδης κύνουσιν ἀποτμήξαι κορύνην,
 * Ἡ αὐτοὺς κόκκυγας ἐρινάδος, οἱ τε πρὸ ἄλλης
 Γόγγυλοι ἐκφαίνουσιν ἀνοιδεῖοντες ὀπώρης. 855
 Λάξεο καὶ πυράκανθαν, ἰδὲ φλόμου ἄρρενος ἄνθην,
 * Ἀμμυγα δ' αἰγίλυνός τε χελιδονίου τε πέττηλα,
 Δαύκειον, ῥίζας τε βρυώνιδος, ἣ καὶ ἔφηλιν
 Θηλυτέρης ἐχθρὴν χροῖης ἀπεμόρξατο λεύκην.
 Ἐν δὲ περιστερόεντα κατασμίξαι πέττηλα, 860
 * Ἡ καὶ ἀλεξιαρῆς πτόρθους ἀπαμέργεο ράμνου
 Μούνη γὰρ νήστειρα βροτῶν ἀπὸ κῆρας ἐρύκει.
 Ναὶ μὴν παρθενίῳ νεοδρέπτους ὀροδάμνους,
 Κόρκορον, ἣ πεταλῖτιν, ἀμέργεο πολλάκι μίλτον
 Λημνίδος, ἣ πάσῃσι πέλει θελκτῆριον ἄτης. 865
 Δήποτε καὶ σικύῳ τάμοις ἐχεπευκέα ῥίζαν
 Ἀγροτέρου. νηδὺν δὲ καὶ ἐμβρύθουσιν ἀνίης
 * Ἦμνε καρπὸς ναὶ μὴν ἄρρήχον παλιούρου
 Σὺν καὶ ἀκανθοβόλος χαίτη, νεαλεῖς τ' ὀροβάκχοι.
 Σίδης δ' ὕσγινόντας ἐπημύοντας ὀλόσχους 870
 Αὐχενίους, ἵνα λευκὰ πέριξ ἐνερευθεται ἄνθη.
 Ἄλλοτε δ' ὕσσωπὸς τε, καὶ ἣ πολύγωνος ὄνωνις,
 Φύλλα τε τηλεφίῳ, νέον τ' ἐν βότρυσι κλῆμα,
 Ἀγλῖθες, καὶ καρπὸς ὀρειγενέος κορίῳ,
 * Ἡ καὶ λεπτοθρίῳ πολύθρονα φύλλα κονίζης. 875
 Πολλάκι δ' ἣ πέπερι κόψας νέον, ἣ ἀπὸ Μήδων

851. μηδέτι. corr. μηδ' ἔτι.

852. ἐπιχραΐσμησιν. corr. ἐπὶ
χραΐσμησιν.857. αἰγίλυνός τε. c. αἰγίλινός
τε.

858. Dele colon. post ἔφηλιν.

859. Insere τ' post θηλυτέρης.

860. κατασμίξαι. corr. κατα-
σμήξαι.

865. ἄτης. corr. ἄτης.

867. ἐμβρύθουσιν. corr. ἐμβρί-
θουσιν.868. * Ἦμνε καρπὸς ναὶ μὴν ἄρρή-
χον. corr. ἤμνε καρπὸς μὲν εὐρρή-
χου. comma pro col. post παλιού-
ρου.

869. ὀροβάκχοι. corr. ὀροδάμνοι.

870. ὕσγινόντας. c. ὕσγινόντος.

875. Athenæus citat, πολύχνοα
φύλλα κονίζης.

Κάρδαμον ἀμπίσαιο. σέ δ' ἂν πολυάνθης γλήχων,
 Στρυχνόν τ', ἥδ' ἐ σίνηπι κακηπελέοντα σαώσαι.
 Ἄγρει καὶ Στρατῆς χλοερὸν πράσον· ἄλλοτε δ' αὐτῆς
 Σπέρμ' ὀλοὸν κνίδης, ἥ θ' ἐψηή ἐπλετο κούροις. 880
 Σὺν καὶ που νιφόεν σκύλλης κάρα, αὐὰ τε βολβῶν
 Σπείρεα, καὶ καυλεῖον ὁμοκλήτοιο δράκοντος,
 ῥάμνου τ' ἀσπαράγους θαμνίτιδος, ἥ δ' ὅσα πεῦκαι
 Ἀγρότεραι στρόμβοισιν ὑπεθρέψοντο ναπαίαις.
 Εἰ δὲ σύ γ' ἐκ ποίης ἀβληχρέος ἔγχλοα ρίζαν 885
 Θηρὸς ἰσαζομένην τμήξεις ἰοειδέϊ κέντρῳ
 Σκορπίου, ἥ ἐ σίδας Ψαμαθίδας, ἃς τρέφει αἶα,
 Κωπαῖαί τε λιμναῖον ὑπεθρέψαντο παρ' ὕδωρ,
 Ἥπερ Σχοινηὸς τε ῥόος Κνώποιό τε βάλλει,
 Ὅσσα τ' ὑπ' Ἰνδὸν χεῦμα πολυφλοίσβοιο Χοάσπον 890
 Πιστάκι' ἀκρεμόνεσσιν ἀμυγδαλόεντα πέφανται,
 Καυκαλίδας, σὺν δ' αἰθὰ βάλοις φεμώδεα μύρτα,
 Κάρφεά θ' ὀρμίνιοι, καὶ ἐκ μαράθου βρυόνεντος,
 Ἰάσιμόν τε καὶ ἀγροτέρου σπερμεῖ' ἐρεβίνθου,
 Σὺν χλοεροῖς θάμνοισι βάλοις βαρυώδεα ποίην. 895
 Καὶ μὴν καὶ σίσυμβρα πέλει μελίσγματα νούσων.
 Σὺν δὲ μελιώτοιο νέον στέφος, ἥδ' ὅσα χαύνης
 Οἰνάνθης βρύα λευκὰ καταψήχουσι νομῆς,
 Ὅσσα τε λυχνὶς ἔνερθεν, ἐρευθήεις τε θρυαλλίς,
 Καὶ ῥόδον, ἥδ' ἰα λεπτόν αἰεὶ σπερμεῖον ἀέξει. 900
 Ἡ καὶ πουλύγονον λασίων ὑπάμησον ἰάμνων,
 Ψίλωθρον, καρπὸν τε πολυθρήνου ὑακίνθου,
 Ὅν Φοῖβος θρήνησεν, ἐπεὶ ῥ' ἀκούσιος ἔκτα
 Παιῖδα, βαλὼν προπάροιθεν Ἀμυκλαίου ποταμοῖο,

877. ἀμπίσαιο. corr. ἐμπίσαιο.
 πολυανθής. corr. πολυαλθέα.

883. ἥ δ'. corr. ἥδ'.

886. ἰοειδέϊ. corr. ἰωδέϊ. v. 243.

887. ἥ ἐ σίδας. corr. ἥ σίδας,
 Alex. 489, 609. Ψαμαθιδας, ἃς.
 corr. Ψαμαθιάς ἃς.

891. Athenæus p. 649. sic
 hunc versum citat: Φιστάκι' ἀκρε-
 μόνεσσιν ἀμυγδαλείοισιν ὁμοία. γρά-
 φεται δὲ, addit, Ἀμυγδαλόεντα πέ-
 φανται.

894. ἰάσιμόν τε. lege ex MS. ἐ-
 ρύσιμόν τε.

- Πρωθήβην Ὑάκινθον, ἐπεὶ σόλος ἔμπεσε κόρησιν 905
 Πέτρου ἀφαλλόμενος, νέατον δ' ἤραζε κάλυμμα.
 Τὺ δέ τε καὶ τριπέτηλον, ὅποῖό τε δάκρυα βάλλοις
 Τρισσοῖς ὀλκήεσσιν ἰσοζυγέων ὁδελοῖσιν.
 Ἥ ἐ σύ γ' ἔρπυλλον κεροειδέα πολλάκι κρῆθμον,
 * Ἡ ποίην κυπάρισσον ἀμέργων, σὺν δέ καὶ αὐτοῖς 910
 Ἄννησον Λιβυκάς τε ποτῶ ἐνικνῆθεο ρίζας.
 Ὦν σὺ τό,τ' ἀμμίγδην, τό,τε δ' ἄνδιχα πίνεο θρύψας
 Ἐν κελέβῃ κεράσαι δέ σὺν ὄξει· πολλάκι δ' οἶνη,
 * Ἡ ὕδατι. χραισμεῖ δέ καὶ ἐνθρυφθέντα γάλακτι.
 * Ἡν δέ σ' ὁδοιπλανέοντα καὶ ἐν νεμέεσσιν ἀνύδροις 915
 Νύγμα κατασπέρχῃ βεβαρημένον, αὐτίκα ρίζας
 * Ἡ ποίας ἡ σπέρμα παρ' ἀτραπιτοῖσι χλοάζου,
 Μαστάξιν γενύεσσιν. ἀμελγόμενος δ' ἀπὸ χυλὸν
 Τύμμασιν ἡμίβροτ' ἐμβάλλοις ἀπολύματα δαιτὸς,
 * Ὀφρα δύνῃ ὀλοοῦ καὶ πότμον θηρὸς ἀλύξης. 920
 Ναὶ μὴν καὶ σικύην χαλκήρεα λοιγῷ τύψει
 Προσμάξας, ἰὸν τε καὶ ἀθρόον αἶμα κενώσεις.
 Ἥ κράδης γλαγόμεντα χέας ὀπὸν, ἡ σίδηρον
 Καυστηρῆς θαλφθεῖσαν ὑπὸ στέρνοισι καμίνου.
 * Ἄλλοτε φορβάδος αἰγὸς ἐνίπλειον δέρος οἶνης 925
 Χραισμήσει τημοῦτος, ἐπὴν σφυρὸν ἢ χέρα κόψῃ,
 Ἀσκού ἔσω βαρύθοντα μέσον διὰ πῆχυν ἐρείσας,
 * Ἡ σφυρὸν. ἀσκοδέταις δέ πέριξ βουβῶνας ἐλίξεις,
 Εἰσόκε. τοι μένος οἶνου ἀπὸ χροὸς ἄλγος ἐρύξῃ.
 Δὴ ποτε καὶ βδέλλας κορέσεις ἐπὶ τύμμασι βόσκων, 930
 * Ἡ ἀπὸ κρομμύφιν στάξιν ὀπὸν, ἄλλοτε δ' οἶνης
 Μίγδην ἐν πυράθοισι χέας τρύγα φυρήσασθαι,
 * Ἡ ὄξους, νεαλεῖ δέ πάτρῃ περὶ τύψιν ἐλίξαις.

905. κόρησιν. lege ex MS. κόρη.

907. τὺ. lege ex MS. σὺν.

918. μαστάξιν. corr. μαστάξιν.

919. ἡμίβροτ' ἐμβάλλοις ἀπολύματα. lege ex MS. ἡμίβρωτα βάλ-
λοισ ἀπὸ λύματα.

920. Corr. θηρὸς καὶ πότμον.

921. Athenæus p. 386. sic citat,
ob verbum σίνηπι; Ἥ μὴν καὶ σι-
κύην χαλκήρεα ἡ σίνηπι.

931. στάξιν. corr. στάξεις.

Ὀφρα δὲ καὶ πάσῃσιν ἀλεξητήριον ἄταις
 Τευξάμενος πεπίθοιο, τό τοι μέγα κρήγυνον ἔσται, 935
 Ἦμος ὅτε θρόνα πάντα μιᾷ ὑπὸ χειρὶ ταραΐξεις·
 Ἐν μὲν ἀριστολόχεια, καὶ ἱρίδος, ἐν δέ τε νάρδου
 Ῥίζαι, χαλβανίδες τε σὺν ἀναλέαισι πυρέθροις
 Εἶεν, δαυκεῖόν τε, παναλθέος ἐν δὲ βρυώνης,
 Σὺν δέ τε ρίζια χαῦνα νεωρυχέος γλυκυσιδής, 940
 Κάρφεά τ' ἔλλεβόρου μελανόχροος, ἄμμιγα δ' ἀφρὸς
 Νίτρου, σὺν δὲ κύμινά χέας, βλαστόν τε κοινύζης.
 Ἀμμιγα δ' ἀγροτέρης σταφίδος λέπος· ἴσα δὲ δάφνης
 Σπερμεῖα, κύτισόν τε, κατακνήθην τε χαμηλὴν.
 Ἰππεῖον λειχῆνα, καὶ ἐν κυκλάμινον ἀγείρας. 945
 Ἐν καὶ μήκωνος νεαρῆς ὀπὸν, ἀμφὶ καὶ ἄγνου
 Σπέρματα, βάλαμόν τε καὶ ἐν κινάμοιο βάλοισθα.
 Σὺν καὶ σφονδύλειον, ἀλὸς τ' ἐμπληθέα κύμβην.
 Ἀμμιγα καὶ τάμισον καὶ καρκίνον· ἀλλ' ὁ μὲν εἴη
 Πτωκὸς, ὁ δ' ἐν ποταμοῖσι πολυστειοῖσι νομάζων 950
 Καὶ τὰ μὲν ἐν στύπεϊ προβαλὼν πολυχανδέος ὄλμου
 Νάζαι λαϊνέοισιν ἐπιπλήσσων ὑπέροισιν.
 Αἶψα δ' ἐφ' αὐαλέοισι χέας ἀπαρινέα χυλόν,
 Ἀμμιγα συμφύρσαι· καταρτίζοιο δὲ κύκλους
 Δραγμαίους πλάστιγγι διακριδὸν ἄχθος ἐρύξας. 955
 Οἶνες δ' ἐν δοιῇσι χαδεῖν κοτύλῃσι ταραΐξας.
 Καὶ κεν Ὀμηρεῖοιο καὶ εἰσέτι Νικάνδροιο
 Μνήστιν ἔχοις, τὸν ἔθρεψε Κλάρου νιφόεσσα πολίχνη.

944. κατακνήθην. c. κατὰ κνή-
μην.

946. νεαρῆς. κογτ. φιαρῆς.

947. σπέρματα, βάλαμόν τε.
κογτ. σπερμεῖα βλάσανόν τε. vid.

Alex. v. 64. βάλοισθα. κογτ. βα-
λέσθαι.

952. νάζαι. lege ex MS. Μάζαι.

953. ἐφ' αὐαλέοισι. κογτ. ἐπ'
αὐαλέοισι.

III. MARASMOS.

Αὔραι—Ἡδύπνοοι—καμάτου ἀνάπανσιν ἔχουσαι.

ORPH. HYMN. LXXXI. 1.

IMMATURA cano vernantis fata juventæ,
Grassantemque diu tacito lentore Marasmon,
Et vitæ spes infractas. Tetririma Divôm,
Quæ, nigris vallata minis, formidine septa,
Omnia pervolitas orbis loca, nec sinis usquam 5
Pura metûs fluere, atque obscœnæ gaudia Curæ;
Floribu' vitai tandem, Mors, parce tenellæ;
Parce, atque injustos ultro dedisce triumphos.

Protinus, et causæ quæ sint, atque omina Tabis
Expediam; dein quæ sævi lenimina morbi, 10
Quaque salutiferi medicatos ætheris haustus
Arte coquas, clare memorare et vincere verbis
Aggrediar, melico contingens cuncta lepore.

Semina jam vero tardæ genitalia pestis
Crediderim membris innasci primitus ipsis. 15
Robustis etenim pubes quæ stirpibus olim
Orta viget, cervice brevi, lateque toroso
Pectore luxurians, hyberni flaminis amplo
Stringorem pulmone pati, serosque vapores
Impune, aut vigiles pernox excudere curas. 20
Tabifico contra macilenta e sanguine proles
Spicula brumai violenta, et vespers umbras,
Faucibus ad vivum penitus persentit anhelis;
Excubias pallet studiorum, et tædia curæ;
Invalidoque graves detrectat corpore nisus. 25

Scilicet his fragilem poteris dignoscere pubem
Indiciis. Procera imbelles explicat artus
Et gracilis species: spatiis adstringit iniquis
Compages angusta sinum: brevis inde fatiscit
Spiritus, atque arctas quassat luctamine costas. 30
Egregia effulget vultu florente venustas;
Vivatis gena læta rosis, atque humida labra
Translucent; vitreis dentes candoribus albescent
Perspicui; nigrat collo plerumque tenello
Cæsaries effusa, atque ampli splendor ocelli 35
Liquidus; et blandam prodit languoribus mentem.

Talis, ad ingentem porrectus Amazona, segnis
Incola Peruviae vacuâ securus in umbrâ
Torpet, et innocuum carpit per sæcla veterum.

Continuo simul ac maturæ ver breve vitæ 40

Umbrârit juveni malas, mollisque puellæ
Solverit eluctans gremium; fervescit avita
Contages, durique urgent patrimonia morbi.
Siquando in teneros hyemis penetrabile flabrum
Persidat, vellatque, sinus; seu vespere multo 45
Frigidus Autumni insinuet vapor, inque gravescat
Humida pestilitas; violatur vulnere pulmo
Lubricus, et lacerum tussis quatit improba pectus.

Pubertate ferox juvenis, viridique juventâ,
Egregiusque animi (tali quippe invida pestis 50
Præcipuas struit insidias, damnatque tenebris)

Labitur oblitus studiorum, gloria turbæ
Dulcis Apollinæ quondam; blandosque furores
Aonidum expertus; Sophiæque imbutus amænis
Haustibus: heu! festam primus celebrare choream, 55

Dum fuit alma Salus, primus captare susurrum
Virgineum, lepidique argutum murmur amoris:
Nunc ruit ante diem: venis furit arida febris,
Nocturnisque liquat validos sudoribus artus
Insomni: ingeminat importunissima tussis; 60

Crebraque thoracem raucis latratibus angens
Funditus exscindit. Maçies enervia membra
Attenuat, vivumque fatigat lenta cadaver;
Cunctantemque trahit flammata insania mortem.

Illud præterea Phthisis ærumnabile, durumque 65
Imprimis tenet; extremo quod limine vitæ
Hæret adhuc anima, et cassâ spe pascitur, ardens
Vitaî desiderio; secura sepulchri
Ludit ad horrendas fauces, hilarisque supremum
Cunctatur circa genialis luminis oras. 70

Ecce puellares inter pulcherrima coetus
Enitet, in vitreâ, virgo, cui limpida formâ
Purpura collucet, mentemque loquacia produnt
Lumina; quæ melicos ultro, dulcedine victa,
Solvitur ad numeros; mollis fervescit amoris 75
Æstibus, aut levium labyrinthos phantasiarum

Mente sequens agili, flammantia mœnia mundi
 Evolat, obscœnæque fugit contagia Terræ :
 Necquidquam ; bruto interea nam pondere tardat
 Corpus iners, animamque hebetant mortalia membra. 80

Jam nunc in pulchris inolescunt semina leti
 Artubus ; horriferasque tenens certissima pestis
 Excubias, roseos quibus ipsa afflavit honores,
 Florida lethali morsu jam devovet ora.

Qualis ubi placido delabens agmine flumen, 85
 Mordet aquis ripam ; tenerumque in cespite florem,
 Quem pascit, sensim taciturnâ subruit undâ :
 Irriguis viget ille comis ; mox caule ruenti
 Marcet forma fugax, et surdo volvitur amne.

Nunc age, crudelis morbi medicîna docebo 90
 Quæ sit, et inventas sacrabo versibus artes.

Principio liquidi circumflua cœrula cœli,
 Vivificos haustus animantum, et pabula dia,
 Aura tenet duplex, duplex natura, genusque
 Diversum : humanos quamquam subtilia visus 95
 Effugiunt, mistoque feruntur tenuia textu.

Altera *vitalis* pars dicitur aëris, altrix
 Prima quasi vitæ : frondes hanc arbore ab omni
 Progenerant, venisque halant spirantibus herbæ.
 Quod superest auræ, tetra sterilisque *Mephitis* 100
 Libantis confestim animam suffocat anhelam.

Aëre præterea mersus restinguitur ignis
Mortifero : contra flammis alimenta ministrat
Vitalis, rutilâ pascens incendia luce.
 Sanguinis ille idem latices, pulmone receptos, 105
 Inficit ; hinc roseis refluus per corpora rivis
 Diditur, albentesque coloribus irrigat artus.

Ipse autem nimius siquando exuberet, ora
 Florida suffundit digitosque rubore corusco :
 Acriter interea teneri pulmonis inermes 110
 Vesicas lacerat ; brumali et flamine læsas .
 Irritat stimulis ; mitescensque asperat ulcus.

Temperat hunc, et sæva hebetat comimista *Mephitis*
 Spicula : Campano qualis qui crassus in antro
 Serpit humi, exitium canibus, vapor ; aut gravis olim 115
 Halitus umbrosum circumvolitabat Avernum.

Ergo age, sinceras puris e fontibus undas
 Ferro infunde cavo, magnum cui turget apertus
 In ventrem tubus ; angustum fornace foramen
 Calface ; dein latices ferventibus ejice labris. 120
 Sibilus efflatur vapor, et rarescit in auram
 Cum stridore gravi. tu tenuia flamina capta,
 Blandaue turgenti asserva medicamina perâ.
 Hæc si *vitali* commista sit aëre, flagrat
 Illicet, exardetque admotis ignibus, unde 125
Flammiferam appellant : ignescit sæpe fodinis
 Deprensa, et vastas populat displosa cavernas.
 Hujus ope ætherios incerto remige cursus
 Explorat sophus exultans, cœlique serenum
 Navigat oceanum : terrâi volvitur infra 130
 Exilis globus, et nimbi glomerantur inanes.
 Hanc demum tremulis libans moribunda labellis
 Lassa reviviscit virgo. nam scilicet acrem
Flammifer in tenues *vitalem*, mollior ipse,
 Solvit aquas : blando recreatur sanguine pulmo 135
 Saucius, ut tussis depulsâ febre quiescit.
 Insomni rediens oculo sopor incubat, ægrum
 Tranquillans animum ; desuetâ gaudia rident
 Viva genâ, fessosque vigor novus excitat artus.
 Felix ! sollicito qui fixus lumine, languenti 140
 Anxius adsidebat et invigilabat amator,
 Servabatque moras morbi, et vestigia tractim,
 Facundumque oculum, et taciti suspiria voti.
 Felix ! cui mediâ raptæ de morte puellæ
 Reddita forina suæ, morboque venustior ipso 145
 Surgit, et optatos tandem conjungit amores.

W. F. Coll. SS. Trin. et Univ. Schol.

In Comitiiis Prioribus, 1797.

IV. ARS PISCATORIA.

Ἰχθύσι τοῖς ὀλίγοις δόλον κατὰ εἶδατα βάλλων.

HOM. ODYSSEY. M. 252.

VER ubi jam cœlum ridenti luce reclusit,
 Quisquis amat faciles curas, cuique arte quietâ
 Piscibus innocuas studio est intexere fraudes,
 Continuo ad fluvium properet, qua lenior inter
 Errat agros, proprioque recumbit lubricus alveo. 5

Tempore quippe illo, mirâ dulcedine tacti,
 Undique pacatos latices, et pabula læti
 Nota petunt, cœlique exultant lumine pisces
 Purpureo: hinc vitreos interlucentia passim
 Cœrula terga lacus, hinc crebro levia tolli 10
 Corpora ad occiduum jactu mirabere solem.

Plura adeo hæc dudum speranti gaudia veris,
 Cum jam sævit hyems cumque intractabile cœlum,
 Maturanda tibi, ut multo properanda labore
 Indico: graciles hamos, et lucida fila 15
 Cura sit, et teretem finxisse ex arbore virgam.
 Immundos multo ante idem servâsse memento
 Vermiculos, postquam viridi squalentia terga
 Eluerint musco gelidæque adspargine lymphæ;
 Neu pigeat: nullas tantum sibi flumina poscunt 20
 Illecebras, dapibusve adeo lætantur opimis.

Quid memorem galbas, et pictis tenuia plumis
 Corpora muscarum? quid glauca volumina mollis
 Erucæ? hanc hortos circum densâque virescens
 Fronde nemus, liquidos trahere ægris flexibus orbes 25
 Cernere erit; quanquam haud alia exultantior exit
 Vere novo, et rutilus ultro sese induit alis.

Profuit atque hamo varium inspersisse saporem,
 Pallentisque hederæ lacrymam et fragrantia mella,
 Galbanaque, et graveolens laser, electricque liquores: 30
 Scilicet hæc credunt prædulces piscibus auras
 Sufficere, occultoque animos impellere sensu.

Præterea cœlique vices et flamina venti,
 Et servare diem meminit, cui talia curæ;
 Mane novo, aut primo sub vespere, pallida nubes 35

Æthera cæruleum subtili vestiat umbrâ,
 Et Zephyrus spiret : Zephyro spirante, per undas
 Ita calor, et gelidi mulcet penetralia rivi.
 Quod si vel densus supra caput astitit imber,
 Solave per noctem ingreditur placidissima Luna, 40
 Heu male tum vigiles prodest excudere curas.

Quod superest, species studio est ediscere cunctas,
 Et quos quæque ferant undæ, quæ pabula cuique
 Conveniant. fluctus rapidos, amnemque profundum
 Barbus amat, sparso flavescens Barbus ab auro : 45
 At fluvio ingenti crassâque uligine lætus,
 Infert se Capito ; et ripas incana sonantes,
 Tenuis ubi argilla et strepitantis glareæ rivi,
 Ludit Perca inter ; stagnoque inamabilis atro
 Lucius, et pigrâ solus spatiatur in undâ. 50

At Tincam latice tardi atque uberrimus amnis
 Invitant melius, cui fulvum ridet opimâ
 Luxurie latus, et miro medicamine pollet ;
 Et facilis manet iste labor ; tu vermibus illum,
 Halantique croco, et commistâ falle farinâ. 55
 Nec vero mihi displiceat, vaccinia siquis
 Nigra legens primasque rosas pictosque hyacinthos,
 Albaque luteolâ distinguens lilia calthâ,
 Instruxitque dolos et circum retiâ tendit.
 Scilicet illa amens miroque incensa furore 60
 Continuo implicuit sese, mollemque resolvit
 Inter claustra animum : tantum se læta colorum
 Piscibus insinuat facies, perque anxia corda
 Labitur, inque imos persedit lubrica sensus.

Ast alios melius fallet tibi dædala musca,
 Artifici distincta manu, plumâque tenellâ
 Consita. Nonne vides Tiviæ resonantis ad oras,
 Et Vedram, ac magicæ secreta ad flumina Devæ,
 Regius ut placidâ tibi majestate per undas
 Radit iter, vitreoque superbit gurgite Salmo. 70

Idem, ubi Solis aquas mulsit penetrabilis ardor,
 Continuo vivos latice atque alta requirit
 Otia, progeniemque fovet ; neque tactus amore
 Ille alio incassum qua spumeus ingruit amnis,
 Tollit ovans sese, et multo luctamine victor 75

Exilit:—interea it liquidum per lubrica lumen
Corpora, et adverso ardescunt latera humida Phœbo.

Quod si non tantæ capiat te gloria prædæ,
Et pulcræ ¹Salaris magis admirabere curam,
Contemplator: aquas celeres et turbida rivi 80
Stagna colit; tu frondiferas vestigia ad oras
Crebra leges: tu subtili vibrantia lina
Ipse manu, et facilem torquebis arundinis arcum.

Post ubi jam devictum astu doctoque labore,
Et laceratum hamo, et longo conamine fessum 85
Traxeris ad litus; raptim illi lumine glauco
Ardentes pallere oculi, perque illita guttis
Corpora purpureis, nec adhuc flaventia terga,
Ire anceps jubar, et leti variabilis umbra:
Heu! tibi de medio manat dolor iste triumpho 90
Unus, et hæc lacrymam poscunt spectata volentem.

Ast ego quid memorare, et longo condere versu
Aggredior varias artes, et nomina cunctis
Quos velox tenet Usa, aut fulvo Tamara fluctu;
Quos et Idumanium pelagus, placidumque sonantes 95
Sabrinæ fluvii, et Musis gratissimus Avon;
Quos Thamesis pater ante omnes, et Dova silentes
Inter quæ scopulos, atque impendentia saxa
Murmurat, et glaucâ vestit caligine fluctus?
Vellem et Winandræ dulces memorare recessus, 100
(Qua Scarus epastam solus sibi ruminat herbam,)
Et nemora, et primâ sub luce rubentia saxa,
Quæ subter tardos devolvit pura vapores
Planities undarum, et longo cærula tractu
Componit spatia, et diffuso lumine ridet. 105

Hos adeo fluvios et lætas piscibus undas,
Tu, patria, ante alias felix miraris: at Arni
Non ego terribiles sonitus, placidive Lemani
Lubrica vitra lacûs, aut sanguineum Trasymenum
Prætulerim; nec qui late, Benace, ad odora 110
Porrigeris nemora, et densam interlabere laurum.

Nec magis Oceanum pelagique immania monstra,
Fædaque crudeles Zemblæ prope saxa triumphos

1. Salaris, *the Trout*, vid. Pennant.

Demiror : tales ineat, cui crimina durum
 Infecere sinum, aut nummi scelerata libido. 115

At nobis rigui fontes et flumina cordi ;
 Nos potius tua, sancte senex, veneranda per ævum
 Auguria, et grato exsequimur præcepta labore ;
 Omnia quæ quondam Leæ labentis ad undam
 Cantâsti ; neque enim mihi fas, Waltone, tacere 120
 Mentem in te facilem et nullis pallentia culpâ
 Pectora, et antiquâ sanctam pietate senectam.

Felix, cui placidæ fraudes atque otia curæ,
 Piscator ! tibi enim tranquillo in corde severum
 Subsedit desiderium, tibi sedulus angor : 125
 Dum tremula undarum facies, et mobilis umbra,
 Dum puræ grave murmur aquæ, virtute quietâ
 Composuere animum, et blandis affectibus implent.

Præterea id verum est, vitæ inter tuta vacanti
 His studiis, rerumque videnti dædala dona, 130
 Ingenium in melius crebro mitescere visu,
 Et majora sequi. Usque adeo placidissima circum
 Naturæ species, campique, et cærula mundi
 Ante oculos spatia, ingenuâ dulcedine sensus
 Perfundunt : hinc vera Fides, venerandaque cordis 135
 Simplicitas ; animoque Deum propiore tueri,
 Illapsumque datur sentire in pectora numen.

J. P. Coll. SS. Trin. et Univ. Schol.

In Comitiiis Posterioribus, 1802.

NOTES

ON THE

AJAX OF SOPHOCLES,

(Continued from p. 369.)

v. 879. STROPHE.

- | | | |
|----|---------------------------------------|----------------|
| 1. | Τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων | τίς ἂν δὴ μοί, |
| 2. | ἄλιαδᾶν ἔχων αὐπνους ἄγρας, | αὐπνους ἔδρας, |
| 3. | ἢ τίς Ὀλυμπιαδᾶν θεῶν, | ὀλυμπιάδων |
| 4. | ἢ ῥντῶν βοσπορίων ποταμῶν ἴδρις, | |
| 5. | τὸν ὠμόθυμον εἶποθι πλαζόμενου | |
| 6. | λεύσσων ἀπύοι; σχέτλια γὰρ | |
| 7. | ἐμέ γε τὸν μακρῶν ἀλάταν πόνων, | |
| 8. | οὐρίῳ μὴ πελάσαι δρόμῳ, | |
| 9. | ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου. | |

v. 925. ANTISTROPHUS.

- | | | |
|----|--------------------------------------|--------------|
| 1. | Ἐμελλες τάλας, ἔμελλες χρόνῳ | |
| 2. | στερεόφρων ἄρ' ἐξανύσειν κακὰν | στερεόφρων |
| 3. | μοῖραν ἀπειρεσίῳ πόνων. | |
| 4. | τοιά μοι πάννυχα καὶ φαέθοντ', ἄναξ, | Deest ἀναξ |
| 5. | ἀνεστέναζες ὠμόφρον', ἐχθοδόπ' Ἀ- | ὠμόφρων |
| 6. | τρεῖδαις, οὐλίῳ ξὺν πάθει. | σὺν |
| 7. | μέγας ἄρ' ἦν ἐκείνος ἄρχων χρόνος | |
| 8. | πημάτων, ἦμος ἀριστόχειρ | |
| 9. | * * * * ὅπλων ἔκειτ' ἀγῶν πέρι. | Nulla lacuna |

We believe that there is hardly any portion of the tragedies of Sophocles, which has suffered so much from the violence of conjectural emendation, as the preceding strophe and antistrophe. It is not easy to decide, whether Triclinius or Brunck has been most successful in waging war against the common text. The recent editors, Bothe, Lobeck and Erfurdt, have also exerted

their emendatory powers very conspicuously¹. We have given our own arrangement, adding in the margin the various readings of the Aldine edition. As several of them do not affect the metre, we pass them over without particular remark, and proceed to animadvert on the rest. In the first verse of the strophe, δῆτά is the emendation of Hermann (*de Metris*, p. 441.) and is adopted by Bothe, Lobeck, and Erfurdt. It is surprising, that so simple and easy a correction did not occur to Brunck, and even to Triclinius. In the second verse, the second syllable of ἀύπνου is short. This verse is composed of a trochaic *dipodia* and a single dochmiac. Compare v. 903. ὦ τάλας, ὦ ταλαίφρων γύναι. If Hermann (*ubi supra*), Bothe, Lobeck, and Erfurdt had been aware of this fact, they would have been spared the necessity of torturing the second verse of the antistrophe into a double dochmiac. In the fourth verse, Erfurdt omits ἰδρὺς on the authority of the two Moscow manuscripts. We prefer the addition of a word in the antistrophe. In the second verse of the antistrophe, the manuscripts and editions fluctuate between στερεόφρον and στερεόφρων. The latter reading is required by the metre, and is exhibited by the Scholiast. In the fourth verse, we have added the word ἀναξ from conjecture. Compare vv. 166. 191. 510. 593. 901. It is remarkable, that the Triclinian copies omit ἀναξ in the first of these passages: Χῆμεις οὐδὲν σθένομεν πρὸς ταῦτ' | ἀπαλέξασθαι, σοῦ χωρὶς, ἀναξ. As Triclinius, however, acknowledges that the omission was

1. In the Preface to the small edition of Sophocles, published by Schaefer in 1810, the licentiousness of the modern editors of that poet is censured in the following terms. After lamenting that Valckenaer did not execute his intention of editing Sophocles, Schaefer adds: *Qui enim postea, Valckenario succenturiati, in Sophoclis Σωματίῳ Criticen factitarunt, viri sane docti et ingeniosi, quamquam, ut mihi quidem videtur, paullo calidiores—sed præstat tacere, quam in argumentum ingredi, quod cum olim obiter tetigissem, sensi me ambustum.* We have seldom seen a neater example of the figure of rhetoric called ἀποσιώπησις. Schaefer's edition, which we had not an opportunity of examining before the first part of these Notes was printed off, is little else than a mere repetition of Brunck's text.

made by himself, in his tender care of the metre, we do not insist on it as an argument in favour of the addition of ἄναξ in the verse before us. It is somewhat more to our purpose, to mention that the same word has disappeared from the common copies of Euripides, Herc. 1178. It is supplied by Hermann in his note. The omission is much less easy to account for in this passage, than in the passage before us, in which we ought to mention, that several copies read ἀναστέναζες for ἀνεστέναζες. In the fifth verse, the manuscripts are divided between ὠμόφρων and ὠμόφρον. We read ὠμόφρον'. The metre of this verse is the same as that mentioned in Porson's preface to the Hecuba, p. xii. See vv. 911. 957. In the last line, all the modern editions, except that of Bothe, insert Ἀχιλλέως from the emendation of Triclinius. The last verse of the strophe seems to be compounded of a dochmiac, and the second hemistich of a trimeter iambic. Compare Ant. 1275. 1298. The same description may be given of the verse before us, if we consider Ἀχιλλέως as a trisyllable. We should prefer some addition which would produce a more exact syllabic resemblance between the two verses. We may read, Ἐν Δαναοῖς ὅπλων ἔκειτ' ἀγών πέρι. The safest course, however, is to mark the defect by asterisks, as we have done.

v. 900. Ἰώ μοι ἐμῶν νόστων. | ἰώ μοι, κατέπεφνες ἄναξ | τόνδε συνάυταν. | ἰὼ τάλας. ἰὼ ταλαίφρων γύναι. So these lines are written and divided in the Aldine edition. For the manner in which they are represented by Triclinius, Brunck, and Brunck's successors, we must refer to their respective editions. We read, Οἷμοι ἐμῶν νόστων. | οἷμοι, κατέπεφνες, ἄναξ, | [με] τόνδε συνναύταν. | ὦ τάλας, ὦ ταλαίφρων γύναι. We prefer οἷμοι to ᾤμοι, which we wish to see entirely banished from Attic poetry. See Soph. Œd. Col. 820. with Brunck's note. As the metre requires the insertion of a short syllable between ἄναξ and τόνδε, we have inserted με with some hesitation. Compare Eurip. Heracl. 434. Οἷμοι, τί δὴτ' ἔτερψας ὦ τάλαινά με Ἐλπίς τότ', οὐ μέλλουσα διατελεῖν χάριν; another

instance of the omission of *με* occurs in the present tragedy, v. 1008. All monosyllables, however, are so liable to be omitted by the transcriber, that we are at liberty to insert that which best agrees with the sense and the metre, without assigning any particular cause for the omission. See vv. 384. 951. 1028. 1211. If the corresponding syllable in the antistrophe were long, we should insert *καὶ* in the present passage¹.

v. 921. See the third Number of the M. C. p. 366.

v. 950. See the third Number of the M. C. p. 367.

v. 957. Γελᾶ δὲ τοῖς μαινομένοις ἄχεσιν. The modern editors read *τοῖσι* on account of the metre. The true reading is probably *τοῖσδε*. So τῷδ' ἄχει v. 948. Aldus reads *ταῖσι* for *ταῖσδε*, Œd. C. 458.

v. 964. Οἱ γὰρ κακοὶ γνώμασι, τ' ἄγαθὸν χεροῖν ἔχοντες οὐκ ἴσασι, πρὶν τις ἐκβάλῃ. In the ancient editions, and in those of Brunck, Lobeck, Schaefer, and Erfurdt, a comma is very improperly interposed between *ἔχοντες* and *οὐκ ἴσασι*. These three words signify, *do not know that they have*. Bothe omits the comma, but retains Brunck's version: *Nam stulti bonum tenentes manibus, non ante id animadvertunt, quam amiserint*. We should not have noticed the error in the punctuation of this passage, if we did not wish to call the attention of the reader to the construction of *οἶδα*, to which we shall have occasion to advert in our Note on v. 1081. See vv. 1155. 1316. See also Œd. C. 797. with Brunck's note.

v. 966. Ἐμοὶ πικρὸς τέθνηκεν, ἢ κείνους γλυκὺς, Αὐτῷ δὲ τερπνός. ὦν γὰρ ἡράσθη τυχεῖν, &c. Schol. Ἐμοὶ πικρὸς τέθνηκε. μᾶλλον ἐμοὶ πικρὸς τέθνηκεν, ἢ περ ἐκείνους γλυκὺς. Musgrave compares, Βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι. Brunck and his successors are silent. Would not a better sense be produced by reading *εἰ κείνους γλυκὺς*? We have already proposed the same correction in v. 179.

1. Read Ant. 948. Καίτοι [καὶ] γενεᾷ τίμιος, ὃ παῖ, παῖ, | καὶ Ζηνὸς ταμιένεσκε γονὰς χρυσορύντους. Compare Aj. 552. Καίτοι σε καὶ νῦν τοῦτά γε ζηλοῦν ἔχω, &c.

v. 969. Τί (al. πῶς) δῆτα τοῦδ' ἐπεγγελῶεν ἂν κατά; Schaefer is the only editor who has adopted Porson's emendation, τοῦδέ γ' ἐγγελῶεν. *At nihil mutandum est*, says Erfurdt, *tum quod hujusmodi versus non nimis infrequentes sunt, tum propter citatum a Lobeckio locum El. 833.* Εἰ τῶν φανερώς οἰχομένων | εἰς Αἴδαν ἐλπίδ' ὑποί | σεις, κατ' ἐμοῦ τακομένας | μᾶλλον ἐπεμβάσει. Verses like that before us can hardly be said to occur not unfrequently, unless Porson's enumeration of them is defective. See the Preface to the Hecuba, p. xxx. In the Electra, κατ' ἐμοῦ (f. κατά μου) τακομένας is equivalent to ἐμοῦ κατατακομένας. Compare v. 187. Ἄτις ἄνευ τοκέων κατατάκομαι. See Markland, *ad Suppl.* 829. (Κατά με πέδον γὰς ἔλοι.) We find κατὰ δὲ τακόμενοι for κατατακόμενοι δέ, Ant. 977.

v. 970. Θεοῖς τέθηκεν οὗτος, οὐ κείνοισιν, οὐ. This use of the negative particle is *elegant*. See our observation on v. 469. The second οὐ is commonly followed by ἀλλά. So Aristoph. Ach. 421. ΕΥ. Τὰ τοῦ τυφλοῦ Φοῖνικος; ΔΙ. οὐ Φοῖνικος, οὐ. Ἄλλ' ἕτερος ἦν Φοῖνικος ἀθλιώτερος. Demosthenes περὶ Παραπρεσβείας, p. 372, 13. Οὐ γὰρ Αἰσχίνης ὑπὲρ τῆς εἰρήνης κρίνεται, οὐ. ἀλλ' ἡ εἰρήνη δι' Αἰσχίνην διαβέβληται. So also pp. 399, 24. 413, 16. 421, 17. &c. Sometimes, however, as in the passage before us, this is not the case. So Aristoph. Ran. 1308. Αὕτη ποθ' ἡ Μοῦσ' οὐκ ἐλεσβιάζεν, οὐ. Menander *apud Athen.* p. 434. C. p. 108. Cier. A. κοτύλας χωροῦν δέκα Ἐν Καππαδοκίᾳ κόνδῳ χρυσοῦν, Στρουθία, Τρίς ἐπέπιον¹ μεστόν γ'. B. Ἀλεξάνδρου πλέον Τοῦ βασιλέως

1. The common reading is ἐπιον. Bentley (*Emendd.* p. 44.) reads ἐξέπιον. We prefer ἐπέπιον, respecting which compound the reader may consult his Lexicon. It occurs as well in other places, as in a fragment of Eupolis (*apud Athen.* p. 17. E.) part of which is commonly represented as follows: Ὅς δὲ πρῶτος ἐξέφυρε τὸ πρῶτ' ἐπιπίνειν, Πολλὴν γε λακκοπρωκτίαν ἐπίσταθ' ἡμῖν εὐρών. Read, A. * * * τίς δὲ πρῶτος ἐξηῦρεν τὸ πρῶτ' ἐπιπίνειν; B. Πολλὴν γε λακκοπρωκτίαν ἡμῖν ἐπίστας εὐρών. See the following lines. According to Casaubon, ἐπιπίνειν

πέπικας. A. οὐκ ἔλαττον, οὐ, Μὰ τὴν Ἀθηνᾶν. B. μέγα γε.

v. 985. 994. See the third Number of the M. C. p. 367.

v. 998. 1047. 1049. See the third Number of the M. C. p. 368.

v. 1050. Δοκοῦντ' ἐμοί, δοκοῦντρά θ' ὅς κραίνει στρατοῦ.

*Sic scriptum in C. T. quod aliorum librorum lectioni prae-
stat*

δοκοῦντα δ. BRUNCK. This alteration, which is adopted by

Bothe, Lobeck, Schaefer, and Erfurdt, is the very reverse of an

improvement. When the same word is repeated in this manner

in both members of a sentence, the particle τε ought not to be

admitted into the latter member, unless it appears in the former.

The following passages, among others, may be produced in de-
fence of the common reading of this verse: CEd. T. 312. 1224.

1489. CEd. C. 1342. 1389. 1399. Ant. 807. Phil. 633. 779.

El. 105. 267. 987. 1171. 1446. In all these passages, μὲν is

understood in the first member. In those which follow, it is

expressed: CEd. T. 4. 25. 66. 219. 259. 521. CEd. C. 141.

279. 610. Ant. 93. 200. 897. 1068. Trach. 791. 1197. Aj. 506.

Phil. 1370. El. 88. 193. 959. When τε is contained in the first

member, it ought to be repeated in the second. So Aj. 835.

Καλῶ δ' ἀρωγούς τὰς αἰεὶ τε παρθένους, Ἀεὶ θ' ὀρώσας πάντα

τῶν βροτοῖς πάθη. See Brunck's Note. El. 1098. Ἀρ', ὦ

γυναικες, ὀρθά τ' εἰσηκούσαμεν, Ὀρθῶς θ' ὁδοίποροῦμεν ἔνθα

χρήζομεν; This reading is silently exhibited by Brunck. The

preceding editions read δ' instead of θ' in both passages.

v. 1081. Ὅπου δ' ὑβρίζειν, δρᾶν θ' ἂ βούλεται, παρὰ,

Ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ Ἐξ οὐρίων δραμοῦσαν,

ἐπιπίνειν signifies *majora pocula poscere finita cæna*. The adverb πρῶ, which we have restored, shews that breakfast rather than supper is here spoken of. Compare the complaint of the old man in the *Συνεξαπατῶν* of Bato (not Plato): Ἀπολώλεκας τὸ μεिरάκιόν μου παραλαβὼν, Ἀκάθαρτε, καὶ πέπεικας ἐλθεῖν εἰς βίον Ἀλλότριον αὐτοῦ· καὶ ποτοὺς ἐωθινοὺς Πίνει διὰ σέ νῦν, πρότερον οὐκ εἰθισμένον (*Athen. pp. 103. C. 279. A.*) When the Athenians wished to display great hospitality, they invited their friends ἐλθεῖν πρῶ λελουμένους, or, as we should say in English, *to come to breakfast, drest for all day*. See Aristoph. Av. 131. Lys. 1064.

εἰς βυθὸν πεσεῖν. The sense requires πεσεῖν ἄν, or πεσεῖσθαι. Compare v. 1077. Ἄλλ' ἄνδρα χρή, καὶ σῶμα γεννήσῃ μέγα, Δοκεῖν πεσεῖν ἄν, καὶ ἀπὸ σμικροῦ κακοῦ. Read, therefore, χρόνῳ πότ' ἄν Ἐξ οὐρίων δραμοῦσαν. This correction has the additional merit of filling up a disagreeable *hiatus*. But we must not dissemble, that the necessity of inserting ἄν in passages like that before us, is not universally admitted. See Brunck *ad Æsch. Pers.* 738. *Soph. El.* 442. *Eurip. Phæn.* 899. *In re notissima*, says Brunck, *exemplorum multitudine supersedendum est*. The number of examples will be very much reduced, if we pass over all those in which the infinitive of the aorist can be converted into the infinitive of the future by the alteration of a single letter, as δέξασθαι *Soph. El.* 442. If we scruple to make this alteration, how are we to get rid of such barbarous infinitives as συγκαταβιώσασθαι and προσάξασθαι? See Hemsterhuis (*Miscell. Ob-servatt.* vol. IV. p. 286.) quoted by Brunck *ad Pers.* 738. The two following examples, which we have never seen noticed, are more formidable to us than any others which we have observed in the tragedies. I. *Æsch. Theb.* 433. Θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν, Καὶ βῆ θέλοντος, φησὶν, οὐδὲ τὴν Διὸς Ἔριν πέδῳ σκήψασαν ἐμποδὼν σχεθεῖν. Σχεθεῖν is the infinitive of ἔσχεθον, a poetical form of ἔσχον, the aorist of ἔχω and ἴσχω. We know not how to dispense with ἄν, or to insert it without violating the metre. II. *Eurip. Or.* 1527. Μῶρος, εἰ δοκεῖς με τλῆναι σὴν καθαιμάξαι δέρην. *Stultus es, si putas me cruentaturum tuum collum*. So Portus. If this were a comic verse, we would read without hesitation τλῆναι ἄν as two syllables, comparing *Aristoph. Eq.* 1175. *Lys.* 116. But we have no authority for introducing this *crasis* into a tragedy. Leaving these two passages to the consideration of our sagacious readers, we proceed to animadvert upon a third, which requires a physician as much as either of the others. *Soph. Phil.* 1329. Καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἐντυχεῖν Νόσου βαρείας, ὡς ἄν αὐτὸς ἥλιος¹ Ταύτη

1. Brunck reads ἔς τ' ἄν οὗτος ἥλιος, and is rather angry with Hoogeveen for quoting the Gospels in his observations on the particle ὡς.

μὲν αἶρη, τῇδε δ' αὖ δύνη πάλιν. This is the common reading. Even if ἐντυχεῖν were the infinitive of the future, it would still cause a double solecism. In the first place, ἐντυγχάνω does not govern the accusative. Secondly, ἴσθι ought not to be joined to the infinitive, but to the participle. See our observation on v. 964. The true reading is, Καὶ παῦλαν ἴσθι τῇδε μήποτ' ἂν τυχῶν &c. The expression ἴσθι μήποτ' ἂν τυχῶν is equivalent to ἴσθι ὅτι οὐποτε ἂν τύχοις. Compare v. 407. of the same play: "Εξοῖδα γάρ νιν παντὸς ἂν λόγου κακοῦ Γλώσση θιγόντα, &c. Before we conclude, we think it necessary to observe, that we do not object to such expressions as μέλλων θανεῖν (Eurip. Iph. T. 484.), νόστον ἐλπίζω λαβεῖν (ibid. 1016.), &c. in which the notion of futurity is contained in the governing verb. The passages to which we wish to direct the reader's attention, are those of which the governing verb is δοκῶ, νομίζω, οἶμαι, φημί, or some other verb which is equally applicable to the past, the present, and the future.

v. 1100. Ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν 'Εξεστ' ἀνάσσειν, ὧν ὁδ' ἡγεῖτ' οἰκοθεν; *Hæc minime adducor, ut cum Porson præfat. ad Hec. p. xl. vitiosa esse credam: efficit enim elisio, ut duo postrema vocabula in unum coëant. Nec verendum, ne, si hoc modo statuamus, aliis cadentibus nova subnascantur vitia, velut ὥστ' εἴτις δύο Trach. 945. ἀλλ' ἡ νῦν κακός, Trach. 347.¹ quæ cum similibus propterea non offendunt,*

ὡς. *Exempla e libris sacris*, says Brunck, *quibus sanctiores non doctiores fimus, non attingo*. If he had happened to cast his eye upon the following passage in the Greek Bible, perhaps it would have induced him to admit, that a verbal critic might derive some advantage even in the way of his trade from the perusal of the Scriptures, 2 Sam. xii. 12. "Ὅτι σὺ ἐποίησας κρυβῆ, καὶ ἐπείσω τὸ ῥῆμα τοῦτο ἐναντίον παντὸς Ἰσραὴλ, καὶ ἀπέναντι τοῦ ἡλίου τούτου. Compare Demosthenes περὶ Στεφάνου, p. 316, 15. Εἰ μὲν γὰρ ἔχεις, Αἰσχίνη, τῶν ὑπὸ τουτοῦ τὸν ἡλίον εἰπεῖν ἀνθρώπων, ὅστις ἀθῶος &c.

1. The former of these examples is nothing to the purpose, as the enclitic τις exempts this verse from the operation of Porson's Canon. See Porson, p. xxxiv. In the latter example, it appears to us, that if the two monosyllables ἀλλ' ἡ are to be considered as one disyllable, on

quod interpunctione in medium quartum pedem incidente, spatium pulmonibus ad renouandas vires relinquitur. Vid. quæ monui ad Phil. 22. [El. 350.] ERFURDT. Erfurdt's defence of the common reading of the present passage deserves to be attentively considered. We all know, since we have been instructed by Porson, that v. 435 of this tragedy, Τὰ πρῶτα καλλιστεῖ ἄριστεύσας στρατοῦ, is a better verse than v. 1091. Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς, and that the fault of the latter verse is the want of the elision after the third foot. It is evident, that if Erfurdt's doctrine were true, the want of the elision would be rather a merit than a fault, inasmuch as whatever has a tendency to unite the third and fourth feet of the tragic *senarius* in one word, is injurious to the rhythm of the verse. See Porson, p. xxix. If the two words καλλιστεῖ ἄριστεύσας are to be considered as more closely connected than the two words γνώμας ὑποστήσας, the verse which contains the latter pair of words ought to be regarded as better than that which contains the former pair. We believe the truth to be, that the Attic poets, in the matter of the *cæsuræ*, occasionally take the liberty of treating the vowel or diphthong which causes an elision, as if it appertained to the preceding word. If we suppose, v. 435. to have been pronounced, Τὰ πρῶτα καλλιστεῖα ῥιστεύσας στρατοῦ, we shall immediately perceive the use of the elision after the third foot of a *senarius* which has neither the penthemimeral nor the hephthemimeral *cæsuræ*. The elision produces a kind of hephthemimeral *cæsuræ*. In this instance, the elided and the eliding vowels are the same, but this circumstance is not material. See our remark on v. 382. In confirmation of our hypothesis, it may be mentioned, that the comic as well as the tragic poets, exhibit verses, the *cæsuræ* of which would be much more offensive without the elision, than it is with it. So Aristoph. Ach. 830. Θάρρει, Μεγαρίκ'. ἀλλ' ἥς τὰ χοιρίδι' ἀπέδον Τιμῆς, λαβὲ' ταυτὶ τὰ

on account of the elision, the opportunity of taking a long breath in the middle of the fourth foot, will not justify the spondee in the fifth place.

σκόροδα καὶ τοὺς ἄλας. If we read, ἀλλ' ἥς τὸ χοιρίον ἀπέδον, the verse will be hardly endurable¹. It may be presumed, that the pronunciation was, ἀλλ' ἥς τὰ χοιρίδια πέδον. The same consideration applies to the following verses of the same poet : Vesp. 967. Ὡ δαιμόνι, ἐλέει ταλαιπωρουμένους. An. 1523. Εἰ μὴ παρέξει τὰμπόρι ἀνεφγμένα. Ran. 488. Οὐ ταν ἑτερός γ' αὐτ' εἰργάσατ' ἀνὴρ. ἀλλὰ τί. So also Eupolis *apud Erotianum* v. Μυττωτόν: Τὰ σκαρί ἐποίησε μυττωτόν πολύν. The two following verses of Aristophanes do not offend against Dawes's Canon : Nub. 29. Ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους. Vesp. 69. Οὗτος φυλάττει τὸν πατέρ' ἐπέταξε νῶν. Yet even in these, we suspect that an Athenian ear would hardly have tolerated φίλον, or any similar word, instead of πατέρ'. To return to the tragedians, it is obvious, that our hypothesis respecting the elision, although very different from that of Erfurdt, is equally applicable to the verse under consideration, Ἐξεστ' ἀνάσσειν, ὣν ὃδ' ἡγεῖτ' οἴκοθεν, and to two others which resemble it. Soph. Phil. 22. Ἀμοὶ προσελθὼν σίγα, σήμαιν' εἰτ' ἔχει. Eurip. Heracl. 530. Καὶ στεμματοῦτε, καὶ κατάρχεσθ', εἰ δοκεῖ.² If we suppose the first syllable of οἴκοθεν to

1. See Dawes, *Misc. Crit.* p. 211. ed. 1781. Dawes's Canon is violated in the eighth fragment of the second Thesmophoriazussæ of Aristophanes. The conclusion of this fragment is thus exhibited by Brunck : Διόπας, διάλιθον, πλάστρα, μαλάκιον, βότρυν, Χλιδῶνα, περόνας, ἀμφιδέας, ὄρμους, πέδας, Σφραγίδας, ἀλύσεις, δακτυλίους, καταπλάσματα, Πομφόλυγας, ἀποδέσμονες, ὀλίσβους, σάρδια, Ὑποδερίδας, ἐλκτῆρας. ἀλλ' οὐδ' ἂν λέγων Ἀνύσαιμ'. The reading of these lines, as far as relates to the present question, is subject to no uncertainty. We do not pretend to be well versed in the histrionic art ; yet, from what we have observed in an English theatre, we conjecture that an Athenian actor, in pronouncing this long list of female ornaments, would recite the whole as if it were one word, in imitation of a child saying his lesson by heart. Pronounced in this manner, the two words ὑποδερίδας ἐλκτῆρας would sound like one word of nine syllables. There are a few verses in the surviving comedies of Aristophanes, which it is not easy to reconcile with Dawes's Canon. As Nub. 884. (Ὅς τὰδικα λέγων ἀνατρέπει τὸν κρείττονα) is wanting in many copies, it cannot be insisted on. If it is genuine, it must be compared with Lys. 52. Μηδ' ἀσπίδα λαβεῖν. Κιμβερικὸν ἐνδύσομαι.

2. In the last of these three verses, the active form, κατάρχετ', would

be attracted by the elision to the preceding word, the verse will cease to be an exception to Porson's Canon. At the same time, we frankly confess, that we are not satisfied with this solution of the difficulty. Among the verses of this tragedy to which Porson's Canon applies, we find fifteen which have an elision after the first syllable of the fifth foot. See vv. 7. 111. 272. 285. 328. 463. 535. 593. 1100. 1119. 1122. 1128. 1144. 1365. 1370. If fifteen may be considered as the average number of each tragedy, the whole thirty-two tragedies must contain almost five hundred such verses. Supposing the number to be only three hundred, we cannot persuade ourselves, that if the tragic poets had had a free choice between the iambus and the spondee in three hundred instances, they would have employed the iambus two hundred and ninety-seven times, and the spondee only three times. The smallness of the latter number compared with the former, plainly evinces, that the general rule applies to those verses which have the elision, as well as to those which want it, although it is not improbable that ἡγείτ' in the verse before us, was not quite so offensive to the ear as ἡκεις would have been. This verse, therefore, must either be corrected, or be allowed to pass as one of seven or eight instances of the violation of Porson's Canon. Ἡγερ' has been proposed, and ἡγείτ' has been attributed, with some appearance of probability, to stupid transcribers, who did not understand the middle form ἄγασθαι, especially when connected with the genitive ὦν. We are not satisfied, however, with ἡγερ' as applied to the conduct of an army, and we prefer the active form ἡγαγ'. Eurip. Suppl. 13. οὓς ποτ' Ἀργείων ἀναξ

would suit the metre admirably, if any authority could be produced for the use of it in this sense. It is somewhat remarkable, that this is not the only passage in Euripides, in which the middle form of this verb appears to rebel against the metre. Androm. 1198. XO. Ὅτοτοί, ὅτοτοί, | θανόντα δεσπότην γόοις | νόμῳ τῷ νερτέρων κατάρξομαι. ΠΗ. Ὅτοτοί, ὅτοτοί, | διάδοχα δ', ὦ πάλας ἐγὼ | γέρων καὶ δυστυχῆς, δακρύω. There is some appearance, that the words of Peleus are antistrophic to those of the chorus. In that case, we must read κατάρξω. A few lines afterwards (v. 1218.) the copies fluctuate between διαντλήσομαι and διαντλήσω.

Ἄδραστος ἤγαγ', Οἰδίου παγκληρίας Μέρος κατασχέειν
φυγάδι Παλυνέικει θέλων. The expression οἴκοθεν ἄγειν occurs
in the Ajax, v. 1052. Whether we read ἤγετ' or ἤγαγ', the
genitive ὧν is liable to no objection on account of the interposi-
tion of two words between λεῶν and it. Compare CEd. T. 147.
τῶνδε γὰρ χάριν Καὶ δεῦρ' ἔβημεν, ὧν ὁδ' ἐξαγγέλλεται.
Before we terminate this long note, we must take the liberty of
expressing our surprize, that Erfurdt, whose words we have pre-
fixed to it, should adopt Hermann's mode of accounting for the
observation of Porson's Canon. The lungs of an Athenian must
have been constituted very differently from those of an English-
man, if they would have been fatigued and exhausted by pro-
nouncing the verse in question as it is commonly written. See
Hermann *ad Hec.* 347. p. 109.

v. 1120. Ὁ τοξότης ἔοικεν οὐ σμικρὰ φρονεῖν. The true
reading, οὐ σμικρὸν φρονεῖν, is thrown away by Lobeck, and
carefully picked up by Erfurdt. Lobeck properly compares
Eurip. Heracl. 387. Ἔστιν, σάφ' οἶδα, καὶ μάλ' οὐ σμικρὸν
φρονῶν.

v. 1126. ME. Δίκαια γὰρ τόνδ' εὐτυχεῖν, κτείναντά με;
TEY. Κτείναντα; δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών. If the
former of these two verses stood alone, we should be inclined to
read κτείνοντα, comparing the following passage of Euripides,
in which Lascaris and Musgrave read κτείνασα: Androm. 809.
Πόσιν τρέμουσα, μὴ ἀντὶ τῶν δεδραμένων Ἐκ τῶνδ' ἀτίμως
δωμάτων ἀποσταλῇ, Ἡ καθάνη, κτείνουσα τοὺς οὐ χρῆν
(*vulgo* χρῆ) θανεῖν (*alii* κτανεῖν). See the annotations on this
passage. But the criticism of Teucer, which savours more of
comedy than of tragedy, as the Scholiast justly remarks, would
hardly be applicable to κτείνοντα. There are also some passages
in the tragedies, in which an attempt or wish to kill is expressed
by the aorist ἔκτεινα instead of the imperfect ἔκτεινον. In the
Ion of Euripides, Creusa says to her son, v. 1291. Ἐκτεινά δ'
ὄντα πολέμιον δόμοις ἐμοῖς. So also v. 1500. Ἐκτεινά σ'
ἄκουσα.

v. 1129. Μή νυν ἀτίμα θεοῦς, θεοῖς σέσωσμένος. The only commentator, to the best of our knowledge, who has animadverted on the imperative ἀτίμα, is the author of the following *scholium*, which was first published in the Florentine edition of 1522. Ἀτίμα. ἤγουν ἀτίμους ποιεῖ. ἀτιμάζω τὸ καταφρονῶ, ἀτιμῶ τὸ ἄτιμον ποιῶ. καὶ ἡτιμωμένος ἐπὶ τοῦ αὐτοῦ, κατὰ τὸν παθητικὸν παρακείμενον ἐν τῇ τρίτῃ συζυγίᾳ. It is probable that the author of these words found, in his copy of Sophocles, ἀτίμον the imperative of ἀτιμοῦν, which we apprehend to be the true reading. Ἀτιμᾶν is not an Attic verb, although it occurs in Homer. Instead of ἀτιμῶσι, which is quoted from Xenophon (*de Rep. Athen.* 1, 14.) by H. Stephanus (*Thes. L. G.* III. p. 1554.) Stephanus himself, in his edition of Xenophon, properly reads ἀτιμοῦσι from Stobæus. At the end of the same treatise (3, 12.), ἀτιμῶνται is a manifest error for ἡτιμῶνται. In Attic prose, the verb ἀτιμοῦν never has any other signification than that of inflicting the legal punishment of infamy, called ἀτιμία. The tragic poets sometimes confound ἀτιμοῦν with ἀτιμάζειν. So Æsch. Suppl. 651. Οὐδὲ μετ' ἀρσένων | ψῆφον ἔθεντ', ἀτιμῶ | σάντες ἔριν γυναικῶν. So Robortellus and the modern editors. Aldus and Turnebus read ἀτιμάσαντες, which form does not suit the metre so well as ἀτιμώσαντες in this passage, and has been improperly substituted for it in other passages. In a passage of Plato (*Apol. Socr.* p. 30. D.) quoted by H. Stephanus (*ubi supra*), the common copies read ἀτιμάσειεν to the injury of the sense, but the true reading, ἀτιμώσειεν, is exhibited by Stobæus, and is justly preferred by Forster. Of the two following verses of Euripides, we suspect that the former ought to be corrected from the latter: Iph. A. 943. Θαυμαστὰ δ' ὡς ἀνάξϊ ἡτιμασμένη. Hel. 462. ὦ δαῖμον, ὡς ἀνάξϊ ἡτιμώμεθα. It is by no means immaterial to the present question to observe, that the words πατρὸς ἀτίμωσιν are used by Æschylus (*Choëph.* 433.) in a sense which they could not bear, if ἀτιμῶσαι were incapable of being used instead of ἀτιμάσαι. If what we have said, fails of satisfying the

reader, that ἀτίμων is the true reading in the passage before us, we have something to urge in favour of ἄτιζε. This verb is applied to the denial of burial to the dead in the following passage of Euripides. Suppl. 18. Εἵργουσι δ' οἱ κρατοῦντες, οὐδ' ἀναίρεσιν Δοῦναι θέλουσι, νόμιμ' ἀτίζοντες θεῶν. The manuscripts read ἀτιμάζοντες. The same variety occurs in the Alcestis, where Aldus reads, v. 1040. Οὔτοι σ' ἀτιμάζων, οὐδ' ἐν αἰσχροῖσι τιθεῖς. In the verse under consideration, we may suppose ἄτιζε to have been corrupted into ἀτίμαζε by a careless transcriber, and ἀτίμαζε to have been turned into ἀτίμα by a diligent one. It is to be hoped, that few of the readers of the *Museum Criticum* are so ill versed in our art, as not to be aware, how often the common reading is two degrees removed from the true reading. We mean no disrespect to Reiske, when we assert, that if he had found the following reading in his copy of Sophocles, Μὴ νῦν ἀτίμαζε θεοῦς, θεοῖς σεσωσμένος, he would have been at least as likely to propose ἀτίμα as ἄτιζε. Upon the whole, however, we prefer ἀτίμων.

v. 1145. Χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφείς. The modern editions, without any exception, read κρυβεῖς. The manuscripts are divided. We believe that κρυφείς is the true reading. This question has been discussed elsewhere.

v. 1180. Ἐχ' αὐτόν, ὦ παῖ, καὶ φύλασσε, μηδέ σε Κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου. v. 1334. Μηδ' ἡ βία σε μηδαμῶς νικησάτω Τοσόνδε μισεῖν, ὥστε τὴν δίκην πατεῖν. We request the reader to consider what we are about to say, as a continuation of Porson's note on Hec. 1166. Although the imperative of the aorist is hardly ever subjoined to the prohibitive particle μὴ in the second person, it is sometimes so employed in the third person, as in the two passages before us. We also find μελησάτω Æsch. Prom. 332. εἰσελθέτω ibid. 1001. δοκησάτω Theb. 1044. ἐπελθέτω Suppl. 587. ἀζωθήτω Soph. Œd. T. 1449. εἰσβήτω Eurip. Tro. 1049. &c. The subjunctive, however, occurs much more frequently than the imperative, especially in prose, and is often misunderstood by the commen-

tators and translators. Thus, in v. 388. of the *Prometheus*, *Μὴ γάρ σε θρήνος οὐμὸς εἰς ἔχθραν βάλη*, Brunck informs us that *δέδουκα* is understood. It is not necessary to resort to this mode of interpretation. If the metre would admit *βαλέτω*, the reading might be changed, without the slightest alteration in the sense. In the same manner, we might read *κινήση* and *νικήση* in the two passages which have given occasion to this note, if the metre did not require *κινήσάτω* and *νικήσάτω*. Æschylus introduces the expressions *μὴ δοκησάτω τινὶ* and *μηδὲ τῷ δόξῃ* into the same speech, *Theb.* 1044. 1048. These two expressions are as perfectly synonymous, as the solecism *μὴ νόμισον*, which is mentioned in Porson's note on *Hec.* 1166. and the correct expression *μὴ νομίσης*¹.

v. 1182. *Ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας Παρέρστατ', ἀλλ' ἀρήγετ', ἔς τ' ἐγὼ μόλω, Τάφου μεληθεῖς τῷδε, καὶν μηδεὶς ἔῃ.* *Apud Etymol. M.* in *ἔς τε* *hic locus ita legitur*: *ἔς τ' ἐγὼ μολῶν τάφου μεληθῶ, quam scripturam præferenti Schæfero meo non ausim accedere. Participio μεληθεῖς causa indicatur τοῦ μολεῖν. Sic Œd. Col. 732. ἤκω γὰρ οὐχ ὡς δρᾶν τι βουλευθεῖς. El. 1096. [1100.] τί βουλευθεῖς πάρει.* *ERFURDT.* Erfurdt appears to believe, that the words *ἔς τ' ἐγὼ μόλω* signify *while I am gone; in my absence*. We cannot reconcile the common reading with this interpretation, which seems to require the future participle *μελησόμενος*; not to mention, that as *μόλω* is the subjunctive of an aorist, the words *ἔς τ' ἐγὼ μόλω* cannot possibly signify *while I am gone*, although they might be rendered *until I go*, if the context admitted that interpretation. In this

1. *Aristoph. Eccl.* 285. *Ὡρα προβαίνειν, ὦνδρες, ἡμῖν ἐστὶ. τοῦτο γὰρ χρή Μεμνημένας αἰεὶ λέγειν, ὡς μήποτ' ἐξολίσθη, Ἡμᾶς.* *Aristophanes* seldom, if ever, prefixes *ὡς* to the subjunctive, in the sense of *ἵνα*, without adding *ἀν.* Read, *καὶ μήποτ' ἐξολίσθη* (i. e. *ἐξολισθήτω*) *Ἡμᾶς*. Concerning the confusion of *καὶ* and *ὡς*, see *Markland ad Iph. A.* 173. and *Schæfer's* notes on *Gregorius Corinthius*, pp. 24. 25. An example occurs in the *Gorgias* of *Plato*, p. 449. A. *Μᾶλλον δέ, ὦ Γοργία, αὐτὸς ἡμῖν εἰπέ τίνα σε χρή καλεῖν, ὡς τίνος ἐπιστήμονα τέχνης.* The translators treat this passage as if the common reading were *καὶ τίνος*.

passage, however, *μολεῖν* does not signify *to go*, but *to come* or *to return*, as in vv. 688. 804. 921. &c. Johnson's translation of the words *ἔς τ' ἐγὼ μὲν, τάφου μεληθεὶς τῷδε*, is perfectly correct: *Donec ego rediero, sepulcrum huic cum curavero*. Compare the expression *τάφου μεληθεὶς* with *σίτων μέλεισθε*, see after dinner, Eurip. Hippol. 109.

v. 1217. *Γενοίμαν ἴν' ὑλᾷεν ἔπεστι πόντου | πρόβλημ' ἀλκλυστον, ἄκραν | ὑπὸ πλάκα Σοννίου, | τὰς ἱεράς ὅπως προσείποιμεν Ἀθάνας*. *Omniino cum Johnsono legendum est προσείποιμ' ἄν*. HEATH. Brunck has adopted this emendation, taking the credit of it to himself, according to his usual practice. Bothe, Lobeck, Schaefer, and Erfurdt also read *προσείποιμ' ἄν*. We wish that one of these seven critics had pointed out the fault of the common reading. We will not allow ourselves to suppose, that any person to whom the language of the tragedians is familiar, can object to the transition from the singular *γενοίμαν* to the plural *προσείποιμεν*. We are equally unwilling to suppose, that so many learned men were offended by the use of the optative *προσείποιμεν* instead of the subjunctive *προσείπωμεν*. Compare Phil. 324 *Θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε, Ἴν' αἱ Μυκῆναι γνοίεν, ἢ Σπάρτη θ', ὅτι Χῆ Σκύρος ἀνδρῶν ἀλκίμων μῆτηρ ἔφν*. Alexis *apud Athen.* p. 340. C. *εἵτινας μᾶλλον φιλῶ Ξένους ἐτέρους ὑμῶν, γενοίμην ἐγγχελς, Ἴνα Καλλιμέδων ὁ Κάραβος πριάιτό με*. So also Aristoph. Av. 1337. *Γενοίμαν αἰετὸς ὑψιπέτας, | ὥς ἂν ποταθείην | ὑπὲρ ἀτρυνγέτου | γλανκᾶς ἐπ' οἶδμα λιμνας*. We give these lines as they are written in Brunck's *membrana* and the Ravenna manuscript. According to the Scholiast, they are taken from the CEnomaus of Sophocles. As we do not believe that an Attic writer, even in a choral Ode, would have prefixed *ὥς ἂν* to the optative in the sense of *ἵνα*, we suspect that the passage in question is borrowed from Simonides, or one of the other lyric poets. Admitting, however, *ὥς ἂν ποταθείην* to be a genuine Atticism, and to signify *ut volarem*, it will not justify *ὅπως προσείποιμ' ἄν* in the passage before us, although it might justify *ὅπως ἂν προσείποιμι*. When the particles *ὥς ἂν*

or ὅπως ἂν signify *in order that*, they must not be separated by the verb which they govern. See Eurip. Iph. A. 171. with the remark of the Quarterly Reviewer, vol. VII. p. 455. If all the copies read προσείπομι ἂν, we would propose προσείπομεν without hesitation.

v. 1225. Δῆλος δέ μοι ὅτι (δ' ἐμοί ὅτι Br.) σκαιὸν ἐκλύσων στόμα. Read, Δῆλος δέ μουστί. The nature of this *crasis* is now so well understood, that we attribute it to mere inadvertence, that Lobeck, Schaefer, and Erfurdt have not introduced it.

v. 1227. Τλῆναι καθ' ἡμῶν ὥδ' ἀνοιμωκτὶ χανεῖν. So Brunck, Bothe, and Schaefer, with the consent of several manuscripts and Eustathius. We prefer this orthography to the other form, ἀνοιμωκτεῖ, which Lobeck and Erfurdt have recalled. The fullest and best account of these adverbs which we have seen, is given by Mr. Blomfield, in his note on Æsch. Prom. 216. [208.] Ὡς οὐτ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν. To Mr. Blomfield's enumeration may be added ἀνωμοτὶ (Herod. II. 108.), παγγενὶ (Euseb: Hist. Eccl. V. 21.), and perhaps a few others. In the remains of the Attic poets we find, ἀνατὶ, ἀστενακτὶ, ἀστακτὶ, πανδημί, πανομιλί, ἀμοχθὶ, ἀκλητὶ, ἐγερτὶ, Σκυθιστὶ, Δωριστὶ, &c. The reader will observe, that most of these words are of such a form, that the last syllable can hardly be necessarily long in a *senarius*, especially a tragic *senarius*. It would be difficult to construct a tragic *senarius* in which the last syllable of ἀμοχθὶ, for example, could not be considered as short. This is the reason why we find so few verses which can be compared with that now before us.

v. 1228. Σέ τοι τὸν ἐκ τῆς αἵμαλωτίδος λέγω. Brunck is silent. One of Erfurdt's manuscripts (*Dresd. B.*) reads, Σέ τοι, σέ τὸν τῆς αἵμαλωτίδος λέγω. Three others exhibit traces of the same reading, either by adding the second σέ (*Aug. B.*) or by omitting ἐκ (*Aug. C. Mosq. B.*) One Oxford manuscript (*Dorvill. B.*) adds the second σέ, and omits the words ἐκ τῆς, which are supplied between the lines. The reading in

question is certainly much more elegant than that of all the editions. . So Ant. 441. Σὲ δὴ, σὲ τὴν νεύουσιν εἰς πέδον κάρη. El. 1445. Σέ τοι, σὲ κρίνω, καὶ σὲ τὴν ἐν τῷ πάρος Χρόνῳ θρασεῖαν. Aristoph. Ran. 171. Οὗτος, σὲ λέγω μέντοι, σὲ τὸν τεθνήκοτα.¹

v. 1293. Ἀτρέα δ', ὃς αὖ σ' ἔσπειρε, δυσσεβέστατον, Προθέντ' ἀδελφῷ δεῖπνον οἰκείων κρεῶν. *Δυσσεβέστατον* does not agree with Ἀτρέα, but with δεῖπνον. The comma, therefore, must be expunged. This observation is made by the Quarterly Reviewer, vol. VII. p. 455.

v. 1338. Ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοί, Οὐκ οὐκ ἀτιμάσαιμ' ἄν, ὥστε μὴ λέγειν, &c. *Sic bene membr.* [Laud. Bodl. Barr. Harl. Mosq. A. Dresd. B.] *et Aldus.* In reliquis veteribus οὐκ ἄν ἀτιμάσαιμ' ἄν, *labante metro, cui fulciendo Triclinius γε inseruit.* BRUNCK. The manuscript which Brunck calls *membranæ* possesses very high authority, inasmuch as the text which it exhibits, although exceedingly corrupt, has been less tampered with by the transcribers, in their awkward attempts at emendation, than that of any other manuscript which has yet been examined. In the present instance, however, οὐκ οὐκ, the reading of the *membranæ* and of many other manuscripts, appears to be a conjectural emendation of οὐκ ἄν, the reading of the remainder of the manuscripts, which offends against the metre. The true reading is probably, Οὐ τὰν ἀτιμάσαιμ' ἄν. Οὐ τὰν (οὔτοι ἄν) is always confounded in manuscripts with οὐτ' ἄν (οὔτε ἄν), and in passages where the particle τε is improper, is frequently corrupted into οὐκ ἄν. Οὐκ ἄν, again, when the metre requires it, is changed into οὐκ οὐκ or οὐκ ἄν γ'. We subjoin a few examples of parts of this process. I. Æsch. Suppl. 306. Οὐκοῦν πελάζει Ζεὺς ἐπ' εὐκράϊφ βοῖ; The context appears to require us to read

1. Perhaps, Οὗτος, σὲ τοι λέγω, σὲ τὸν τεθνήκοτα. See a note on the expression σὲ τοι λέγω, in the Quarterly Review, vol. IX. p. 360. Compare Aristoph. Av. 274. Οὗτος, ὦ σέ τοι — Ibid. 406. Ἰὼ Ἐποψ, σέ τοι καλῶ. Plut. 1099. σέ τοι λέγω, Ὁ Καρίων, ἀνάμεινον.

without the interrogation, Οὐκ ἂν (or οὐ τὰν) πελάζοι. II. Soph. Ant. 747. Οὐκ ἂν γ' ἔλοις ἤττω γε τῶν αἰσχυρῶν ἐμέ. So Aldus. The Augsburg manuscript reads, Οὐκ ἂν ἔλοις. The true reading is exhibited in Erfurdt's first edition. In his second edition, he injudiciously recalls the Aldine lection. III. Eurip. Med. 867. [868. *Pors.*] Οὐκ ἂν γ' ἀμάρτοις τοῦδέ γ', ἀλλ' ἀκούσομαι. See the various readings in Porson's note. He reads, Οὐ τ' ἂν ἀμάρτοις τοῦδέ γ'. IV. Aristoph. Ran. 488. Οὐκουν ἕτερος ταῦτ' εἰργάσατ' ἀνὴρ. ἀλλὰ τί. Another man would not have done so. Brunck reads from conjecture, Οὐκ ἂν ἕτερος ταῦτ'. The Ravenna manuscript reads, Οὐκουν ἕτερός γ' αὐτ'. We suspect that Aristophanes wrote, Οὐ τὰν ἕτερός γ' αὐτ'.

v. 1368. Σὸν γ' ἄρα τοῦργον, οὐκ ἐμόν, κεκλησεται. Sic scripsi cum Porsono ad Phæn. 1366. et Hermannno ad Orph. Argon. 1176. Vulgo σὸν ἄρα. Σὸν γὰρ ἄρα MS. Trin. apud Porson. l. c. [*Laud. Bodl.*] August. C. et utraque Juntina. Σὸν γὰρ ἄρ' Mosq. A. Σὸν γὰρ Dresd. B. ERFURDT. The true reading is, Σὸν τᾶρα τοῦργον. The propriety of introducing τοι will be made evident by comparing the following passages. Æsch. Choëph. 923. Σὺ τοι σεαυτὴν, οὐκ ἐγὼ, κατακτενεῖς. Soph. El. 624. Σὺ τοι λέγεις νιν, οὐκ ἐγὼ. Eurip. Heracl. 733. Σὺ τοι βραδύνεις, κούκ (f. οὐκ) ἐγὼ, δοκῶν τι δρᾶν. It is to be observed, that in the two Oxford manuscripts which read σὸν γὰρ ἄρα τοῦργον, δὴ is written over γάρ. Δὴ is not the interpretation of γάρ, but of τοι. It is well known that δὴ and τοι are frequently interchanged. See Porson, *ad Or.* 476. Med. 1115.

v. 1379. Καὶ ξυμπονεῖν, καὶ μηδὲν ἐλλείπειν, ὅσον Χρῆ τοῖς ἀρίστοις ἀνδράσιν πονεῖν, βροτούς. Ought we not to reasa ὅσων? So v. 115. Χρῶ χειρί, φείδου μηδὲν, ὥνπερ ἐννοεῖς. Trach. 1123. Οὐδὲν ξυνήμ', ὥν σὺ ποικίλλεις πάλαι. El. 319. Φησὶν γε, φάσκων δ', οὐδὲν, ὥν λέγει, ποιεῖ. Ibid. 1048. Φρονεῖν ἔοικας οὐδὲν, ὥν ἐγὼ λέγω.

v. 1402. Ἄλεις. ἤδη γὰρ πολὺς ἐκτέταται | χρόνος. ἀλλ' οἱ
 μὲν κοιλὴν κάπετον | χερσὶ ταχύνετε. τοὶ δ' ὑψίβατον | τρι-
 ποδ' ἀμφίπυρον λουτρῶν ὁσίων | θέσθ' ἐπικάιρον. μία δ' ἐκ
 κλισίας | ἀνδρῶν ἴλη τὸν ὑπασπιδίον | κόσμον φερέτω. We
 doubt whether the Attic poets, except in the Doric parts of the
 tragedies, ever use τοὶ as the nominative plural of either ὁ or ὅς.
 The licence which they take, seems to consist in using those cases
 of the prepositive article which begin with τ, instead of the cor-
 responding cases of the relative article, as τὸν for ὃν, &c. In
 the present passage, Suidas (v. Ἀμφίπυρον) reads τὸν δ' ὑψιβά-
 τον. This reading, although preferable to that of the common
 text, is not quite correct. The answer to ἀλλ' οἱ μὲν is not τὸν
 δ' ὑψίβατον, but μία δ' ἐκ κλισίας. Read, therefore, τὸν θ'
 ὑψίβατον. We have remarked, that δ' and θ' are much more
 frequently confounded than δ' and τ'. See vv. 428. 831. 836. of
 the present tragedy.

P. E.

N. B. *A few additional remarks on this Tragedy will be
 given in a future Number.*

AN ANALYTICAL ESSAY
ON
THE GREEK ALPHABET.

BY RICHARD PAYNE KNIGHT.

(Reviewed by PROFESSOR PORSON in the *Monthly Review* for
January and April 1794.)

FOR the seeming minuteness of this and similar investigations, the author of the present work makes the following apology, which we recommend to the attentive consideration of all whom it may concern :

‘ I cannot indeed but think, that the judgement of the public, upon the respective merits of the different classes of critics, is peculiarly partial and unjust.

‘ Those among them who assume the office of pointing out the beauties and detecting the faults of literary composition, are placed with the orator and historian in the highest ranks ; whilst those, who undertake the more laborious task of washing away the rust and canker of time, and bringing back those forms and colours which are the subject of criticism, to their original purity and brightness, are degraded with the index-maker and antiquary, among the pioneers of literature, whose business it is to clear the way for those who are capable of more splendid and honourable enterprizes.

‘ But, nevertheless, if we examine the effects produced by these two classes of critics, we shall find that the first have been of no use whatever, and that the last have rendered the most important services to mankind. All persons of taste and understanding know, from their own feelings, when to approve, and disapprove, and therefore stand in no need of instructions from the critic ; and as for those who are destitute of such faculties, they can never be taught to use them ; for no one can be taught to exert faculties which he does not possess. Every dunce may, indeed, be taught to repeat the jargon of criticism, which of all jargons is the worst, as it joins the tedious formality of methodical reasoning to the trite frivolity of common-place observation. But, whatever may be the taste and discernment of a reader, or the genius and ability of a writer, neither the one nor the other can

appear while the text remains deformed by the corruptions of blundering transcribers, and obscured by the glosses of ignorant grammarians. It is then that the aid of the verbal critic is required; and though his minute labour, in dissecting syllables and analysing letters, may appear contemptible in its operation, it will be found important in its effect.

‘The office, indeed, of analysing letters has been thought the lowest of all literary occupations; but nevertheless as sound, though only the vehicle of sense, is that which principally distinguishes the most brilliant poetry from the flattest prose; and as, in the dead languages, all sound is to be known only from the powers originally given to the characters representing the elements of it; to analyse these characters, and to shew what their powers really were, is the only way to acquire a knowledge of those sounds in which the antient poets conveyed their sense. A successful endeavour to obtain this end will not, I flatter myself, be deemed either trifling or absurd in this age of taste and learning.’

The work is divided into seven sections, of which we shall, in due order, endeavour to give our readers a general idea.

In Sect. I. Mr. Knight lays it down for a principle, that the first signs or notes of articulation among the Greeks were three; one labial, P, one dental, T, and one palatine, G, (as pronounced by us before the vowels A, O, U.) To these were soon added three others, nearly akin to the former, B, D, K. After giving us the history of these six consonants, with respect to the various changes which they have undergone, both in form and power, during their passage through so many ages and nations, Mr. K. proceeds to the examination of the three aspirates; 1. the common aspirate, or H, which, being added to each of the labials or dentals, makes three or more consonants, χ , ϕ , θ ; 2. the digamma, the power of which is nearly the same with our W; and, 3. the letter S, which Mr. K. calls the dental aspirate. He next gives an account of the five Greek vowels; one of which, the A, he derives from the Phœnicians; and the other four he supposes to be of Greek invention.

Sect. II. contains a system of metrical quantity, partly deduced from the foregoing observations, and partly from the

practice of Homer, on whom Mr. K. bestows the following encomium :

‘ As the Greek alphabet was adapted to the language, and not the language to the alphabet, we shall find the practice perfectly accord with the theory, unless where local or vicious habits corrupted it. Even there we have the peculiar advantage in this language of possessing the works of a poet (the most elegant, correct, and perfect of all poets) who lived before many such habits had been formed, and whose writings, therefore, though defaced by the varnishes of critics, grammarians, and transcribers, are composed of materials so pure and simple, and executed with such precision and regularity, that we can still trace the minutest touches of the master’s hand, and ascertain, with almost mathematical certainty, the principles on which he wrought.’¹

1. ‘ This character of Homer’s poems may perhaps startle those who are accustomed to receive their opinions, ready formed, from the futile, but pompous assertions of certain self-created judges of literature ; whose decisions, to the disgrace of the age, are not unpopular.’

With all due fear of this fulmination before our eyes, we cannot but think this character of Homer a little over-rated. Homer’s poetry, however exalted and embellished by learning and genius, must partake of that rudeness and simplicity which are always incident to the infancy of language and of society. The champions for Homer, who attribute to him all possible perfection, who find in him not only all other arts and sciences, but also a philosophical grammar, and a philosophical system of metre, ought to be able to give a satisfactory answer to the following questions :

1. Who was Homer ?
2. Of what country was Homer ?
3. When did Homer live ?
4. Was the art of writing known in Homer’s time, or not in use till after his death ?
5. Are the *Iliad* and *Odyssey*, as we have them at present, wholly written by the same person ?
6. Were the several parts of them arranged by the author in the same order in which they now appear ?

We feel no pleasure in scepticism : but, (as Dr. Johnson observes on Shakspeare,) no question can be so innocently discussed as a dead poet’s pretensions to fame ; and the queries, which we have proposed, at least might serve to repress the triumph of those sanguine projectors, who, on the sole foundation of Homer’s works, would erect a system of language :—a task which they themselves own to be a matter of extreme nicety and difficulty.

For this reason I shall admit no general rule or principle of metrical quantity that is not justified by the practice of Homer; having found that his practice is always founded upon reason and analogy, whereas that of later poets was often regulated by local and temporary habit.'

On this ground, Mr. K. builds three general conclusions:

'1. A single vowel, representing a single act of vocal utterance or expiration, must necessarily be short, unless lengthened by a succeeding pause or obstruction of utterance; for the proper definition of a short syllable is, one that occupies only the time usually allowed to a single act of vocal utterance; whereas a long one is that which occupies the time usually appropriated to two; either by being really a coalescence of two, or else by being delayed or impeded by some adscititious pause or obstruction.

'2. A single vowel before a single mute consonant must necessarily be short, unless there be a pause between them; for as the consonant terminates the sound without adding to it, there will of course no pause accompany it. If however a second mute consonant follow, either in the same or a different word, the syllable, though not the vowel, will necessarily be long.—

'3. A single vowel followed by an aspirate or liquid either in the same or a different syllable, or even preceded by one in the same syllable, may be either long or short, since the constrained expiration, employed in sounding the aspirate or liquid, is a continuation of the vowel sound differently modified by the approximation or compression of the organs of speech, and may therefore be shortened or lengthened arbitrarily, according as the constrained expiration is continued for a greater or less time.—When two aspirates or liquids come together, or one of them be joined to a mute consonant, this constrained expiration will naturally be lengthened or obstructed, either of which will prolong the syllable.'

The reader will easily observe that, in copying these passages, we have only endeavoured to state Mr. Knight's opinions in his own words, omitting the arguments by which they are supported, the corollaries that he deduces from them, the collateral illustrations, answers to objections, &c. If we have room and leisure, we may perhaps hereafter briefly touch on some of these subjects.

The remainder of this section is chiefly occupied in examining

the nature of the digamma; that instrument by whose aid Dr. Bentley, Mr. Dawes, and other critics, have proposed to work such miracles on Homer's poetry; to make those verses, which, for several thousand years, had been cripples, and had wanted their due complement of feet, move as nimbly as if nothing ailed them; nay, to restore to life and vigour even those which wanted a head.

There arises a doubt on the subject, to which, as far as we can find, Mr. K. has not attended. Dr. Bentley would restore the figure of the Æolic Digamma in the Iliad and Odyssey. Dawes thinks that a sign of the same nature ought to be inserted for the instruction of modern readers: but he apprehends that, in Homer's time and country, though the power of the digamma existed, the use of the character was unknown. Now, if Homer wrote his own poems, (a point which Mr. K. does not venture to decide,) this question would certainly furnish ample matter for speculation. It will not be amiss to shew how fifty or sixty thousand digammas should desert all at once, and escape detection for so long a time.

Mr. Knight, with Mr. Dawes, supposes the true orthography of nouns now ending in *εως* to be ΕΦΞ or ΕΩΞ, and the cases to be ΕΩΟΞ, ΕΩΙ, ΕΩΑ, &c. In the genitives of the patronymics, the poets had the privilege, it seems, of using indifferently the Ionic and Æolic;

“ And if folks ask the reason for't,

“ Say one was long, and t'other short.”

Thus, if they wanted to begin a line, Ἀτρεωιδεω and Πηλεωιδεω presented themselves; if to end a verse, Ἀτρεωιδawo, and Πηλεωιδawo. Their prerogatives did not stop here. They had another resource in the method of spelling their words. For instance, if they divided their genitive cases in this manner, Ἀτρε-wos, then the second syllable is short, and the patronymic must be formed in ἰδης: but, if the digamma were added to the former syllable, that syllable became a quasi-diphthong; and, being long, required the patronymic to be formed in ἰαδης. It

appears, therefore, that the same word in Homer's verse has four several metres: 1. $\bar{a}\tau \mid \rho\acute{\epsilon} \mid \omega\acute{\iota} \mid \delta\bar{a}\omega \mid \delta$. 2. $\bar{a}\tau \mid \rho\acute{\epsilon} \mid \omega\acute{\iota} \mid \delta\bar{e}\omega$. 3. $\bar{a}\tau \mid \rho\bar{e}\omega \mid \acute{\iota} \mid \acute{\alpha} \mid \delta\bar{a}\omega \mid \delta$. 4. $\bar{a}\tau \mid \rho\bar{e}\omega \mid \acute{\iota} \mid \acute{\alpha} \mid \delta\bar{e}\omega$. Such are the liberties which poets enjoy; *Sed Græci, quibus est nihil negatum, et quos Apes Apes decet sonare.*

Mr. K. however, has some scruples concerning the latter termination, and thinks it not improbable that the genitive *awo* might, by apocope, be reduced to *aw*. Mr. K. ought to prove that the Greeks ever ended a word with the digamma. Till this be done, his Ἀτρεΰιδaw, αὐτω, &c. make rather an uncouth figure.

In antient declination, the digamma, according to Mr. K. appears to have been the characteristic letter of the oblique cases in the masculine and neuter words terminating in *os* and *us*, and in the feminine in *ω*, *ως*, *us*, *α* or *η*, though it is only wanting to sustain the metrical quantity in the Æolic genitives plural, such as, νῆαφαρων, &c. The genitive of masculines in *os* was at first *oro*, (in Ionic, *oiw*,) then *oo*, *o*, and *of*, which afterward became *ou*. On the strength of this hypothesis, Mr. K. instead of Ἰλίου προπάροιθεν and ἀνεψίου κταμένοιο, writes Φιλίοφο προπάροιθεν and ἀνεψίοφο κταμένοιο. (Ought it not to be, κταμένοφο?) If Mr. K. had recollected two passages in the Odyssey, we suppose, he would have applied the same specific: Δῶρα παρ' Αἰόλοῳ μεγαλήτορος. Βῆν εἰς Αἰόλοῳ κλυτὰ δῶματα. Od. K. 36. 60. In a similar manner, he reduces the instances, in which *δου* occurs, to the regular inflection, *fofo*.

From the equivocal power which the digamma possesses of lengthening either of the syllables to which it is joined, proceeds that inversion of prosody which is observable in some words, as in *νερός*¹, Κρονίονος, which, in modern orthography, may indifferently be resolved into *νηός*, *νεός*, and Κρονίονος, Κρονίανος.

Mr. K. examines the declinations of many other words, with a

1. This cannot be denied to be a most convenient privilege for a poet, who, by the aid of such a licence, could of the same word make a pyrrichius, an iambus, and a trochee. By a similar process, Mr. K. solves the phenomena of μεράστος and μεμαῶτος.

view to his system of Homeric prosody. It would be too tedious to give all his instances in detail. The participles he supposes to have originally ended in *avs*, *evs* and *ovs*. He dissents therefore from Dawes, (and, as it should seem, from Markland,) who believed that all these words once had τ in the nominative.

Sect. III. The author endeavours to rectify the orthography of Homer's words, by restoring the aspirates according to the directions of the metre. Mr. K. would replace the passage in the ninth Iliad which Aristarchus expunged, thinking, perhaps, that Phoenix's intention of murdering his father was too horrid an idea to be presented to the reader's mind. To introduce this discarded passage, however, Mr. Knight would himself expunge the 457th verse, and, in its place, immediately insert the four banished verses. In this section, also, Mr. K. tries his hand on many Homeric words, which have been reckoned the *crucis Grammaticorum*. Ἀτῆ, ἀασάμην, ἄσατο. ἄᾱτος, ἄᾱτος. ἀνήνοθεν, ἐπενήνοθε. δῖω, δέος, Ζεὺς, δειδω, δειδίσσω, δεινός, are a few words, out of a much greater number, which Mr. K. attempts to analyse, to reduce to their antient etymology, and to restore to their primitive orthography. We shall insert one specimen of his skill in this way:

‘*Ews* — ἙΦΩΣ: wherefore the first syllable is frequently long and the second short. Barnes, indeed, supposed that *ἔως ἐγὼ*, at the beginning of a line, was an amphibrachys, equal to a dactyle; and Clarke, still more absurdly, that it ought to be pronounced as a spondee, by a sort of metathesis, *ὥσε ἐγὼ*.¹ The learned author of the book on Rhythm would, in one place, divide the intermediate long syllable in a manner which I avow myself incapable of exactly comprehending;² and, in another, elide the first syllable,³ as the Dorians frequently did; but, nevertheless, without extending the third in consequence of it, as he must do to fill the metre. All these refined conjectures are, however, superfluous, if we read the word in its original form and

1. Odyss. Δ. 120.

2. Lib. Sing. de Rythm. Græcor. p. 37.

3. Ibid. 142.

antient letters. In some passages, indeed, we find it in one syllable, as,

Τῷ δ' ἕως μὲν ῥ' ἐπέτοντο —¹

Εἶχε βίη· ὁ δὲ τέως μὲν ἐνὶ μεγάροις Φυλάκοιο.²

Ἔως μιν (al. μὲν) ἐν Ὀρτυγίῃ —³

Ἔως μὲν γάρ τε θεοῦσι —⁴

' But in each of these there is something redundant. In the two first the particle μὲν encumbers the sense as well as the metre; and in the third, the pronoun should be changed from μιν to the old regular form ἐ — ΤΕΦΟΣ Τ' ΕΝ ΟΡΤΥΓΙΗ.⁵ The fourth has been corrupted by two different readings, μὲν and γάρ being (as has frequently happened) joined in the text, the first of which is, in this instance, the best — ΤΕΦΟΣ ΜΕΝ ΤΕ ΘΕΦΟΥΣΙ —

' In another passage of the *Odyssey* ὡς ὅτε is written for ΤΕΦΟΣ. Ἡσθιε δ' ὡς ὅτ' αἰδὸς ἐνὶ μεγάροισιν αἶειδεν,⁶ instead of ΗΣΘΙΕ Δ' ΤΕΦΟΣ ΑΦΟΙΔΟΣ — and though [Thomas] Bentley found ἕως in a MS. Clarke did not chuse to adopt it, because Eustathius and the Scholiast have ὡς ὅτε.'

In the fourth section, the author farther pursues his employment of examining the derivations and declensions of Homer's words, and of rectifying here and there, some slight corruptions which he apprehends to have crept into the text of his favourite poet. He properly enough observes ' that the writers, who succeeded the Macedonian conquest, and considered the later Attic as the universal dialect, and standard for purity, were not likely to form very accurate notions of the style of Homer; for instead of considering their own grammatical flections as corruptions of his, they considered his as licentious or poetical deviations from their own; wherefore they began their researches at the wrong end, and consequently, the farther they pursued them, the farther they were from the truth.'

1. *Odyss.* B. 148.

2. *Ib.* O. 231.

3. *Ib.* E. 123.

4. *Iliad.* P. 727.

5. Did Mr. K. ever meet with the pronoun ἐ thus cut off, and nothing left of it but the aspirate? (Rev.)

Mr. K. then produces a passage, of which he pronounces the general sense injured :

‘ This is in the 22d Iliad, where Hector, certain of his death, on finding himself opposed, unassisted and alone, to Achilles, says, (v. 300.)

Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἄνευθεν·
Οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν
Ζηνὶ τε καὶ Διὸς υἱεὶ ἐκβόλῳ, οἱ με πάρος γε
Πρόφρονες εἰρύαται· νῦν αὐτὲ με μοῖρα κιχάνει.

‘ Which in its present form literally signifies—*Evil death is near me—not even separate—nor refuge—for it was indeed formerly agreeable to Jupiter and Apollo, who before cordially defended me—but now Fate overtakes me.* Instead of which, by only dropping the conjunction from the negative, and transposing a particle, we have

Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐ δέ τ' ἄνευθεν·
Οὐκ ἀλέη γάρ·—ἦ ῥα πάλαι τόγε φίλτερον ἦεν, &c.

‘ *Evil death is near me—not even separate; for no refuge.—It was, indeed, formerly agreeable to Jupiter and Apollo, &c. &c.*’

We here take the liberty of stating a trifling difficulty that occurs to us. Is the particle ἦ aspirated? Or ought it to have the digamma prefixed? Or is the delay, which may be supposed to take place in consequence of the pause, sufficient to make the short syllable γάρ long? For unless one of these three suppositions be allowed, we frankly confess that, to our eyes and ears, the second foot of the verse seems very like a trochee.

Now that his hand is engaged in this business, Mr. K. very liberally dispenses the digamma to all the words which want it; insomuch that he prefixes it even to ἄριστον, and will not suffer the first syllable to be long, because all the MSS. and editions read ἐντύνοντο ἄριστον without elision!

It is impossible to follow the learned author through this section, unless we nearly transcribe the whole. It consists of twenty-four examples, each of which contains two or more words, alike in their modern appearance: but, by the help of declensions, conjugations, and (above all,) the insertion of aspirates and

digammas, Mr. K. discriminates their meaning and pronunciation. We cannot say, for our part, that we feel any lively approbation of Mr. K's exertions on this subject; we shall therefore copy two of his examples without any animadversions of our own:

- 'IX. 1. δέω *ligo* ΔΕΩ
 2. δῆω *invenio* ΔΗΩ
 3. δέω *egeō* ΔΕΦΩ
 4. δέω *rigo* ΔΕΥΩ
 5. δύω *subeo* ΔΥΦΩ

'The forms and flexions of these verbs are obviously pointed out by the sense and metre. From the first came ΔΗΜΟΣ, or ΔΕΦΜΟΣ, *a people*; and from the fourth, probably, δημός or ΔΕΥΜΟΣ, *fat*, which some antient grammarians, however, derived from δαίω or ΔΑΦΩ, *to burn*;¹ in which case it must have been written ΔΕΦΜΟΣ; and this may possibly be right.'

'XIX. 1. λῆς, gen. λῆος *leo* ΛΙΦΣ, gen. ΛΙΦΟΣ.

2. λῆς, gen. λῆτος *lævis* ΛΙΝΣ, gen. ΛΙΝΤΟΣ.

'The first occurs only in the nominative and accusative singular in Homer; the latter of which is λῆνα² in our present copies; whereas it ought to be ΛΙΦΑ according to the rule of flexion here stated. In a passage of Callimachus, however, cited in the Venetian scholia, we have the dative plural λῆεσσι, that is, ΛΙΦΕΣΙ, which proves that the Ν, in the accusative, is a corruption, introduced to sustain the syllable rendered defective by the loss of the F.

'I have ventured to suppose that the Ν ought to be added in the second, not only because it is a word of the same signification and etymology as ΛΙΝΟΝ, but because this letter has been dropped, as before observed, out of many words, which in antient inscriptions are formed with it.'

In Example XXII. Mr. Knight quarrels with the word ἔρρυμα, (which occurs in the editions of Homer³ for *defence*.) because ἐρύω does not signify to *defend*, but to *draw*. He therefore would substitute ῥῦμα; or, as he would write it, ΡΥΦΜΑ. To this emendation we beg leave to make two objections:—first, Mr. K. cannot prove that ῥύω and ἐρύω have not

1. Schol. Ven. in Il. Θ. 140.

2. Il. Α. 480.

3. Ib. Δ. 137.

originally the same meaning :—secondly, he is bound to produce an instance of the word ῥῦμα in Homer himself :—but what need of alteration? Mr. K. confesses that the word ἔρυμα is used by later writers to signify *defence*; and is not Sophocles one of these *later writers*? Yes: but luckily the verse from Ajax, Πρὸς ἔρυμα Τρώων, will equally admit ῥῦμα. Let Mr. K., then, amend the following passages:

Æschyl. Eumenid. 704.

Ἐρυμά τι χώρας καὶ πόλεως σωτήριον.

Eurip. Med. 602.

Φῦναι τυράννους παῖδας, ἔρυμα δώμασι.

Bacch. 55.

Ἄλλ', ὦ λιποῦσαι Τρωῶλον, ἔρυμα Λυδίας.

From ἔρυμα is formed the adjective ἔρυνος, which occurs in Euripides Helen. 68. and three times in Lycophron. Homer also employs the epithet ἔρυσίπτολις, but that Mr. K. alters to ῥυνσίπτολις: for it is probable, he thinks, that some copiers or stonecutters first changed PYFMA to PYEMA, and that the next transcribers, or readers, not knowing what to make of PYEMA, changed it to ἔρυμα. Thus the Greeks corrupted their language by the addition of a word of nought.

In the last example, Mr. K. commits two small mistakes. He makes σῶσιν in Herodotus to be a contraction of ΣΟΦΟΥΣΙΝ, and accuses Valckenaer of making it an abbreviation of σήθουσι: but Valckenaer says nothing of this sort; he only observes that it is put for σήθουσιν. The truth is, σῶ is the primitive of σήθω, as ἀλῶ of ἀλήθω, κνῶ of κνήθω, νῶ of νήθω: but the Ionians could never contract σόωουσιν into σῶσιν. If such a contraction existed in any dialect, it would be in the Doric.

Sect. V. contains Mr. K's system of the flexions of the verbs, with some remarks on Dr. Clarke and Lord Monboddo.

Those who wish to know the progress and detail of these great discoveries, will consult the printed works of these learned persons, (Hemsterhuis, Valckenaer, Damm, &c.) particularly the *Analogia Græca* of Lennep. I shall here only give the result of



them, in a short table, showing how the middle voice and the second futures and aorists have been formed out of different themes of the same verbs, only fragments of which have continued in use. These fragments I place under their proper heads, and with the proper explanations, leaving the spaces of all the obsolete forms, which is the theme itself, void.'

Mr. K. then gives us a paradigm of the indicative and infinitive modes in the active and passive voice. We shall be contented with representing the indicative mode; at the same time begging pardon of Mr. K. for spoiling the look of his scheme, and assuring him that we shall faithfully adhere to his system.

ACTIVE VOICE.

Present Imperf. *τύπτω, τύπω, τυπέω, τύφω, τύφημι.*

Past Imperf. *ἔτυπτον, ἔτυπον*, vulgarly the second aorist.

Future Imperf. *τύψω, τυπῶ*, the Attic future contracted from *τυπέσω* (the root *τυπέω*).

Aorist, *ἔτυψα*.

Present Perf. *τέτυπα* (the root *τύπω*) contracted from *τετύπεκα*, and adopted for the middle voice; *τέτυφα* (root *τύφω*) contracted from *τετυφέκα*.

Past Perf. *έτετύπειν*, contracted from *έτετυπέκειν*, and adopted for the middle voice; *έτετύφειν*, contracted from *έτετυφέκειν*.

(In the active voice, no past future.)

PASSIVE VOICE.

Present Imperf. *τύπτομαι, τύπομαι, τυπέομαι, τυφθέομαι*; —*τύπημι* and *τύφθημι*, active forms used in a passive sense.

Past Imperfect, *έτυπτόμην*.—*έτυπόμην*, vulgarly the second aorist, *έτύπην* (root *τύπημι*) vulgarly the second aorist. *έτύφθην* (root *τύφθημι*) vulgarly the first aorist.

Future Imperf. *τύψομαι*.—*τυποῦμαι*, the Attic future contracted from *τυπέσομαι* to *τυπέομαι*, and thence to the present form, which is called the second future middle.—*τυφθήσομαι* (from the root *τυφθέομαι*).

Aorist. ἐτυψάμην, adopted for the middle voice.

Present Perf. τέτυμμαι, contracted from τετύπαμαι, which seems originally to have been τετυπέκαμαι.

Past Perf. ἐτετύμμην, which has been contracted in the same manner.

Past Future, τετύψομαι.

The reader who has leisure and inclination may compare this system with that of Dr. Edwards, of which we gave an account in our 11th volume, New Series, p. 257. We think, as we then said, that Dr. Edwards rightly discards the second futures: but this does not materially injure Mr. Knight's hypothesis, as they may be spared as a superfluity. He justly censures Lord Monboddo for his extravagant idea that βεβήκει, τετρήχει, &c. are present imperfects of new themes, βεβήκω, τετρήχω, &c. and for his still more extravagant notion that ἐλήλατο and ἡρήρειστο are aorists. On the first of these heads, Mr. Knight candidly defends Dr. Clarke against the learned judge, who seems to lose both his good sense and his temper, whenever he finds the editor of Homer in his way.

We have already given an abridged account of the first five sections of this work. The sixth and seventh are devoted to the examination of some (supposed) antient monuments produced by M. Fourmont in the French Academy of Belles Lettres and Inscriptions,¹ and of the Lacedæmonian decree against Timotheus, which has been lately republished separately at Oxford by a learned and respectable prelate.

Mr. Knight's examination of the first of these subjects tends to prove that the lists of Spartan priestesses, &c. which M. Barthelemy has endeavoured to illustrate, are forgeries of M. Fourmont. He informs us, that many of the objections, which

1. Tom. XXIII. p. 394—421. At the end of the volume, are added *fac-similes* of the inscriptions, which are also copied at the end of Mr. K.'s Essay.

he here states, were first put together for the use of M. D'Hancarville, author of the *Récherches sur les Arts de la Grèce*, whose defence in reply to them his remaining observations are intended to answer.

Since these monuments, which, if they were genuine, would require particular notice in such a book as Mr. K.'s, are tacitly, throughout the work, rejected by him, it doubtless became his duty to declare his reasons for dissenting from so many learned persons, who have without scruple appealed to these inscriptions as undoubted specimens of the most antient method of writing.

When M. Fourmont returned from Greece, he professed to have discovered a copy of the laws of Solon; and to have employed 2000 men in digging the ruins of Amyclæ, where he found monuments of greater antiquity than any hitherto known. Of these he published a few specimens, but did not proceed; and he left his MSS. in the king's library, where other specimens have been published in the *Traité Diplomatique*, by the Benedictines, and in the *Mémoires* of the Academy, by Abbé Barthelemy. A large volume of MSS. is shewn in the library: but that, Mr. K. thinks, is not the collection which Count Caylus excuses the Academy for not publishing, on account of the enormous expence which it would require. This reason Mr. K. treats as frivolous; and he thinks that a free examination of what is published will betray the concealed reason for withholding the rest. He says that the laws of Solon, and the 2000 men employed at Amyclæ, are now given up; it being discovered that all Peloponnesus would scarcely have afforded so many labourers; and he was informed by the late Mr. Stuart, who followed Fourmont, that Fourmont employed as many men as he could collect,—not to discover inscriptions, but to break in pieces those which were already brought to light.¹

1. If these facts be authentic, we, for our part, should scarcely desire more evidence to persuade us that the inscriptions in question are forgeries; since, of these three circumstances, the first two shew the most deliberate falsification, and the third manifests a violent dread of detection.

The inscriptions published contain specimens of writing, from King Eurotas, seven generations¹ prior to the Trojan war, down to Philip of Macedon. We might therefore expect to find great variety in the form and use of the letters, but they appear to be the same person's writing and composition. M. Fourmont's Sigma, which is taken from the Gortynian medals, is really an Iota, and the title is to be read, Mr. K. says, ΓΟΡΤΥΝΙ (for Γορτυνίων) not ΓΟΡΤΥΝΣ. This conformity is badly explained by the permanence of the Lacedæmonian manners and customs, which were twice changed during the above-mentioned period; first by the invasion of the Dorians, and afterward by the institutions of Lycurgus. The forms of the bucklers, on which two of the inscriptions are engraven, are totally unlike the simple round shields of the antient Greeks; they are in absurd and fanciful shapes, and are unfit for purposes of defence.

Fourmont discovered a temple dedicated to the goddess ONGA or OGA, which no other traveller has been able to find. Wanting an antient name for the Lacedæmonians, he gave them, in his inscription, the title of ΙΚΤΕΡΚΕΡΑΤΕΕΣ, because Meursius produces a short article from Hesychius, 'Ικτενκρατεῖς. Λάκωνες. and concludes that the Lacedæmonians were once called 'Ικτενκρατεῖς. Fourmont alters the orthography a little; (perhaps he intended to read IKETEOKEPATEEΣ.) but the learned men who have lately edited Hesychius agree in supposing that a Laconic word has been joined to its explication; and that they ought to be separated into 'Ικτεν. κράτει. Numberless instances are found in Hesychius, in which the name of a people is thus subjoined to a word, in order to denote that the word was chiefly used by that people. Indeed, Hesychius is so corrupt an author that, when he is a solitary witness, his evidence ought to be received with great caution. Mr. K. in a different part of this chapter, objects, (and, we think, justly,) to another of Fourmont's inscriptions: in which the word ΒΑΓΟΣ is used for

1. Pausan. Lacon. sive Lib. III. p. 200, 205.

στρατηγός, and defended by the authority of the same Hesychius. Mr. Larcher, in the notes to his translation of Herodotus, not suspecting either the inscription or Hesychius, would, on their authority, introduce the word βαγοῦ into a Greek epigram¹ on Leonidas, instead of ταγοῦ, a word quite proper and poetical, confirmed by Suidas in v. ταγός.

The next inscription is a catalogue of the priestesses of Amyclæ, beginning about the same time with the dedication of the temple. The priestesses are called ΜΑΤΕΡΕΣ ΚΑΙ ΚΟΥΡΑΙ ΤΟΥ ΑΠΟΛΛΩΝΟΣ, for which neither M. Barthelemy, nor the author of the *Récherches*, has been able to produce any authority, except a correspondent title in the modern French convents of nuns, *Les Mères et les Filles du bon Dieu*; whence Mr. K. suspects that the French title gave birth to the Greek.

Mr. K. next objects to the orthography and declension of many of the proper names, such as Ἀρισετανδερο, Ἀρισετομακο, Καλικερατο, &c. which, according to Fourmont, are the genitive cases of the words which we now write, Ἀρίστανδρος, Ἀριστόμαχος, Καλλικράτης, &c. The termination of other nouns, which ought to be in εος, is also, in these inscriptions, made εο without the Sigma. The interpolation of the vowels Mr. K. attributes to Fourmont's study of Hebraisms, after he had learned, from Josephus, that the Jews and Lacedæmonians derived themselves from a common stock. We think with Mr. K. that this interpolation seems utterly to subvert the analogy of the Greek language.

To mark the period of the Dorian invasion, the terminations of the names of the priestesses are changed from what Fourmont thought Æolic or Ionic to Doric. Hence AMYMONEE, in the beginning of the inscription, afterward becomes AMYMONA: but the two Epsilons for an Eta are unauthorized by antient monuments, and are expressly contradicted by a passage of Plato. The dialect, too, of the antient Laconians was the Æolic; for Strabo

1. Antholog. III. c. 5. p. 204. ed. H. Steph.

tells us that the fugitives, who were driven out of the Peloponnesus by the Dorians, founded the first Æolian colonies in Asia.

This monument would have fixed so many events to their proper dates, that it must have escaped all travellers and antiquaries, though it existed in one of the most celebrated temples and most frequented provinces. Mr. K. answers an argument of a similar nature, brought against the Parian Chronicle, (a monument which he declares to be undoubtedly antient;) adding that M. d'Hancarville has shewn that Fourmont's inscription fixes the reigns of the fabulous kings of Lacedæmon to the period in which Lydiat and Marsham would place them; which, says Mr. K. it would naturally do, having been fabricated from their writings, and from those of Cragius and Meursius.

Mr. K. then reasons on two suppositions; the first that the Cadmean was the primitive alphabet of Greece; the second, that the Pelasgian preceded it; and he concludes that the inscriptions appear to be false on either hypothesis.

The shield containing the pedigree of Teleclus might be found in Meursius, from which it only differs in a K for a X, and in the barbarous genitive ΛΑΒΟΤΑΣ. (*Baryōs* we have already mentioned.)

In two other inscriptions, containing lists of the kings, senators, and magistrates of Sparta, during the Messenian war, Mr. K. finds many causes of suspicion; some furnished by Hesychius, some relating to the orthography and inflexions of the words employed. He observes that the form of these inscriptions is not less extraordinary than the substance; they being both signed by the public secretary, and authenticated by the public seal.

In a votive shield inscribed with the name of Anaxidamus, the son of Zeuxidamus, the pedigree is thus continued: Anaxidamus, the son of Zeuxidamus, the son of Anaxander, the son of Eurycrates. This pedigree, differing entirely from that given by Meursius from Pausanias, has afforded matter of much triumph to the defender of these inscriptions: but Fourmont, carelessly casting his eye on Meursius, and observing Anaxidamus, son of

Zeuxidamus, to follow Euryates and Anaxander, without regarding the words *ex alterâ familiâ*, confounded the two royal houses. This argument appears so clear and cogent, to us at least, that we think it must decide the fate of the inscription¹.

Several other objections are brought against the authenticity of these monuments, which certainly render them extremely questionable; and, if they be really genuine, we wish them with all speed an able defender to support their credit.

The seventh section of Mr. K.'s Essay contains a criticism on the decree of the Lacedæmonians against Timotheus. This decree being itself the record of a curious fact, and at the same time a monument of the antient Spartan dialect, has been frequently the subject of learned observations. Joseph Scaliger attempted to give a complete copy of it in his notes to Manilius;² as did also, about the same time, Isaac Casaubon, in his animadversions upon Athenæus³. James Gronovius gave the readings of a different copy in the preface to the fifth volume of Greek Antiquities. Chishull⁴, assisted by this collation, then endeavoured to restore it; and, in the year 1777, the learned Dr. Cleaver, Bishop of Chester, republished it at Oxford with a new commentary and collations.

Mr. K. first represents this famous decree as it stands in the edition of Glareanus, with the marginal variations; next as it is given by Gronovius; thirdly, as the Bishop of Chester has published it, with the various readings of the Oxford MSS.; and lastly, as the learned prelate himself would read it. Mr. Knight decides, however, that most of the Bishop's emendations are either unnecessary, or tend to eject every curious provincial peculiarity

1. We shall take the liberty of correcting two slight errors in this page of the work, (128,) one probably the fault of the printer, the other Mr. K.'s oversight. In l. 9. read *Anaxidamus* for *Archidamus*; and in l. 12. for 'the son and grandson of Theopompus,' read, 'the grandson and great grandson of Theopompus.'

2. Astronom. V. 324. p. 426.

3. Deipnosoph. VIII. 11. p. 613.

4. Antiquit. Asiat. p. 128.

that is not readily understood, and to fill its place with a word from the known dialects.

The bishop would write Τιμοσιор for Τιμοθεος, κισαριξιν (as we suppose,) for κιθαρισιν, and μυσος for μῦθος: but Mr. K. thinks that this difference was confined to the pronunciation alone, and did not affect their orthography. Are we then to suppose that, in all the places in which Aristophanes employs the σ for the θ, he only means to accommodate the Lacedæmonian pronunciation to the Attic orthography? If we be certain of any thing, we are certain that they at least wrote σιὺς for θεὸς, though we are willing to grant Mr. K., but for another reason, that the Lacedæmonians did not write Τιμόσιор in this decree. Mr. K. objects to μυσος, because it would confound μῦθος with a different word, but his own μιτω is liable to the same objection. We think that no doubt can be entertained of καινότατορ, which is also approved by Mr. K.: but we cannot agree with his ἀτίμασδε, for ἀτιμάσδει, as the present time seems necessary. Out of ποιταν others have made ποιων, with which Mr. K. is not contented, preferring ποιταν, which is put for ποισαν, which is put for ποισασαν. We are almost tempted to suspect some grievous mistake of the press in this passage.

After δεδοχθαι, follows φα or φαρ, which the editor of the decree rejects: but Mr. K. thinks that it related either to the senate which enacted, or to the senator who moved, the decree; probably to the latter. Allowing this, what part of speech is φα or φαρ?—That our readers may judge what clear, pleasant, and consistent things various readings sometimes are, we will give them a very short passage of this famous decree, accompanied with the *needful* collations. The first we take from Glareanus:

—οὐκ ἐνδέκατορ Νέορ διδαχὴν ἐδίδαξε. Εἶτα περὶ τούτων τὸν βασιλέαν⁸ καὶ τοῦ ῥήτορορ⁹ μέμψεται Τιμόθεον.

This is plain, correct, and elegant; and, if it be not the genuine reading, cannot be far from it:—but, if any man likes marginal readings better, let him take the following:

⁸ τοὺς βασιλέαρ.

⁹ τῶν ῥητόρων.

These various readings are also very good. The Oxford edition reads thus in the text—*οὐκ ἔνδικοι τοι νεοὶ διδάσκει. Δέδοχθαι*²⁴ *φα*²⁵ *περί*²⁶ *τούτων τοι βασιλέα καὶ τοι εὐφώρῳ μέμψαται*²⁷ *Τιμόθεον.*

Various readings.

²⁴ Δέδοκται al. ²⁵ φαρ Bodl. ²⁶ ὑπερ al. ²⁷ μεμψαται al.

James Gronovius has made his copy more intelligible, but he does not seem to have rigidly adhered to MSS. He, too, has inserted *φαν*. Perhaps *εἶπα* (from Glareanus's *εἶτα*,) might serve, if Mr. K.'s idea be approved. *Ἐπανακαταί* is written in most MSS., which Mr. K. derives from *ἄκος*, *care*, *ἀνακῶς*, *carefully*; whence *ἐπανακέω*, or *-κάω*, *ἐπανάκασαι*, *ἐπανάκαται*. Such violent straining to make the text literally agree with the reading of the MSS. would be justly liable to suspicion in any antient Greek author, whose works had been transcribed by Greek copyers, and had come down to us in a tolerable state of correctness:—but, when we consider how miserably the Latin scribes mangled or murdered the Greek passages which their authors quoted; many of which are left in a desperate condition, unless we shall light on MSS. of greater age and worth than we have hitherto had the good fortune to find; in this labyrinth of various readings, or rather of varieties of blunders, it would be rash to promise ourselves a clue to direct us always to the genuine reading. In cases of dialect, particularly, these MSS. of Boëthius ought to be discarded as incompetent witnesses. We shall only add that the late Mr. Toup, having occasion to speak of this decree, on which he would probably have tried his skill if he had not found the errors too numerous and obstinate, dismissed it, only calling it *corrupto corruptius*. (*In Suidam*, v. *Χιάζειν*.)

Lest it should be said of us that we are apt enough to object to the opinions of others, without giving them an opportunity of making reprisals, we will present Mr. K. with the latter part of the decree, as we think it probably ought to be read:

Δέδοχθαι περί τούτων τῷ βασιλεῖ καὶ τῷ Ἐφώρῳ μέμψασθαι Τιμόθεον, ἐπανάγκαζαι δὲ καὶ τῶν ἑνδεκά χορδῶν

ἑκταμόντα τὰρ περιττὰρ ὑπολιπὴν μόνον τὰρ ἑπτα· ὅπως
 ἕκαστος τὸ τὰρ πόλιος βάρος ὁρῶν εὐλαβῆται ἑπτὰν Σπάρταν
 ἐπιφέρειν τι τῶν μὴ καλῶν, ἢ τῶν μὴ ποττὸ τὰρ ἀρετὰρ κλέος
 ἀγόντων.

If we be right in our conjectures, several emendations of other critics are wrong; if we be wrong, we are not likely to be more unfortunate than they have been:—but we are at a loss to understand Mr. K.'s meaning, when he calls *ταράρεται* the Laconian form of the second aorist subjunctive middle.

We could make several other remarks on this Essay, and might propose several other objections: but we must now dismiss it with a general, but short, character.

The author is a man of reading, learning, and inquiry. His taste and knowledge seem to predominate rather in the antiquarian's province, as it is generally called:—but, when he traces the history of language, and the etymology of words, he gives too much scope to conjecture and imagination. In the execution of his plan, he unnecessarily contracts his foundation, by building only on the ground-work of Homer; and, while he denies that particular changes of sounds and words can take place except in one certain prescribed mode, he allows too little to the changes, caprices, conveniences, &c. which produce the fluctuations. We have, however, perused his essay generally with entertainment, sometimes with instruction and approbation; and Mr. K. may deserve, at least, this praise, that the errors in his research are sometimes more to the purpose than the successful inquiries of others.

P.S. We forgot, when we treated of the word ΕΡΥΜΑ p. 499. to observe that a kindred form, ΕΡΥΣΜΟΣ, occurs in the newly-discovered Hymn to Ceres, attributed to Homer, v. 230.

Οἶδα δ' ἐπηλυσίης πολυπήμονος ἐσθλὸν ἐρυσμόν.

JOSEPHI JUSTI SCALIGERI

EPISTOLÆ QUÆDAM

SELECTÆ.

EPIST. I. (LIB. I. 9. ed. Elzev. 1627.)

GILBERTO SEGUINO.

LIBRUM Brissonis¹ totum perlegi, in quo, ut alteris ad te literis scribebam, non est dissimilis sui, cum tam in hoc quam illo de Formulis opere, nihil antiquius habuisse videatur, quam veterum testimonia congerere, ut volumen procudat, nihil tam metuere, quam ne liber nimis brevis sit. Sane in re necessaria, non solum prodest hoc facere, sed etiam negligentia est, non facere. Rem vero vulgatissimam testimoniis velle probare, hoc vero est, quod Græci dicunt, *μύρον ἐπὶ φακῇ*. Mira docet nos, Persas Regibus paruisse: reges vero ipsos castra diligentissime fossa et vallo munivisse: stipatores, satellites, officia palatina habuisse. Si iste solis Regibus Persarum mos fuit, laudo diligentiam scriptoris. Sin res est vulgatissima, et omnium Regum, quid est tot testes citare, quam centones farcire? Non is sum, qui adduci possim, ut aliorum industriæ obtrectem. Per me quidem hic liber aureus esto, neque enim nego bene horas collocatas: sed labor iste Grammatici erat, non ejus, qui Rempublicam tractabat: tironis, non Præsidis. Quare, apud posteritatem bene fortasse cedet pruritus gloriolæ, cum homines incesset oblivio dignitatis ejus. nunc venio ad locum illum Psalmi XCI de quo quæris. *Non metues a consternatione noctu, a sagitta volante interdiu, a peste grassante in crepusculo, a vastitate in meridie.* Istis quatuor generibus comprehendit omnia quæ hominibus imminent aut metuenda sunt, uti mortalium vita multis

1. Scilicet de Regno Persarum. Simile judicium tulerat Scaliger in Epistola proxime præeunte de Libro ejusdem Brissonis de Formulis. Nomen ejus Latine proferens Muretus, *Brissonium* scribit; et rectius quidem. Magnus erat JCtus Brissonius; sed ob officia ejus Galliarum regi præstita, a Parisiensibus rebellantibus strangulatus est A. D. 1591.

malis obnoxia est. et, quia Hebræi τὸ νυχθήμερον quadrifarium¹ partiuntur, in vespertum, in mediam noctem, in mane, et meridiem, ut olim in libris de Emendatione temporum annotavimus, per noctem intelligit, mediam noctem, per crepusculum, vespertum : et ait, nunquam per totum diem quicquam eorum, quæ hominibus impendent, metuendum esse ei, quem Deus tutum ab his omnibus præstat, quique pietatem colit. Vastitatem καὶ ἐρήμωσιν Hebræi vocant קֶטֶב *Keteb*. quod proprie est vis major καὶ θεομηνία. Quod quare *demonem* verterint septuaginta nescio. Hinc Sophistæ hariolati sunt Dæmones in meridie vagantes. Et sane vetustas tales Dæmonas meridie infestos esse credebat. ut ille pastor Theocritianus :

Οὐ θέμις, ὦ ποιμᾶν, τὸ μεσαμβρινόν, οὐ θέμις ἄμμι

Συρίσδεν· τὸν Πᾶνα δεδοίκαμες. ἡ γὰρ ἀπ' ἄγρας

Τάρκα κεκμακὼς ἀμπαύεται· ἐντὶ γε πικρὸς, &c.

Sed hæ nugæ sunt. Significat enim, nec die, neque nocte neque meridie, ullum genus mali imminere iis qui Deum metuant. Non possum narrare quanto gaudio me affecit Epiphanius, quem misisti. Ego illum totum devorabo, cujus olim avidissimus helleo fui. Pauci agnoscunt illum penum veteris Christianismi.² Sed quam gratiam tibi referam pro tanta humanitate tua? Si friscere audeam, nugas egero. si taceam, ingrattissimus mortalium sim. Quod solum igitur possum, non tacebo, et istam comitatem tuam semper prædicabo. Vale, Prulliaci, Id. Iun, cId Id xci.

EPIST. II. (LIB. I. 13.)

GILBERTO SEGUINO.

GRATIAM ago de Philone, qui olim fuit familiaris noster. Hodie vero eum excepimus, non utique, tanquam peregrinum, sed tan-

1. Quintam temporis divisionem memorat D. Marcus XIII. 35. Salvatoris verba tradens, ὁψέ, ἡ μεσονυκτίου, ἡ ἀλεκτοροφωνίας, ἡ πρωί.

2. Longe aliter de Epiphanio senserunt inter recentiores Dupin, Moshemius et Jortinus, quibus pater iste dicitur eruditionis affectum, parum iudicii habuisse.

quam veterem hospitem. Seculum enim videtur, ex quo non visitavi. et quanquam ille etiam de negligentia nostra conqueri possit, potius novam amicitiam cum eo contraham, quam ut non cum eo in gratiam redeam. Faciam igitur, et aliquot horas de nostris vigiliis illi suffurabor. De eo tibi possum narrare, quod mirari fortasse possis. Fuit ille Hebraismi imperitissimus. Atque adeo, ut tirunculi Christianorum, nedum Judæorum, possint eum in partes vocare. Tu miraberis, ego non miror. Ejusmodi enim erant Alexandrini Judæi, et reliqui *Ἑλληνισταί*. quo nomine distinguebantur a Judæis Hebraistis, qui Biblia in Synagogis Hebraice et Chaldaice legebant. Isti vero Alexandrini, Græca tantum legebant ea, quæ hodie extant, et quæ ipse Philo et reliqui Judæi fabulantur a LXX Judæis Hierosolymitanis jussu Ptolemæi versa. quæ certe partim fabulosa, partim vera probabo, cum tibi discendi voluntas incesserit. Hoc tantum scias, me, *περὶ Ἑλληνιστῶν Ἰουδαίων*, quorum mentio in Actis cap. VI. et XI. scire ea, quorum ignoratio interpretes Novi Testamenti hactenus excusaverit, quia abstrusiora sunt, sed fortasse, si audiverint, aut non credent, aut aspernabuntur. Et quia de Hebraismo sermo incidit, opportune loci illius ex Psalmo XX. venit in mentem: *Salutem præsta. rex respondeat nobis, cum clamabimus.* Hoc enim in calce epistolæ a me quærebas, an ita sit in Hebraismo, ut posui: quod sane verum est. et illi *Ἑλληνισταί* interpretes septuaginta, ut in aliis infinitis, ita hic claudicant. Verbi Psalmi omnes intelligunt, mentem autem auctoris in eo nemo assequutus est. A principio ad comina, *nunc scio quod Deus salvavit unctum suum*, quod est septimum, verba sunt populi Deum orantis pro expeditione quam parat Rex. A comate autem septimo ad ultimum, quod est ordine decimum, Rex respondet, gratias agens Deo, quod victoriam ejus clementiæ

1. Scaligeri sententiam de lingua Hellenistica fusius exposuit D. Heinsius, quem refutavit Salmasius. Sed de verbis potius quam rebus lis fuit. Per dialectum Hellenisticam intelligenda est lingua, quæ utebantur Syriam incolentes, quæ Græca erat, intermixtis linguarum Macedonicæ, Hebraicæ, et Syriacæ idiotismis.

acceptam referat, et non aliter, ac populus oraverat; Dei fatens præsentem opem sensisse. Itaque, quanquam preces concipi videntur a populo ante expeditionem, tamen hæc μιμητικῶς referuntur a populo jam parta victoria. Itaque totum carmen est εὐχαριστικὸν καὶ ἐπινίκιον. Tandem ultimo commate, iterum populus orat Deum, ut præsto adsit regi in periculis, ita ut ipse Rex habeat unde possit Deo εὐχαριστεῖν, et respondere ac succinere populo pro ejus salute vota nuncupanti, quemadmodum nunc facit. *Serva, inquit, regem: et, quoties concipiemus illas preces, quæ continentur sex illis versiculis, ille contra succinat illud solenne carmen quod continetur tribus reliquis versiculis: quod sane non fiet, nisi post victoriam: habeat materiam Rex, unde possit sæpe nobis respondere.* Quam diversas omnes interpretationes ab hac leges? Sed hæc sunt ludus jocusque, præ ut in aliis cæcutiunt. Non incommode injecta est mentio interpretum septuaginta; eorum enim interpretatio opus mihi est: si habes, tam avide accipiam, quam impudenter peto, si miseris; quod non dubito te facturum, si copia est, quæ tua est liberalitas atque comitas. Matrem familias tuam et liberos noli amplius eo mittere unde tuto pedem referre non possint: non enim ejusmodi sunt, ut sicariis et belluis efferatissimis ludibrium debeant. Vale, atque nos ama. III. Id. Novembr. .

EPIST. III. (LIB. I. 14.)

GILBERTO SEGUINO.

BIBLIA Vatabli cum Psalterio Apollinaris et aliis libellis accepi. Sed fortasse opus est tibi aliis, quos antea mihi misisti: quod si literis mihi significaveris, remittam tibi, quos volueris. De Septuaginta¹ interpretibus scito fabulam a Judæis confictam, a

1. Historiam de septuaginta Interpretibus totidem οἰκίσκοις inclusis, narrat Justinus Cohort. ad Græc. p. 14. quorum versiones né una quidem dictione aliam ab alia discrepasse affirmat; narrat autem se ipsum vidisse septuaginta domuncularum vestigia. Hanc fabulam solidissime refutarunt Scaliger ad Euseb. pp. 133. 144. Dan. Whitby in Dissert. de S. Scripturarum Interpretatione secundum Patrum Commenta, Præfat. pp. lxiv. seq. 90.

Ptolemæo arcessitos, in unum locum conjectos; et non omnium qui in unum locum convenissent et capita contulissent, sed singulorum separatorum qui divinitus in eandem sententiam conspirassent, eam interpretationem fuisse. Quid ergo? cum cœgissent eos Ptolemæi Græce contractus scribere, et annos a Ptolemæo Philadelpho putare, attribuerunt eam interpretationem ei Regi, qui eis eam necessitatem Græcissandi imposuisset? sed si hoc verum erat, oporteret reliquas Paraphrases, Chaldaicam, Persicam, Arabicam, quibus hodie utuntur, quodam rege jubente scriptas fuisse. quod et putare ineptum est. Igitur Septuaginta interpretum paraphrasis Græca, est, non auctore Philadelpho, sed Judæorum suadente utilitate conscripta, qui parum Hebraice sciebant, Græce autem loqui et scribere ab ipsis Regibus cogebantur. Ea sane, sive a Septuaginta, sive ab uno, quod verius est, conscripta, mendosissima et falsissima est; et Latina, quæ *παραλάττει* utuntur, quæ ab ea propagata est, longe deterrima. Sed hæc non sunt hujus loci neque temporis. Plura igitur coram. Vale.

EPIST. IV. (LIB. I. 16.)

CLAUDIO VERNELLÆ.

QUOD quæris de loco Cæsaris,¹ non solum nre, sed et nobiliora ætatis nostræ ingenia exercuit, et nondum, ut puto, neque docti homines sibi, neque ego mihi satisfeci. Puto tamen Druidas tum Græce scisse; reliquam plebem non solum Græcas, sed ne ullas quidem literas scissæ. Nam Cæsar omnino de Druidibus loquitur, cum ait eos in publicis privatisve rationibus Græcis literis usos. sed ne id quidem placet: nam illud Græcis delendum; ait enim Cæsar illos in publicis rationibus tum literis usos; ea autem quæ ad religionem pertinebant, memoriter tenuisse: ut veteres Judæi Kabbalam suam nunquam scriptis commendabant, sed eam, ut a magistris didicerant, meditabantur. De

1. Cæsaris locus de Druidis est VI. 13. ubi vid. interpp. Hæc Scaligeri verba partim Latine, partim Gallice retulerunt editores in *Prima Scaligerana* p. 76.

Helvetiis vero quod dicit libro I. eos literis Græcis perscripsisse in Tabulis rationem et numerum eorum, qui arma ferre poterant, id etiam mihi suspectum est. Nam unde barbara natio, quæ Alpium finibus terminabatur, literas Græcas didicisset? Quod si locus integer est, puto quosdam ex illis a Massiliensibus didicisse, et Græce illam summam perscripsisse, ne reliquis Gallis et finitimis notum esset, quot millia hominum e finibus Helvetiorum migrarent. Sane de illis locis Cæsaris, item de literis Q. Ciceronis nihil plane habeo quod vere affirmare possim. nisi hoc tantum, videri omnino Græce scripta fuisse; et hoc esse argumentum reliquos Gallos Græce nesciisse: quo magis reliquos duos locos quos adduximus, de mendo suspectos esse debere. Hæc habui quæ dicerem, vel potius quæ non dicerem. Nam præstat tacuisse quam parum dicere. Tu hæc boni consule. Val. VIII. Id. Julius. Jusliaco.

REMARKS ON GREEK INSCRIPTIONS.

"We did not find," says Sir G. Wheeler in his Travels, (p. 444.) "the tomb of Diogenes, at Corinth, which was in times past by the entrance into the town coming from the Isthmus; but we saw it, and copied his epitaph at Venice, in the palace of Signor Erizzo, upon a marble, under the basso-relievo of a dog; which we suppose was brought from Corinth, when the Morea was under the dominion of that state."

ΕΠΕΚΥΩΝΤΙΝΟΣΑΝΔΡΟΣΕΦΙΣΤΑΣΣΗΜΑΦΥΛΑΣΣΕΙΣ
ΤΟΥΚΥΝΟΣΑΛΛΑΤΙΣΗΝΟΥΤΟΣΑΝΗΡΟΚΥΩΝ
ΔΙΟΓΕΝΗΣΓΕΝΟΣΕΙΠΕΣΙΝΩΠΕΥΣΟΣΠΙΘΟΝΩΙΚΕΙ
ΚΑΙΜΑΛΑΝΥΝΔΕΘΑΝΩΝΑΣΤΕΡΑΞΟΙΚΟΝΕΞΕΙ

It is necessary to observe, that the above inscription copied by Sir G. Wheeler is preserved in the Anthologia Lib. III. From this collection I here subjoin it, that the reader may perceive how slight the variation is between the two.

Εἰπέ, κύον, τίνος ἀνδρὸς ἐφεστῶς σῆμα φυλάσσεις;

Τοῦ κυνός. Ἀλλὰ τίς ἦν οὗτος ἀνὴρ ὁ κύων;

Διογένης. γένος εἰπέ. Σινωπεύς. ὃς πίθου ᾤκει;

Καὶ μάλα· νῦν δὲ θανὼν ἀστέρας οἶκον ἔχει.

The circumstance of finding on a marble belonging to Greece an epigram of the Anthologia, is a proof to be added to many others, which might be adduced, that the poems in that Collection were frequently transcriptions from monuments once existing in Greece. The very name *ἐπιγράμματα* implies that they were *inscribed*. The verses with which we are all acquainted, on the death of those who perished at Thermopylæ, and by the banks of the Strymon, were to be found on stone tablets in antient Greece, and were so placed as to draw the notice of those who passed near the spot where they were erected. The lines which are printed in the last Number of the Museum Criticum are inscribed on a stone in Samos¹. They are written in the spirit and character of many sepulcral poems in the Anthologia, and might be properly inserted in a future edition of that work.

We have reason to be thankful to those diligent antiquaries of former ages who must have collected in their travels through Greece many of those sepulcral inscriptions, written with taste, feeling, and simplicity; and which, in spite of the sneer of Lord Chesterfield, and all such sciolists, will continue to be read and admired by every scholar². This species of composition was peculiar to Greece. It is not to be found among any nation of modern times. The Latins were strangers to it. The turn and point which they give to their Epigrams are so essentially different

1. We omitted to state in our last Number, that the copy of this Inscription was sent to England by the Rev. George Renouard.

2. We might here adduce the testimony of a correct and accomplished scholar, Mr. Gray. See the version by him of some of the epigrams in the Anthologia, in the late edition of his works by Mr. Mathias. We will cite one executed with admirable spirit and vigour; it is the translation of two lines on the Statue of a Bacchante:

Credite, non viva est Mænas; non spirat imago;

Artificis rabiem miscuit ære manus.

from the ἀφέλεια which characterizes those of the Anthologia, that the Greek dress with which Scaliger has clothed some of the epigrams of Martial seems to hang loosely and awkwardly upon them.⁸

Before I quit the subject of Inscriptions, I will take the opportunity of explaining part of one which is now in the vestibule of the Public Library at Cambridge, and was brought from the Troad by Dr. Clarke. The marble commemorates *Proclus the Phrontistes of Drusus Cæsar*, Φροντιστήν. We cannot find any meaning in Stephanus, that will suit the word, on this marble. But if we turn to Du-Cange we see that φροντιστής was *Fisci Procurator*; and the word in this signification corresponds very well with the rest of the inscription; for Proclus is praised as “having cleared the Hellespont of pirates, and having kept the city unburthened in all respects:” ΚΑΘΕΛΟΝΤΑ ΤΑ ΕΝ ΕΛΛΗΣΠΟΝΤΩ ΛΗΣΤΗΡΙΑ ΚΑΙ ΕΝ ΑΠΑΣΙΝ ΑΝΕΠΙΒΑΡΗΤΟΝ ΦΥΛΑΞΑΝΤΑ ΤΗΝ ΠΟΛΙΝ. The word φροντιστής therefore, may on the authority of the inscription on this marble, contemporary with the first age of Christianity, be inserted in the Lexicons, with the sense here assigned to it.

R. W.

8. Joseph Scaliger used to pass some of his sleepless nights in winter in bed by amusing himself with translating Martial into Greek. The fruits of these clinical lucubrations are published with this postscript: *Hæc omnia fere in lecto Josephus Scaliger Jul. Cæs. f. meditando insomnia suam solabatur A. MDCI. noctibus brumalibus.*

SYNTAXEOS ATTICÆ CANONES DAWESIANI XI.

IT would be a curious inquiry to trace, by what steps and from what causes the purity of Attic diction, especially in its syntax, after flourishing so beautifully in the Periclean age and later down, began to fall into a state of rapid decline about the time of Menander.

This would be a task comparatively easy, if we did but possess correct copies of the text even of those authors yet extant, in whose writings such changes successively appeared.

But what with the MSS. more or less incorrect according to the skill and faithfulness of the *librarii* on the one hand, and what on the other with the strong inclination of mind in the earlier editors from the press to give a Latin turn to a Greek idiom, the task has come down to us, even in the Poets rather difficult, and sometimes

Periculosæ plenum opus aleæ.

By the *experimentum crucis* indeed, which the acuteness and vigour of Dawes, if not first, yet most eminently, applied to the work of criticism [*Misc. Crit.* pp. 78.¹ 228. 232. *Ed. Burgess.* pp. 81, 2. 227. 230. *et alibi.*] the text has been most happily corrected, of the Attic poets, and by light borrowed from thence, of the Prose writers also, though of course in a more limited degree, nor always with the same certainty of inference. For the benefit of young scholars who may not think the perusal of the *Miscellanea Critica* of Dawes an easy, or may not find it all at once a pleasant matter, the following contributions of help are very cheerfully offered.

J. T. M. R. S. Y.

1. "Ex Poetis dico: neque enim mendis, quibus singulæ singulorum pedestris orationis scriptorum paginæ scatent, et perpetuo, ni ad Poetarum sermonem, certam illam normam, exigantur, scatere bunt; exemplorum virtutemtribuendam esse commodus ac patiens agnoscam."

I.

“Voculam *αν* cum verbo *περιοιδε* conjungi vetat Græcorum “Scriptorum consuetudo.” [*Miscell. Crit.* p. ii. Ed. B. p. ii.]

The particle *αν*, giving the idea of a contingent or conditional event, goes with the past tenses only of the indicative mood; out of which number *περιοιδε* is excluded, as being strictly what Clarke calls the present perfect tense. [*Vid. ad Iliad.* A. v. 37.]

1. *ετυπτον αν* — *I should have been striking.*

(Sometimes translate, *I should have stricken.*)

2. *ετετύφη αν* — *I should have done striking.*

3. *ετυψα* } *αν* — *I should have stricken.*
ετυπον }

The same, *mutatis, mutandis*, for the past tenses of *θνήσκω*.

II.

“Vocula *οςφ* et similes comite *αν* non nisi cum altera forma “*ελθθι* construuntur.” [*M. C.* p. 79. Ed. B. p. 82.]

The passage itself from which this remark arises, may easily be found in the *Anabasis* of Xenophon. (Lib. I. 5. 9.) *Δηλος ην ο Κυρος σπενδων πασαν την οδον—νομιζων, οσφ μεν αν θαττον ελθθι, τοσουτφ απαρασκευαστοτερφ βασιλει μαχεισθαι... κ. τ. λ.*

By transposing *αν*, and by altering the future *μαχεισθαι*, which does not keep that particle's company, into *μάχεσθαι*, Dawes (with the approbation of Porson) has corrected the passage thus: *νομιζων αν, οσφ μεν θαττον ελθθι, τ. α. β. μαχεσθαι—κ. τ. λ.*

1. The position of *αν*, as above, with verbs of thinking followed by an infinitive mood to which it refers, is very common in Attic Greek; and Dawes abundantly shows it from Xenophon.

2. “*Οσφ* and similar words are much used with *αν* and the subjunctive mood, it is true; but according to circumstances which will explain themselves, they are used with the optative, and with the indicative also sometimes.

α. *Whatever part you shall have acted towards your parents, your children also will act towards you; and with good reason.*

Οἷός περ ἂν περὶ τοὺς γονεῖς γένη, τοιοῦτοι καὶ οἱ σαντοῦ παῖδες περὶ σέ γενησονται· εἰκότως.

β. *Act such a part towards your parents, as you could wish your own children to act towards yourself.*

Τοιοῦτος γίγνου περὶ τοὺς γονεῖς, οἷους ἂν εὖξαιο περὶ σεαυτὸν γίγνεσθαι τοὺς σαντοῦ παῖδας.

γ. *There is not a man living whom he would have less thought of attacking than him.*

Οὐκ ἔστιν, ἐφ' ὅντινα ἂν ἦττον, ἢ ἐπὶ τοῦτον, ἦλθεν.

Of the two passages which shall be given from Demosthenes, the first shows a syntax very common and legitimate in Attic prose; while the second exhibits two instances, the one correct, the other suspicious at least to my apprehension of it.

Καὶ γὰρ οὗτος ἅπασι τούτοις, οἷς ἂν τις μέγαν αὐτὸν ἠγήσαιο, — ἔτ' ἐπισφαλεστέραν αὐτὴν [τὴν Μακεδονικὴν δύναμιν] κατεσκεύακεν ἑαυτῷ. Olynthiac. A. §. 5.

In the same section, *The subjects of Philip*, says the orator, λυποῦνται καὶ συνεχῶς ταλαιπωροῦσιν, οὐτ' ἐπὶ τοῖς ἔργοις, οὐτ' ἐπὶ τοῖς αὐτῶν ἰδίοις ἐώμενοι διατρίβειν, οὐθ' ὅς' ἂν πορίσωσιν, οὕτως ὅπως ἂν δύνωνται, ταῦτ' ἔχοντες διαθέσθαι, κεκλεισμένων τῶν ἐμποριῶν τῶν ἐν τῇ χώρᾳ διὰ τὸν πόλεμον.

Translate thus:—*nor able to dispose of such articles as they MAY produce, in the way they MIGHT otherwise have it in their power to do, on account of the war, &c. &c.*

And to preserve the Atticism, read — ὅπως ἂν δύναιντο.

3. It is well known, that the following construction, *suppresso ἂν*, is favoured by the tragic writers. [R. P. *ad Orest.* v. 141.] Ὅπου δ' Ἀπόλλων σκαιὸς ἦ, τίνες σοφοί; Electr. Eurip. v. 972. But this suppression of ἂν with the *optative* also deserves remark.

Οὐκ ἔστιν, ὅτῳ μείζονα μοῖραν

Νείμαιμ', ἢ σοί. Prom. Vinc. vv. 299, 300.

The following passages demand a separate consideration.

Ἐν σοί γάρ ἐσμεν· ἄνδρα δ' ὠφελεῖν, ἀφ' ὧν

Ἔχοι τε καὶ δύναται, κάλλιστος πόνων. Œd. R. vv. 314, 5.

Εἰκὴ κράτιστον ζῆν, ὅπως δύναίτο τις. Ibid. v. 979.

And this, Ἄλλ' εἰ βούλει, ἔφη, ὦ πάππε, ἡδέως με θηρᾶν, ἄφες πάντας τοὺς κατ' ἐμὲ διώκειν καὶ διαγωνίζεσθαι, ὅπως ἕκαστος τὰ κράτιστα δύναιτο. *Cyropædia*.

III.

“Præstandum in me recipio Sermonis Attici rationem
“postulare vel *ποι τις φυγή*, vel *ποι τις ἀν φυγοί*. Verbum
“utique optativum cum *ποι, ποθεν, πω, πως*, vel qualibet alia
“interrogandi particula conjunctum alteram itidem *ἀν* comitem
“exigit; subjunctivum vero respuit.” [M. C. 207. Ed. B. 207.]

The meaning of Dawes will be best understood perhaps, if we take three ways of expressing nearly the same ideas by three different moods of the verb.

α. *ποι τρέψομαι*; *whither shall I betake myself?*

β. *ποι τράπωμαι*; *whither must I betake myself?*

γ. *ποι τις ἀν τράποιτο*; *whither should one betake himself?*

[M. C. 75. 341. Ed. B. 78. 333.]

1. Under the class (β) may be placed,

Εγὼ δε τι ποιοῖ; *Plut. But what must I do?*

Εγὼ σιωπῶ τῷδε γ'; *Ran. ubi de Euripide Æschylus,*

Must I hold my tongue for this coxcomb?

ὦς οἷσθ' ἔσθ' ὅς! *φερε, τι σοι Δὼ καταφαγεῖν*;

Well, what must I give you to eat?

Dawes's account justly exhibits the first and second verbs thus used, not as of the present indicative serving instead of the future; “sed formæ subjunctivæ, quæ temporis futuri vi quo-
“dammodo non raro gaudet, vel potius significatu proprio ad
“*ἵνα*, sive *χρη ἵνα*, subauditum refertur.”

2. *Σοφῶς κελεύεις. μὴ τρέσης μιάσματος*

Τοῦμου μετασχεῖν, ἀλλ' ἐλευθέρως θάνω. *Herac. 558, 9.*

“*Θάνω* subjunctivus est, ut alibi passim. Subjunctivi primam
“personam pluralem eo sensu quo Anglice dicitur, *let us die*,
“passim occurrere nemo nescit. Rarius, nec tamen valde raro,
“adhibetur prima persona singularis ea significatione qua dicunt
“nostrates, *let me die*. In *Med. 1275*. verba *παρέλθω δόμους*
“sine interrogatione recte exhibent edd. pleræque.” P. Elmsley
Annot. in locum.

In Porson's *Medea*, the passage stands thus,

Παρέλθω δόμους; ἀρήξαι φόνον

Δοκεῖ μοι τέκνοις.

which would require to be translated with somewhat less force, thus: "*Shall I not enter the house?—I am resolved to save the children from murder.*"

Our obligations to Mr. Elmsley are very great already; but it is in his power to render a yet more substantial service to the interests of Greek literature, if he would condescend to adopt the following suggestion. In scattered publications, he has demonstrated, or rendered highly probable, many rules generally, if not universally observed in the practice of Attic prosody, etymology, and syntax. For the benefit of those whom Mr. Porson called his "*tirones*," why should not Mr. Elmsley reduce into a more didactic form, and into a shape more accessible for reference and consultation, what he has so largely contributed? That press which in the year 1745 gave Dawes's *Miscellanea Critica* to the perusal of Greek scholars, would be proud to give in the year 1815 a work of similar value, but of more mature execution.

IV.

Και μην ὅποτε τι σκευαριον του δεσποτου

Ὑφείλου, εγω σε λανθανειν εποιουν αι. *Plut.* 1141.

"*Poeseos Atticæ ratio istiusmodi hiatum, qualis in altero versu conspicitur, in versibus iambicis et trochaicis omnimodo vetat.*" "Deinde ipsam orationem ὅποτε ὑφείλου.—[*When you actually had stolen some one specific thing*]—" *εποιουν αι* soloecam "esse assevero; sermonis autem indolem postulare ὅποτε ὑφελιο. Itaque utraque re conspirante, rescribo ΥΦΕΛΟΙ, "εγω" [*M. C.* 216: *Ed.* 215, 6.]

Fielding and Young thus translate the passage, fairly enough:

Why, when you used to filch any vessel from your master, I always assisted you in concealing it [the theft.]

The nature of those circumstances which demand this usage of ὅποτε with the optative mood, if not sufficiently clear from the instance thus given, is determined by several other instances which Dawes has produced, of ὅποτε similarly employed

Of *ἐπὶ* also in the same usage preceding the *optative*, with the *preterimperfect tense* (for that is the idiom) of the *indicative* mood in the other member of the sentence, Dawes has given proof quite sufficient. [M. C. 256. Ed. B. 253.]

Ἀλλῇ δὲ κάλλη δωματων στρωφωμενη,
ΕΙΠΟΥ φίλων ΒΑΕΨΕΙΕΝ οικετων δεμας,
ΕΚΛΑΙΕΝ ἢ δυστηνος" — Sophocl. Electr. 924. [lege
Trachin. 924 = 909. J. T.]

And wandering up and down the house, whenever she saw a favourite domestic, so oft the wretched dame would weep.

The particle *ἐπεὶ* occurs in a similar construction. Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν εἰστήκεσαν (πολὺ γὰρ τοῦ ἵππου θᾶπτον ἔτρεχον) καὶ πάλιν, ἐπεὶ πλησιάζοι ὁ ἵππος, ταυτὰ ἐποιοῦν. Xenophon. Anabas. p. 45. *ex emendatione Porsoni; quem vide ad Eur. Phæn.* 412.

V.

"Quod autem eruditissimos quosque videtur fefellisse, "observare libet, Verba istius formæ, cujus est *αιεσοι*, nusquam "vel notione optativa adhiberi, vel cum vocula *κεν* sive *αν* "conjungi; sed temporibus præteritis significatione futura perpetuo subjici.

Εγὼ γὰρ ὡν μειρακιον ΗΠΕΙΛΗΣ' ὅτι

Εἰς τοὺς δικαίους καὶ σοφούς καὶ κοσμίους

ΜΟΝΟΥΣ ΒΑΔΙΟΙΜΗΝ — *Plut.* 88. [M. C. 103. Ed. B. 105.]

For I when a stripling threatened that I would visit the honest and wise and respectable—and no others.

1. If this *dictum* be true, and I have met with nothing to disprove it, all the other usages of the future optative must be struck off the roll without delay.

α. *ἤσονται. fare ye well.* "neque enim futurum istius formæ tribuitur." [M. C. ii. Ed. B. ii.]

β. *μαλλον αν εσοιμην,* "locutio est Græcis ignota. Futurum "utique formæ optativæ nihilo rectius cum particula *αν* conjungitur, quam optanti tribuitur." [M. C. iv. Ed. B. iv.]

2. The future infinitive, it has been already remarked, keeps no company with the particle *ἂν*. The aversion to *πρὶν* preced-

ing it in what is called *government*, seems pretty much the same. Mr. Elmsley *ad Iph. Aul.* v. 1459. has justly suggested, that *πρὶν σπαράζεσθαι κόμας*, is a solecism. The looser usage of the aorist infinitive with *ἀν* or without it, affords no excuse for breaking down the narrow fence of its neighbour.

3. For the same reason, Mr. Elmsley, *ad Iph. T.* v. 937. appears to me justly to condemn *κελευσθεὶς δράσειν* as not legitimate Greek; while *ad Œd. R.* v. 272. he does not with equal decision second the Scholiast, who in reference to *εὐχομαι* in v. 269. writes thus, *φθαρῆναι δεῖ γράφειν, οὐ φθερεῖσθαι*.

The syntax of the line

Ἀλλ ὥδε προεθηκεν ελευθερίας απολαυσειν
is condemned by Dawes on the very same principle. "Nec
"vero futurum verbo *προεθηκεν* commode subjungi potest."
[M. C. iii. Ed. B. iii.]

4. In the syntax of *μέλλω*, the infinitive mood following it most usually occurs in the future tense, but not universally. The authority of Porson *ad Orest.* v. 929. on v. 1594. *μέλλω κτανεῖν*, has pronounced, "aoristum recte postponi verbo *μέλλειν*." Mr. Elmsley *ad Heraclid.* v. 710. gives his sentence thus on the subject, "Ubicunque levi emendatione pro *γράψαι* restitui potest *γράφειν* aut *γράψειν*, restituendum, mihi videtur."

VI.

"Nos primi monemus, formæ verborum optativæ cum certis
"voculis, *ἵνα* puta, *ὄφρα* et *μη*, conjunctæ eum esse usum, ut
"verbis de tempore non nisi præterito usurpatis subjungatur, isti-
"que adeo Latinorum tempori AMAREM respondeat; sub-
"junctivam contra verbis non nisi præsentis vel futuræ significa-
"tionis subjungi, atque alteri isti apud Romanos tempori AMEM
"respondere." [M. C. 82, 3. 272. 329=85. 268. 321.]

Generally speaking, where a purpose, end, result, is denoted by the help of the particles, *ἵνα*, *ὄφρα*, *μή*, &c.

I. If both the *action* and the *purpose* of it belong entirely to time past, the *purpose* is denoted by the optative mood only.

II. If the *action* belong to time present or future, the *purpose* is denoted by the subjunctive and not otherwise.

This is remarkably well illustrated by Dawes out of Homer and Plato. In the *Iliad* E. 127, 8. we read,

Αχλυν δ' αν τοι απ' οφθαλμων ελον, η πριν επην,
ΟΦΡ' ευ ΓΙΝΩΣΚΗΣ ημεν θεον ηδε και ανδρα.

"I HAVE REMOVED the mist from thine eyes, that thou MAY'ST DISTINGUISH &c."

In the second *Alcibiades* of Plato, *sub finem*: ὥσπερ τῷ Διομηδεὶ φησὶ τὴν Ἀθηναίαν Ὀμηρὸς ἀπο τῶν οφθαλμῶν ΑΦΕΛΕΙΝ τὴν ἀχλύν,

ΟΦΡ' ευ ΓΙΝΩΣΚΟΙ ημεν θεον ηδε και ανδρα.

"Homer tells us that Minerva REMOVED the mist from his eyes, that he MIGHT DISTINGUISH &c."

Briefly, it is right to say, ἐπορεύθη, ἵνα μάθοι,
and πορεύεται or πορεύσεται, ἵνα μάθῃ.

Yet a few remarks may be useful, and even necessary, to assist the young scholar in discriminating betwixt real exceptions and such only as appear so to be: for no one mistakes the following modes of syntax as legitimate.

φυλάττετε νῦν, ὅπως μὴ οἴχοιτο.

τότε γὰρ ἐφυλάττετε, ὅπως μὴ οἴχηται.

1. Since the Greek aorist, like the Latin preterite, is not only taken in the narrative way, as ἔγραψα, *I wrote*, but sometimes also in the use of our present perfect, *I have written*; it may in its latter usage be followed by the subjunctive. The remark is Dawes's, when speaking most exactly on the dramatic passage of Homer as varied in narration by Plato, *ubi supra*. Professor Monk, *ad Hippolyt.* v. 1294. has shewn very clearly, under what circumstances this syntax is legitimate.

2. Since, in narrating past events, the Greek writers, particularly the Tragics, often employ the present in one part, with the aorist in the other part of the sentence, [*vid.* R. P. *ad Hecub.* v. 21.] as well as *vice versa*, we are not to wonder, if a syntax like the following be sometimes presented, with ὅστις or with ἵνα.

Phæn. 47. κηρύσσει, [*revera*, ἐκήρυξεν]

ὅστις μάθοι. κ. τ. λ.

"He proclaimed such a reward to any one, that SHOULD discover the meaning of the riddle."

3. If the verb denoting the principal act, while it is true of the present time which it directly expresses, be virtually true of the past also in its beginning and continuance, the leading verb may stand in the present tense, and yet the purpose be denoted by the optative mood. In this way, I venture, though with some timidity, to translate the following passage of the *Ranæ*, vv. 21—24.

Εἰτ' οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλὴ τρυφή,

Ὅτ' ἐγὼ μὲν ὦν Διόνυσος, υἱὸς Σταμνίου,

Αὐτὸς βαδίξω καὶ πονῶ, τοῦτον δ' ὀχῶ,

ἵνα μὴ ταλαιπωροῖτο, μὴδ' ἄχθος φέροι;

"Is it not quite abominable, that I the mighty Bacchus HAVE BEEN trudging on foot, while I have had this fellow well-mounted, that he MIGHT feel no fatigue."

To escape from the emendation of Brunck, and with a view to suggest an idea which may perhaps be supported ere long by better authority, I risk at all events a modest conjecture for the present.

4. In passages where either syntax would be legitimate in other respects, some peculiarity of the case determines the choice at once.

The following passage presents just such an instance.

Ἡ γὰρ νέους ἔρποντας εὐμενεῖ πέδῳ,

Ἀπαντα πανδοκοῦσα παιδείας ὄτλον,

Ἐθρέψατ', οἰκιστῆρας ἀσπιδηφόρους

Πιστοὺς, ὅπως γένουσι πρὸς χρέος τόδε.

S. Theb. vv. 17—20.

There is nothing in vv. 19, 20. to condemn the reading γένουσι. "She HATH REARED, that you may become." But in vv. 17, 18. the decision lies. "She REARED you in tender and helpless infancy, that you MIGHT become one day her loyal guards."

When Porson *ad Phæn.* v. 68. writes thus, “*Deinde κραινόειεν προ κραινώσιν* edidit Brunckius, ex Dawesii præcepto, “*Misc. Crit.* p. 82. Sed hanc regulam non videntur per omnia “*servasse Tragici. Confer Hec. 1128.—1133.*” [1120—1126.] he refers to a passage, singularly awkward, and if it be allowed to stand correctly at present, bidding more defiance to Dawes’s Canon, than any other which it has yet fallen in my way to observe.

Ἔδεισα, μή σοι πολέμιος λειφθεῖς ὁ παῖς
 Τροίαν ἀθροΐση, καὶ ξυνοικίση πάλιν·
 Γνόντες δ’ Ἀχαιοὶ ζῶντα Πριαμίδων τινα
 Φρυγῶν ἐς αἶαν αὐθις αἵρουεν στόλον,
 Κάπειτα Θρήκης πεδία τρίβοιεν τάδε
 Λεηλατοῦντες· γείτοσιν δ’ εἶη κακὸν
 Τρώων, ἐν ἱππερ νῦν, ἄναξ, ἐκάμνομεν.

Had the irregularity lain on the other side, had he begun with the optative and from inadvertence of mind been led by other thoughts to employ the subjunctive afterwards; the knot might then have had an easy solution.

As it is, Mr. Blomfield’s ingenious and perhaps just mode of settling the point in other passages, can hardly be applied to this.

“*Verum fac aliquando subjunctivum de re præteritâ adhibuerint, nunquam tamen optativum de re præsentî usurparunt.*” *ad S. Theb. ubi supra.*

III. A third syntax yet remains ; which, though never, I believe, noticed by Dawes, deserves a place here.

Τί δῆτ’ ἐμοὶ ζῆν κέρδος, ἀλλ’ οὐκ ἐν τάχει
 Ἐρρίψ’ ἐμαυτὴν τῆσδ’ ἀπὸ στυφλοῦ πέτρας,
 Ὅπως πέδῳ σκήψασα, τῶν πάντων πόνων
 Ἀπηλλάγην; κρεῖσσον γὰρ εἰς ἅπαξ θανεῖν,
 ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.

Prom. Vinc. vv. 773—6.

I have selected this passage, for two reasons : it readily presents its own meaning, and shows the class of construction to which it belongs. But Heath wanted to alter it, from the con-

fusion in his mind of the rules of Latin with those of Greek syntax; and his note affords a peculiar specimen of that influence operating in such matters, which I have mentioned in the few remarks prefixed to these Canons.

“ Ut constet grammatica ratio, omnino legendum ἀπαλλα-
“ γείην, ejecta particula γάρ, quæ paulo post sequitur, ne
“ redundet metrum.” HEATH. *ad loc.*

As every scholar possesses the Hippolytus [v. 643.] edited by Professor Monk, and the Œdipus Rex [v. 1389.] by Mr. Elmsley, it is unnecessary to give any particular explanation of what they have so well developed. Hermann also may be consulted with advantage, in his *Annotationes*, No. 446. on the Greek idioms of Viger.

VII.

“ Exigit sermonis ratio, ut voculæ *ον μη* vel cum futuro
“ Indicativo vel cum Aoristo altero formæ subjunctivæ constru-
“ antur. [M. C. 222 = 221.]

“ Legitime construitur vocula ὅπως, altera *μη* vel comite
“ vel absente, cum Aoristo secundo formæ vel activæ vel mediæ,
“ uti et cum aoristo primo passivæ.” [M. C. 228, 29, 30 =
227, 28.]

“ Vocula *ον* cum verbo subjunctivæ formæ conjuncta alteram
“ itidem *μη* comitem postulat.” [M. C. 340 = 331.]

According to Dawes then, the following forms of Syntax, for instance, are correct.

1. ΟΥ ΜΗ δυσμενης ΕΣΗι φιλοις.
2. ΑΛΛ' ΟΥΠΟΤ' εἰς εμουγε ΜΗ ΜΑΘΗΣ τοδε.
3. Δεδοιχ' ΟΠΩΣ ΜΗ τευξομαι κακοδαιμονος.
4. [σκεπτέον, ὅπως τοῦτο μάθη.]
5. [σκεπτέον, ὅπως μὴ αἰσθωνται ταῦτα.]
6. [φύλαξαι, ὅπως μὴ τυφθῇς.]

And the following forms amongst others are not legitimate,

7. Ου μη ληρησης. Read, Ου μη ΛΗΡΗΣΕΙΣ.
8. Ὅπως δε τουτο μη διδαξης μηδενα. Read. ὅπως μη διδαξεις.

9. ΑΛΛ' οὔτι μ' ἐκφυγῆτε λαιψήρῳ ποδί. [Hecub. 1038 = 1030.] Read, ΑΛΛ' οὔτι ΜΗΚΦΥΓΗΤΕ. "Dawesius sagaciter, licet minus recte." R. P. With the great critic himself, therefore, read, 'ΑΛΛ' οὔτι μὴ φύγητε λαιψήρῳ ποδί.

A. Under the head of No. 8. which is a case of elliptic construction, may commodiously be classed a most ingenious recovery of error, and a most happy defence of the true but suspected lection.

Reiske, offended at the awkwardness which nobody can deny, of Hecuba, v. 402. corrected the verse as follows,

ὅμοια, κισσὸς δρυὸς ὅπως, τῇσδ' ἔξομαι.

And Porson, in his first edition of the Hecuba, adopted the correction with this remark.

"ὅμοια emendatio est Reiskii pro ὅποια, quod habent Aldus "et MSS."

In his second edition, he restores the genuine reading,

ὅποια κισσὸς δρυὸς, ὅπως τῇσδ' ἔξομαι.

As the ivy clings to the oak, let me cling to my daughter here. The jingle of the Greek, which one wonders did not offend the nice ear of Euripides, disappears in the English translation.

Porson's note enlarged shall be given at full length.

"ὅμοιαι emendatio est Reiskii pro ὅποια, quod habent Aldus et MSS. a Brunckio et Beckio recepta. Pro ὅπως B. οὔτως. Sed re perpensa, huic emendationi diffidere cœpi, et vulgatum defendi posse hodie censeo. Plerumque quidem ὅπως vel ὅπως μὴ cum secunda persona, aliquando cum tertia construitur, rarius cum prima. Aristophanes Eccles. 296. Ὅπως δὲ τὸ σύμβολον λαβόντες ἔπειτα πλησίοι καθεδούμεθα. Plene dixit post paullo, Ὅρα δ' ὅπως ὠθήσομαι τοῦσδε τοὺς ἄστεος. Antiphanes Athenæi III. p. 123. B. Ὅπως ὕδαρ ἔφοντα μηδέν' ὄψομαι. Retinenda etiam videtur vulgata Troad. 147. lectio, frustra a Musgravio sollicitata. Μάτηρ δ' ὥς τις πτανοῖς κλαγγάν' Ὀρνισιν, ὅπως ἐξάρξω ἔγὼ Μολπάν."

The curious reader will do well to compare this note with the remark of Mr. Elmsley ad *Acharn.* 930. *Sub iudice lis est.*

B. That *οὐ* does not precede a verb of the subjunctive mood unless accompanied by *μή*, is true enough as an Attic Canon. In the Ionic Greek of Homer, the other Syntax is perfectly right.

Iliad. A. 262. *Οὐ γάρ πω τοίους ἴδον ἄνδρας, οὔδε ἴδωμαι.* And I only mention this now, to avoid the appearance which one might otherwise incur of appealing to Homer as an authority for Attic Syntax. Innumerable modes of speech, cultivated by the Poets, and even familiar to the Prose writers of Athens are drawn from Homer, the vast ocean of Grecian literature. But inasmuch as a great deal of the original diction of Homer had become obsolete in the age of Pericles, and a great deal of recent varnish was afterwards put on by the Scholars of Alexandria, let it be understood, that we borrow illustration from Homer only where he was copied or followed by the Attic Writers; while against their demonstrated practice—in the present discussion—he affords no authority at all. [Iliad. φ. 195. &c.]

C. A very ingenious hint is started and ably defended by Mr. Elmsley in his Criticism on Gaisford's edition of Markland's Euripides [Quart. Review. June 1812. pp. 453, 4.] ad *Supp.* v. 1066; that “when *οὐ μή* is prefixed to the future, a note of “interrogation ought to be added.” And Mr. Monk approving the idea, edits the *Hippolytus* accordingly. Vid. vv. 213. 602.

On the particles *οὐκ οὖν* a similar hint is advanced by Mr. Elmsley, ad *Æd. R.* v. 342. and pursued ad *Heraclid.* v. 256.

VIII.

“Nec verbum activum *μαθιμι* cum Genitivo, nec *μεθιεμαι* cum Accusativo recte conjungitur.” sed vice versa. [M. C. 238 = 236.] Vid. et R. P. ad *Med.* v. 734.

This one instance, acutely observed, belongs to that nice analogy; by which several other verbs in their active and middle uses are always distinguished. In the translation which I shall venture to give, let not the fastidious reader find cause of displeasure. Where the analysis of language descends to its last stage, the words by which the attempt is made to develop it, if they do trip a little, may expect to be forgiven.

1. μεθίημι σέ.—μεθίεμαι σοῦ.
 2. ἀφίημι σέ.—ἀφίεμαι σοῦ.
 3. ἔλαβον σέ.—ἐλαβόμην σοῦ.
 4. σίγα δ' ἔξομεν στόμα.—βρετέων ἔχεσθαι.
 5. βρόχους ἄπτειν.—ἄψει πέπλων.
 6. ὥρεξε τὴν κύλικα.—οὐ παιδὸς ὀρέξατο.
- 1, 2. *I quit, or part—myself from you.*
 3. *I caught—myself at you.*
 4. *To hold—ourselves by the statues.*
 5. *You will fasten—yourself on my robes.*
 6. *He stretched—himself for his Son.*

In translating, at once exactly, and with variety if it be not distinction, lies the difficulty; otherwise, the task would be easy enough. A Scholar understands the whole, without any help of translation.

IX.

“Si mulier de se loquens pluralem adhibet numerum genus
“etiam adhibet masculinum;

“Si masculinum adhibet genus, numerum etiam adhibet
“pluralem.” R. P. ad *Hec.* 515 [M. C. 317 = 310.]

In Porson's Letter to Dalzel, *Mus. Crit.* p. 335. it is said,
“There is a stronger exception against Dawes's rule in *Hipp.*
“1120. [Ed. Monk. 1107.] than can be brought, I believe,
“from any other quarter.”

Whoever will take the trouble of turning to the passage itself
and the note upon it in Mr. Monk's Edition, will find, that it is
all a mere inadvertence of the poet, who either mistook himself
at the moment for the Choryphæa, or hastily transferred from his
loci communes a fine train of reflection, without considering in
whose character it must be uttered.

Read that charming Scolium in the *Medea*, Σκαιοῦς δὲ λέγων
—vv. 192—206, or that, Δεινὰ τυράννων—vv. 119—130:
And say, who but Euripides could have given sentiments so
beautiful, so just, so profound to the person of an illiterate nurse.

X.

“Loci istius [Iliad.] Z. 479.

Και ποτε τις ειποι “πατρος δ ὄγε πολλον αμεινων”

Εκ πολεμου ανιοντα—“fefellit omnes, quantum sciam,
“syntaxis. Nempe interpretantur ac si verbum ἰδων vel simile
“non incommode subaudiri posset quo referretur accusativus
“ανιοντα: et olim quis dicet ‘patre vero hic multo est fortior’
“ex pugna redeuntem conspicatus. Frustra. Nam plena atque
“integra est oratio, ista autem constructio: Και ποτε τις εκ
“πολεμου ανιοντα ειποι—et olim quis de eo ex pugna redeunte
“[vel reverso] dicat.—Adjiciam et illud Aristoph. Nub. 1147.

Και μοι ΤΟΝ ΥΙΟΝ, ει μεμαθηκε τον λογον

Εκεινον ΕΙΦ, ὃν αρτιως εισηγαγες.

“Et mihi de filio dic, utrum didicerit.—Quem ad locum υἱον
“esse accusativum more Atticorum pro nominativo positum
“frustra monet Cl. Kusterus.” [M. C. 147, 8 = 149.]

1. This remark on what for distinction's sake should be called the *Accusativus de quo*, has a range of great usefulness, especially in the Attic poets.

The following in Homer, Iliad Z. 239. is rather unique:
The wives and daughters of the Trojan Soldiers, crowded about Hector,
Εἰρόμεναι παῖδάς τε, κασιγνήτους τε, ἕτας τε,
Καὶ πόσις. “h. e. περὶ παίδων.” Heyne.

The Attics generally use the *Accusativus de quo*, with what is technically called an *indefinite sentence* after it, as in the passage quoted above from Aristophanes.

2. But another Syntax, less noticed, may commodiously be mentioned here, the *Accusativus rei vel facti*, where the governing verb would otherwise require the Genitive case.

Μεῖζόν τι χρήξεις, παῖδας ἢ σεσσωμένους; Phœn. 1226.

—ἐὰν θνήσκοντας ἢ τετρωμένους

Πύθησθε— S. Theb. 228, 9.

Do you desire a greater blessing, than that your Sons should be alive?—

—*if you hear that any of ours are dying or wounded.* Perhaps it may add some illustration to a matter not commonly remarked, if I refer to a correspondent class of expressions in the Latin language.

spretæque injuria formæ. *Æn.* i.

ob iram interfecti ab eo domini. *Livy* xxi. §. 2.

injuria τοῦ formam spretam fuisse.

iram ἐνεκα τοῦ interfectum fuisse ab eo dominum.

That is, not *injuria formæ*, not *iram domini*; which words taken alone would convey ideas very different from those intended by Virgil and Livy.

3. Nor has it been duly noticed, that the neuter pronouns in Greek are favourable to a government in the Accusative case, where the masculine or feminine would require the Genitive.

μεῖζόν τι χρῆζεις; affords an instance immediately of what I wish to suggest. The intelligent reader will need no farther explanation.

XI.

Φησιν ὃ εἶναι πολλων αγαθων αξιος ὑμιν ὁ ποιητης.

“Locutio ista αγαθων αξιος ὑμιν quo valeat, exponat velim qui intelligere sibi videtur. Interim vero contemplare, si vacat, quid inter eam et veram (ni male auguror) *Aristophanis* manum intersit: Φησιν ὃ εἶναι πολλων αγαθων ΑΙΤΙΟΣ ὑμιν ὁ ποιητης.” [M. C. 257=254.] And he goes on to defend his emendation by what is plausible enough, in the context of the passage, and by showing that such a Syntax of αἴτιος is familiar to Aristophanes.

1. A very useful article might be formed under the name of **ERRORES DAWESIANI**. I could not say of Dawes, what some one pointedly said of our great Aristarchus, but too bitterly against the “learned Theban” of Emmanuel. “One may learn more from Bentley when he is wrong, than from Barnes when he is right.” And yet beyond a doubt, the detection of ingenious error in clever men affords instruction as well as amusement,

if properly considered. The quick may learn modesty, and the slow may derive encouragement, from the very same lesson.

Ἡμῖν δ' Ἀχιλλεύς ἄξιος τιμῆς, γύναι,

Θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ. *Hecub.* 313.

"Verte, Dignus Achilles, qui a nobis honorem accipiat." vide R. P. ad locum. et Elmsleium ad *Acharn.* 633.

—ἀροισθε

κῦδος τοῖσδε πολίταις. *S. Theb.* 304, 5.

Such is the happy and certain emendation of Mr. Blomfield, who thus supports it. "Constructio verbi ἀροισθε, quæ e rarioribus" est, scribas fefellit. Æschylus Homerum pro more respicit. *Iliad.* Δ. 94.

Τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν ἰόν;

Πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο."

A similar passage occurs in *Iliad.* I. 303. vid. Heyn. in loc.

2. For the benefit of those young scholars to whom this syntax may perhaps seem strange, I shall collect instances in number and variety sufficient to render it at once familiar and clear.

1. ὡς ἄξιος εἶη θανάτου τῇ πόλει. *Xenoph. Mem.* ad init.

2. ἔργῳ μὲν ἡμῖν οἷδ' ἔχουσι τὰ προσήκοντα σφίσιν αὐτοῖς. *Funeral Oration of Plato,* ad init.

3. Τρῶσιν δ' αὖ μετόπισθε γερούσιον ἔρπον ἔλωμαι. *Iliad.* X. 119.

4. Δέξατό οἱ σκῆπτρον πατρῷον ἀφθιτον αἰεὶ. *ibid.* B. 186.

5. Πόσον πρίωμαί σοι τὰ χοιρίδια; λέγε. *Acharn.* 812.

6. Ὠήσομαί σοι. *ibid.* 815.

7. Κλυθί μοι, Αἰγίοχοιο Διὸς τέκος, ἀτρυτώνη. *Iliad.* E. 115.

8. Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισι. *ibid.* Ψ. 179.

9. ὦ Παλίου θύγατερ,

Χαίρουσά μοι ἐν Ἀΐδα δόμοισι

Τὸν ἀνάλιον οἶκον οἰκετεύεις. *Alcest.* 437—9.

I would translate the last two passages thus : *Take my blessing and farewell.* In the other instances, the proper rendering will be, *at me, of me, at my hands.*

It is a mode of speaking, to which the old English and the modern Scottish affords parallels in plenty.

1. Shall we receive good at the hand of God, and shall we not receive evil? *Job ii. 10.*

2. Ask at Moses and the Prophets. *Logan, Sermons.*

3. Blithe would I battle, for the right.

To ask one question at the sprite. *Walter Scott, Marmion.* Before concluding, let me be allowed to suggest, that from what has been stated above, Brunck's translation of the passage in the *Electra* of Sophocles may derive some colour and countenance of support. I am inclined to adopt it as right.

Τιν γάρ ποτ' ἂν, ὦ φίλῖα γενέθλα,
πρόσφορον ἀκούσαιμ' ἔπος,
τίνι φρονούντι καίρια;

*A Quo enim unquam, cara progenies, audire possim aliquod
conveniens mihi?*

ANCIENT ELEAN INSCRIPTION.

MR. R. Payne Knight, a gentleman whose learned and ingenious researches have greatly contributed to diffuse a knowledge of the ancient language of Greece, has lately communicated to his friends the *fac-simile* of a most curious relic of antiquity, found by Sir William Gell, during his travels in the Peloponnesus. It is the copy of a treaty between the Eleans and some neighbouring state, the characters and the dialect of which are very old; and may be consistent enough with the date which Mr. Knight ascribes to it. That scholars may have an opportunity of forming their own opinions on this inscription, we are permitted to make it public in our Miscellany. We subjoin Mr. Knight's

own interpretation in the common mode of writing; and take the liberty of offering some remarks upon it, from the hand of one of our brethren.

Α ΦΡΑΤΡΑ ΤΟΙΡ ΦΑΛΕΙΟΙΣ:ΚΑΙ ΤΟΙΣ ΕΥ
 ΦΑΟΙΟΙΣ: ΣΥΝΜΑΧΙΑ ΚΕΑ ΕΚΑΤΟΝ ΕΤΕΑ:
 ΑΡ ΟΙ ΔΕΚΑΤΟΙ:ΑΙ ΔΕ ΤΙ ΔΕΟΙ:ΑΙΤΕ ΕΠΟΣ ΑΙΤΕ Ε
 ΑΡΓΟΝ: ΣΥΝΕΑΝ ΚΑΛΑΛΟΙΣ:ΤΑ Τ ΑΛ ΚΑΙ ΠΑ
 Ρ ΠΟΛΕΜΟ:ΑΙ ΔΕ ΜΑ ΣΥΝΕΑΝ:ΤΑΛΑΝΤΟΝ Κ
 ΑΡΓΥΡΟ:ΑΠΟΤΙΝΟΙΑΝ:ΤΟΙ ΔΙ ΟΛΥΝΠΙΟΙ:ΤΟΙ ΚΑ
 ΔΑΛΕΜΕΝΟΙ:ΛΑΤΡΕΙΟΜΕΝΟΝ:ΑΙ ΔΕ ΤΙΡ ΤΑ Γ
 ΡΑΦΕΑ:ΤΑΙ ΚΑ ΔΑΛΕΟΙΤΟ:ΑΙΤΕ ΕΤΑΣ ΑΙΤΕ Τ
 ΕΛΕΣΤΑ:ΑΙΤΕ ΔΑΜΟΣ:ΕΝ ΤΕ ΠΙΑΡΟΙ Κ ΕΝΕΥ
 ΟΙΤΟ ΤΟΙΝΤΑΥ ΓΕΓΡΑΜΕΝΟΙ.

“ Hæc lamina ærea, modulo ac forma qua supra delineata, in
 “ agro Eliaco effossa, atque inde a G. Gell A. S. MDCCCXIII.
 “ reportata, fœdus inter duas ejus regionis gentes circa Olymp.
 “ XL. initum exhibet, quod dialecto communi Hellenica et
 “ litteris Constantinopolitanis sic reddendum mihi videtur.”

ἡ ρητρα τοις Ηλαιοις και τοις Ενασιοις· συμμαχια αν ειη
 ἑκατον ετεα, αρχη δεκατη· ει δε τι δεοι, ειτε επος ειτε εργον,
 συνειεν αν αλληλοις, τα τε αλλα και παρα πολεμον. ει δε μη
 συνειεν, ταλαντον αν αργυρου αποτινοιεν τῷ Δι Ολυμπιῳ
 οἱ αν δηλημενοι, λατρευομενων. ει δε τις τα γραφειη τη αν
 δηλεοιτο, ειτε ετης ειτε τελεστης ειτε δημος, εν τῷ εφιερειῳ
 αν ενεχοιτο τῷ ενταυθα γεγραμμενῳ.

“ Judicent tamen doctiores, et siquid probabilius habuerint,
 “ proferant.”

R. P. KNIGHT.

This Elean Inscription, for which we are indebted to Mr. Knight, is particularly deserving of attention. It is of an earlier date than any which has been copied in Greece, or which may be found on marbles brought from that country.

The digamma occurs seven times in the short space of ten lines. There are, therefore, documents now existing of considerable antiquity, belonging to Greece, to Italy, the Greek islands, and to Asia, presenting, each of them, the form or power of the digamma; we mean, the Elean Inscription before us; the Heracleian Tables; the Senarian Iambic from Delos, (so well explained by Bentley) and the Sigeian Marble, contemporary with the Delian Inscription. In that of Sigeum, the Υ , as Lanzi remarks, in $\Sigma\gamma\epsilon\Upsilon\epsilon\upsilon\sigma\iota$ takes the power of the digamma.

For the sake of confirming in parts the explanation which Mr. Knight has given, we may observe that the form Ψ for χ occurring in the Elean Tablet three times, may be seen on monuments of Etruscan antiquity, where we read $\Xi\sqrt{\Psi}A$ *Achle* for Achilles. See *Passeri Pic. Etrus.* Tom. III. cxvi. The term of 100 years, for which an alliance is made between the two states in the Elean Inscription was a period not uncommonly agreed upon by the Greek republics. In Thucyd. (E. 47.) the Athenians, Argives, Eleans, and Mantineans are to be allies for that time; $\xi\upsilon\mu\acute{\alpha}\chi\omicron\upsilon\varsigma \epsilon\iota\upsilon\alpha\iota \epsilon\kappa\alpha\tau\omicron\nu \epsilon\tau\eta$, where the accusative is used, as in the Elean Tablet. Pausanias mentions probably the same treaty (L. 5.) $\epsilon\varsigma \sigma\upsilon\mu\mu\alpha\chi\iota\alpha\nu \epsilon\tau\omega\nu \epsilon\kappa\alpha\tau\omicron\nu$. Thucydides (Γ) also speaks of the alliance between the Acarnanians, Amphilochians and Ambraciots for the same term, $\xi\upsilon\mu\mu\alpha\chi\iota\alpha\nu \epsilon\kappa\alpha\tau\omicron\nu \epsilon\tau\eta$. The talent to be paid to Olympian Jupiter by the party infringing the treaty mentioned in the Elean Inscription, is the same sum which the Eleans made the Lepreatæ pay to Olympian Jupiter: $\tau\acute{\alpha}\lambda\alpha\upsilon\tau\omicron\nu \epsilon\tau\alpha\zeta\alpha\nu \Delta\iota\iota \tau\hat{\omega} \text{'Ολ\upsilon\mu\pi\iota\omega} \alpha\pi\omicron\phi\acute{\epsilon}\rho\epsilon\iota\nu$. (Thuc. E. 31.)

The use of ρ for σ as in $\tau\omicron\iota\rho$, (l. 1.) and in $\tau\iota\rho$ (l. 7.) was common to the Æolians, who said $\omicron\upsilon\tau\omicron\rho$ for $\omicron\upsilon\tau\omicron\varsigma$; but the Eleans and the Eretrieans, who were a colony from Elis, were particularly noted for this substitution of the ρ . Consistently with their aversion to the aspirate, the Æolians said $\kappa\alpha\tau\epsilon\iota\rho\omega\varsigma\iota\varsigma$ for $\kappa\alpha\theta\iota\epsilon\rho\omega\varsigma\iota\varsigma$, and $\acute{\alpha}\mu\pi\iota$ for $\acute{\alpha}\mu\phi\iota$. We therefore find in this inscription $\epsilon\pi\iota\acute{\alpha}\rho\eta$ for $\epsilon\phi\iota\epsilon\rho\eta$ or $\epsilon\phi\iota\epsilon\rho\epsilon\iota\eta$, according to the interpretation of Mr. Knight. $\text{'Ια}\rho\omicron\varsigma$ for $\text{'Ιε}\rho\omicron\varsigma$, as $\tau\acute{\alpha}\mu\upsilon\epsilon\iota\nu$ for

τέμνειν, and ἄτερος for ἕτερος are common Æolic forms: we also find the Æolic nominative τελέστα in this inscription, for τελέστης. See *Tab. Herac. and Greg. de dial.* 283.

In other parts we find a mode of writing which perhaps was strictly ἐπιχώριον; as in Ὀλυνπίω for Ὀλυμπίω. We might have expected to have seen ῥάτρα (l. 1.) written βράτρα instead of φράτρα, according to the remark of Priscian. I. p. 13. "*Id β etiam solet apud Æoles transire F digamma, quoties ab ῥ incipit dictio, quæ solet aspirari, ut ῥήτωρ βρήτωρ.*" Yet ῥίγος seems to have been written φρίγος, as the Latin *frigus* is directly derived from the word in that form.

In the sixth line and seventh, instead of repeating ἂν (οἱ ἂν δηλήμενοι) we may read καταδηλήμενοι, as κα for κατὰ occurs in the Sigeian decree of Olympiad 123, in κατην for κατὰ τήν, and in the Laconic or Cretan Marble, illustrated by Maffei, we find KA for κατά. The people with whom the Eleans form the alliance, are probably the Evæans belonging to a city in Arcadia, a country adjoining to part of the Elean territory. Εὔα is a city of Arcadia, (says *Stephanus de Urb.* in v.) and the name of the inhabitants is Εὐαῖοι. The word therefore in the Tablet may be Εὐφαιοί; but as there appears to be an φ after the α, we speak with hesitation on the appropriation of this name.

l. 3. ΑΙΤΕ ΦΕΠΟΣ ΑΙΤΕ ΦΑΡΤΟΝ. ἡμὲν ἔπει, ἡδὲ καὶ ἔργω.

Hymn. in Cererem. 117.

The reader will not fail to observe the frequent recurrence of the two στίγμαί: They are never placed but at the termination of a word.

R. W

**PORSON'S INSCRIPTION *for the Statue of the*
ELEUSINIAN CERES.**

WHEN the Fragment of the Statue of Ceres, brought from Eleusis, by Dr. Clarke and Mr. Cripps, was placed in the Vestibule of the University Library at Cambridge, Professor Porson was requested to write an inscription for the Pedestal. He offered the following, which he recommended for adoption, as being in such Greek as was written in the time of Pericles, when the temple at Eleusis was built. Conceiving that this Inscription is a literary curiosity, we present our readers with an exact copy of it.

ΔΕΜΕΤΡ₀Σ
Τ₀Τ₀ Τ₀ ΑΛΑΥΜΑ
Η₀Σ₀Ν ΛΕΥΟΙΓ₀Ν
ΕΝΕΥΣΙΝ₀ΘΕΝ
ΜΕΤΕΝΕΛΚΟΝΤΕΣ
ΕΣΤ₀ ΤΕΣ
ΛΡΑΝΤΑΛΕΦΥΡΙΔ₀Σ ΑΚΑΔΕΜΙΑΣ
ΜΟΣΕΙ₀Ν
ΑΝΕΘΕΣΑΝ
ΟΔΟΑΡ₀Δ₀Σ ΔΑΝΙΕΝ ΚΥΑΡΚΕ
ΙΟΑΝΝΕΣ ΜΑΡΤΕΝ ΚΡΙΠΠΣ
ΕΤΕΙ Κ₀ΣΜ₀
ΒΧΧΗΗΗΔΙ.

It may here be remarked, that when the Donors of this Statue were induced to prefer a Latin Inscription, they were supplied with that which now appears on the pedestal by Professor Porson.

REVIEW OF
NEW CLASSICAL PUBLICATIONS.

AN ESSAY *on certain points of resemblance between the* ANCIENT and MODERN GREEKS. *By the Hon. FRED. SYLV. NORTH DOUGLAS, Student of Christ Church, Oxon.* 2d Edition. London 1813. Murray. pp. 198.

As the Editors of the Museum Criticum intended their Journal principally for a vehicle of such miscellaneous information as might cast any light upon points connected with Classical Literature, it is obvious that they could not mean to exclude from their plan reviews of contemporary productions which bear any relation to these particular subjects. At the same time it is not their intention to dilate such reviews to an immoderate size by the introduction of remarks foreign from the subject under discussion, but rather to present to their readers a perspicuous and impartial analysis of the works on which they treat.

The present volume is highly interesting to the classical reader; its title is modest and its bulk is small, but its contents are judicious, learned, and elegant: *μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.*

Mr. Douglas has taken advantage of that period of his life, when the mind, elastic and vigorous, fresh from the study of the best authors of antiquity, and richly stored with sentiments the most noble, and images the most beautiful, seeks to verify the pictures which fancy has drawn, and to judge of the delineations of its favourite authors, by visiting the remains or the site of the objects which they describe; to connect the remembrance of the heroes, the poets, the sages of antiquity, with the idea of the plains on which they fought, the theatres on which they were crowned, and the porticoes under which they taught.

During his residence at Athens, Mr. Douglas made an excursion to Ægina, and saw the statues which have been recently dug up in that island near the temple of Jupiter Pánhellenius. He conjectures that they may be the very statues of the Æacidæ which were borrowed by the Greeks before the battle of Salamis. We are not informed of the size of these pieces of sculpture; the Æacidæ, which the Thebans also had borrowed to ensure themselves success, were most probably *small* ancient figures; perhaps not larger than *Penates*.

Passing over the introductory chapter, in which Mr. Douglas briefly details his route, we shall proceed to his remarks upon the character and customs of the modern Greeks, considered with a reference to those of their ancestors. The second chapter contains some observations upon the comparative populousness of ancient and modern Greece; Mr. Douglas has been misled by the sceptical arguments of Hume, with whom he agrees in supposing that the present inhabitants greatly surpass their ancestors in number, and conjectures that the resident population of Athens was never much more numerous than it is now, viz. about 12,000. From this calculation we are inclined to dissent. Demosthenes expressly says (c. Aristogit.) εἰσὶν ὁμοῦ δισμύριοι πάντες Ἀθηναῖοι· τούτων ἕκαστος ἐν τι γε πράττων κατὰ τὴν ἀγορὰν περιέρχεται. He evidently means 20,000 heads of families, and the phrase κατὰ τὴν ἀγορὰν marks them out as inhabitants of the city, not of the δῆμοι. The same number is given by Philochorus *ap. Schol. Pindar. Ol. IX. 68.* See Meursius *Attic. Lect. I. 1. p. 5.* It is not clear whether the μέτοικοι are included in this number, but certainly it does not comprehend women, children, or slaves, the two former of which classes will at least amount to 60,000 souls, and we have the testimony of some writers, of no very great authority indeed, for fixing the number of the slaves at 400,000. Suppose we take the tythe of this number, the total amount of residents in the city will still be 120,000, being just ten times as many as Mr. Douglas is willing to allow. But there are not wanting other proofs to shew the

fallacy of his calculations. In enumerating the forces of the Athenians at the commencement of the Peloponnesian War, Thucydides (II. 13.) mentions 13,000 ὀπλίται, 16,000 troops in garrison, 1200 cavalry, 1600 archers, and 300 τριήρεις πλωίμους, which term means not merely *sea-worthy*, but *in sailing condition, equipped*. Now the crew of a trireme consisted of not less than 150 men. The Persian triremes carried 200. In order to be on the safe side, let us take into account only 130 triremes, which number were actually employed the first year of the war; their crews will amount to 19,500 men, and these, added to the land forces, give an aggregate of 51,300. We may take at least twice as many women and children, which will give us 153,900, add to these 50,000 slaves (the number in all Attica) and the sum total is 203,900 souls, of whom we may conclude 100,000 at least to have resided at Athens.

Herodotus V. 97. rates the citizens of Athens at 30,000, i. e. 30,000 *men*, and so Aristophanes Eccl. 1132. πολιτῶν πλείον ἢ τρισμυρίων ὄντων τὸ πλῆθος. A colony of ten-ship-loads of men went to Thurium—this could not have taken place in a country whose population was so small as Mr. Douglas supposes. Ctesicles in Athenæus VI. p. 272. C. says that according to a census taken by order of Demetrius the Phalerean, the population of Attica appeared to be 21,000 Athenians, 10,000 μέτοικοι, and 400,000 slaves. He means 21,000 free male citizens.

Mr. Douglas observes, p. 15, that the walls which enclose the Turkish town are nearly of the same extent with those anciently surrounding only the upper town and the Acropolis, viz. twelve stadii. But this is a very erroneous calculation. The circumference of Athens properly so called was at least forty-three stadii. Thucyd. II. 13. τοῦ τε Φαληρικοῦ τείχους στάδιοι ἦσαν πέντε καὶ τριάκοντα πρὸς τὸν κύκλον τοῦ ἄστεως. ΚΑΙ ΑΥΤΟΥ ΤΟΥ ΚΥΚΛΟΥ τὸ φυλασσόμενον, τρεῖς καὶ τετταράκοντα. It is clear from these words that there was a part of the ἄστυ which was not guarded; the Scholiast informs us that this part was in

length seventeen stadii, so that the real periphery of the ΑΣΤΥ was sixty stadii. Now sixty stadii, allowing 505 feet English to a stade, will give 5.0732 &c. which we will call five miles. This circumference would enclose an area of about 2.7556 square miles. The area of Paris is about $12\frac{1}{2}$ miles. We may therefore take the area of Athens at about a sixth part: but on account of the different modes of building, we ought not to estimate the population at more than one-tenth of that of Paris. This calculation will give us about 60,000, a number indeed considerably short of our former estimate, but far exceeding that of Mr. Douglas. The number, however, of residents in the suburbs probably nearly equalled those in the ἄστυ. It appears from the same passage that the entire circuit of Athens, including the ports, was 200 stadii; and we learn from Dio Chrysostom VI. p. 87. that the whole of the included space was inhabited.

In discussing some of the religious customs of the Greeks, Mr. Douglas makes the following observation. "The other nations of Europe have adopted a custom whose source is traced in Pagan rites, and which is retained with peculiar fondness by the people from whose ancestors it is derived. On the first of May, at Athens, there is not a door that is not crowned with a garland."

It seems to be agreed upon by antiquaries, that the origin of the May garlands is to be found in the Roman *Floralia*. As many of the religious customs of the Romans were retained with slight alterations after their conversion to Christianity, we are to look to Italy rather than Greece for the source of this and many ceremonies of a like nature.

The *ειπεσιώνη* suspended at the doors of the Athenians in May, at the festival of Ceres, Apollo, and the Hours, was a branch of olive or laurel, twined with wool, to which were appended cheesecakes and fruit. (Schol. Aristoph. Plut. 1055.)

It is interesting to learn that the same libation of wine is still made at the launching of a ship which is so strikingly described

by Thucydides, in his account of the departure of the Sicilian expedition.

In p. 135, the Homeric expression ἡμερος γόοιο is inaccurately rendered "the full pleasure of their grief." ἡμερον ὥρσε γόοιο means only that "he excited in them a desire of indulging in lamentation." γόος is not properly *grief*, but *wailing*. κίχεν δ' ἐνοπήν τε γόον τε. We do not know where Mr. Douglas discovered that ὕστερος ἀσπασμός is Greek for *a last embrace*. Again in p. 137, the great work of Athenæus is called the *Banquet of Sages*. The French translator of Athenæus, J. B. Lefebvre de Villebrune, as an omen of the success with which he was about to execute his task, begins with a similar mistake, and entitles his book *Le Banquet des Savans*. The proper translation of Δειπνοσόφισταί is, *the contrivers of feasts*, or *the speculators upon good living*, a fit title for an *Almanac des Gourmands*. We cannot help noticing a remarkable coincidence of tastes between the Grecians of antiquity and our own countrymen. "In the heroic ages, the most sacred duties, the most important concerns of the state were always preceded by a feast." We differ only in concluding instead of beginning with a dinner. Of almost all public meetings in England, the conclusion is that the company adjourn to a neighbouring tavern and spend the day in the utmost conviviality. So of old the gods in council first made speeches and quarrelled with each other, and then retired to the brazen-floored house of Jove to dinner :

— πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
Δαίνυντ' οὐδέ τι θυμὸς ἐδέετο δαιτὸς εἰσης.

"It is remarkable," observes Mr. Douglas, "that, with the exception of the wine of Tenedos, all those which were particularly esteemed by the ancients, are now thought of so luscious a quality, as to pall upon the taste of foreigners, and even to be neglected by the natives themselves in favour of the drier sorts of Zia and Saloniki." This account will perhaps go some way towards explaining the custom which the ancients had of always mixing water with their wine. The usual epithet given to wine by the

Greek poets is ἡδύς. Clearchus (*ap. Athen. I. p. 28.*) Λεσβίου δὲ πώματος Οὐκ ἔστιν ἄλλος οἶνος ἡδίων πιεῖν. Archestratus, ἄδιστος ἔφν πάντων Φοινικικὸς οἶνος. Horace, *neque dulci mala vino lavere*. Of the various wines enumerated in Athenæus, some are described as being dry, *ἀύστηροί, σκληροί, στρυφνοί*, while others are sweet, *γλυκεῖς*; the latter sort is extolled in preference to the other; and it is said that "Thrace was deservedly praised for the sweetness of its wines."

This is not the only instance in which the ancients seem to have had a strange taste. With some of their wines they mingled spices, with others perfumes, and as Ælian says, even sweet ointments. Μύρον γὰρ οἶνῳ μιγνύντες, οὕτως ἔπινον. (*V. H. XII. 31.*) the mixture was called οἶνος μυρίνης. But we are surprized that Mr. Douglas should refer the origin of the phrase *κεράννυμι οἶνον* to the custom of mixing a certain portion of resin with the wine, when every scholar knows that it alludes to the mixture of water; *Odyss. A. 110. Οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ.* for none but inveterate toppers ever drank their wine pure and unmixed, or even in so large a proportion as half and half. Mnesitheus, (*ap. Athen. II. p. 36. B.*)

Τοῖς μὲν μέτριον πίνουσι καὶ κεκραμένον
 Εὐθυμίαν φέρει γ' εἰάν δ' ὑπερβάλῃς,
 Ὑβριν· ἣν δ' ἴσον ἴσῳ προσφέρῃς, μανίαν ποιεῖ·
 Ἐὰν δ' ἄκρατον, παράλυσιν τῶν σωμάτων.

Even Anacreon drank his wine only three parts to five of water, (*Athen. X. p. 430. D.*) Hence wine was subsequently called *κράσις*, a mixture, which name it still retains with the loss of the last letter. The expression of *ἄραι τὴν τράπεζαν* is adduced by Mr. D. to prove that the dining-tables of the ancients were light and easy to be moved, as they still are; and he supposes that the name of *τράπεζα* is retained in allusion to the tripod on which it is placed. It is obvious that since the ancient and modern term for a table is the same, the modern name can have no allusion, which is not also common to the ancient. That the original word was *τρέπεζα* is very probable, since tables with

three legs are certainly of older date than those with four, although some grammarian in the *Etymologicon Magnum*, p. 763, 38. is of a contrary opinion. The custom of sponging the tables might have been illustrated by much more ancient authority than that of Arrian. *Odyss. A.* 111.

Οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας
Νίζον.

From this passage, and from several others in the *Odyssey*, it appears probable that each guest had his table.

"The flowing garments of the Turks may have some relation
"to the dress which they found at Constantinople."

This is very probable. There is an engraving of the dress of the Byzantine emperors at the beginning of M. Crusius's *Turco-Græcia*, which bears a strong resemblance to the Turkish costume, and is very remote from the simplicity of the ancient Greek vestments.

"The Surme, a black powder inserted with a needle between
"the eyelid and the pupil (eyeball) gives an agreeable expression
"to the countenances of the *βοώπιδες Ἀχαιοί*, and seems not to
"have been unknown to the ancients." p. 147. We learn from Dr. Clarke that the ladies of Syria also tinge their eye-lashes with sulphuret of antimony. Mr. Douglas need not have been in any doubt as to the antiquity of this practice. The following verse is from a tragedy of Ion,

Καὶ τὴν μέλαιναν στίμμιν ὀμματογράφον.

Perictyone (*ap. Stobæum LXXXIII. p. 488.*) οὐδὲ πλέζεται
πολυτεχνίησι τρίχας, οὐδ' αλείψεται Ἀραβίης ὀσμῆς ἐμπνέοντα,
οὐδὲ χρίσεται πρόσωπον λευκαίνουσα, ἢ ἐρυθραίνουσα, ἢ με-
λαινοῦσα ὀφρύας τε καὶ ὀφθαλμούς.¹

Amongst the gilt ornaments of the hair we can scarcely expect,

1. See Grotius on Kings IV. viii. 30. *Depinxit oculos suos stibio*, whose note ought to have been consulted by Dr. Clarke, and his Reviewer (*Edinburgh Review*, No. XLI. p. 142.) See also Biel and Alberti on Hesychius v. Στίβη. Qu. whether *Surme* be not a mistake for Στίμι?

as Mr. Douglas supposes, to recognize the Athenian grasshopper, since Thucydides informs us that before his time that decoration had been laid aside. Speaking of the *euphemismus* of the Greeks, he says that Death itself was shadowed in the metaphorical term *ἐπέραςε*. We cannot at present recal to mind any passage in which this word occurs by itself in the signification here specified.

Some observations on the language of the modern Greeks we shall reserve for a future opportunity. Before we take leave of Mr. Douglas, we wish to admonish him, that in quoting from Greek authors he should either not use accents at all, or use them correctly. We never saw a book so disfigured by inaccurate accentuation. Some words without accents, and some with two or three. Some with the acute on the sixth syllable from the last ; grave accents for acute ; rough spirits for smooth disgrace almost every page. In one short extract from Aristotle, given in p. 155, consisting of 21 words, there are no less than *fifteen* errata of this sort.

ΕΡΜΗΣ Ο ΛΟΓΙΟΣ ἡ ΦΙΛΟΛΟΓΙΚΑΙ ΑΓΓΕΛΙΑΙ—
 'Υπὸ ΑΝΘΙΜΟΥ ΓΑΖΗ ἐκδιδόμεναι.' Περιοδοὶ Α. Β. Γ.
 ἐν Βιέννῃ τῆς Ἀουστρίας. 1811. 1812. 1813.

THIS publication, of which we have now three volumes before us, will not be received without interest by the learned world. It is one of the first efforts, upon any thing like a rational plan, to raise the character of the modern Greeks to some degree of estimation amongst European nations, and to enable that oppressed people to form an idea of the literary as well as military glory of their ancestors.

The design of this work, while professing merely to give an account of the transactions of a Wallachian ΛΥΚΕΙΟΝ, has a wider and more noble object. Many years have elapsed since the first idea of restoring independence to the Greeks was entertained; and successive changes in the governments and politics of European powers have not caused it to be entirely forgotten. There is no doubt but that the Empress Catharine once intended to re-establish the empire of the East in the person of her second grandson, not only from the appellation of Constantine which she gave him, but from several collateral circumstances which have since been brought to light. It is well known that she caused him to assume the Greek habit, surrounded him with Greek nurses, and accustomed him to speak Romaic as his native language. Whether the great powers of Europe would ever have acquiesced in this ambitious design, cannot now be determined: yet whatever may have been the precise intentions of the Empress, other obstacles than those of the jealousy of rivals would have interfered with their execution. The Greeks themselves, as barbarous as the most barbarous of their tyrants, were but ill qualified to form a component part of a great empire, and a change of despotism would have kept them in the state in which it found them. It was not then recognized as a political truth at St. Petersburg, that the elements of national glory are to be found in the people themselves, and that in order to give effect to the splendid

vision of a second era of Grecian glory, the mind and habits of the Greeks must be entirely re-modelled. The hopes however which these preparations had excited amongst the more enlightened inhabitants of the Morea were not to be extinguished by the tacit abandonment of the scheme by Catharine. They were long kept alive by the expectation of foreign interference from the side which might preponderate during the contest of the last twenty years; and finally, as might have been expected, rested upon the French. Accordingly, their representatives at Paris and Vienna, Coray the physician and others, were amongst the most humble flatterers of the Imperial court, and encouraged in their countrymen the idea of its countenance and protection. Whilst, however, no solicitations were spared to forward the project, they were not inattentive to the moral state of the people. They had sagacity enough to perceive that so long as the minds of the Greeks remained sunk in total ignorance and barbarism, little good could be produced by an amelioration of their political condition: it was easy to perceive that though personal oppression was sufficient to excite their hatred of actual slavery, they were too uninformed and too careless to reap the benefit of rational liberty. It was from a sense of these deficiencies in their countrymen that the *learned* Greeks (we speak by comparison) dispersed over the continent, have been directing their efforts for a few years past to the mental improvement of the race¹; to prepare them for a change which could not be far off, and if the policy or generosity of Europe should fail them, at least to render them deserving of such patronage. With this view Grammars, Lexicons, and Vocabularies have been put forth, and the utmost pains taken to make the various dialects of Europe familiar in the Peloponnesus; translations of ancient as well as modern authors have been distributed; nothing in short omitted that could give them a taste for European literature. With all this exertion and anxiety, it is wonderful that

1. τὸ γένος is the distinctive title which all Greeks apply to their countrymen.

so little attention was bestowed upon materials of infinitely greater importance and interest—their own language. Whilst they were at the trouble of diffusing a knowledge of the modern varieties of Gothic dialects, they seemed unconscious that there existed among them, if not the full proportions, at least an outline of the most perfect and harmonious model that the world ever saw, and which, though now the vernacular tongue of pirates and merchants, was capable of being rendered not unworthy of its ancient glory.

Coray, in his *Βιβλιοθήκη Ἑλληνική* and other works, is the first whose labours for the improvement of his countrymen have been attended with much success: yet he, like the rest, has chiefly endeavoured to open the sources of ancient writers, without bestowing much attention upon the modern language. This may be an admirable mode of inspiring an emulation of virtue in those who flatter themselves with an indistinct idea of high descent; but unless the mind be previously prepared by education and noble associations, no lasting good can be hoped for. The most obvious method would be, early instruction; and, in addition to this, the gradual assimilation of the language to that of ancient Greece. Upon this conviction the patrons of the present volumes have proceeded, and to them will be due hereafter the credit of whatever success may attend future labours in this interesting cause.

The society, under whose auspices this work appears, owes its rise in great measure to the patriotic zeal of an individual, Ignatius, Metropolitan of Wallachia. This personage, whose integrity and talents are justly appreciated at the Russian Court¹, was promoted from the Archbishopric of Arté to that of Bucharest in the beginning of May 1810. Being a native of Lesbos, and retaining all that *φιλογένεια* which characterizes the Greeks of this age no less than their ancestors, a fitter patron could not have been selected for that central situation. Before his arrival, nothing went on right; in the words of Hermes, “the

1. The venerable prelate adds to his ecclesiastical honours, those of two orders of Russian knighthood—a distinction not singular in a country where military rank is the only title to respect.

face of every thing changed at his approach." His first care was to take under his immediate patronage the public school (Σχολεῖον) of Bucharest, thenceforward styled Λυκείον. Having organized this establishment, and divided the studies of the school into the several departments of the sciences, philology, and languages; his next object was to provide for its future welfare, by giving to men of eminence and learning a common interest in its success. For this purpose, he formed a society consisting of the best-informed amongst the clergy, nobles, physicians, school-masters, and lawyers, whose exertions were to be directed, along with the protection of the Lyceum, to the general diffusion of literature, and particularly to the improvement of the modern Greek, by gradually bringing it nearer to the ancient language.

Of this Φιλολογικῇ Ἐταιρεία, as it is termed, the present publication is in some measure the offspring, inasmuch as it was at first the recorder of its periodical transactions. It is, however, under the sole direction of a learned Greek, Anthimus Gazes, a native of Nelia in Magnesia. This person, who resides at Vienna as the ecclesiastical head of the numerous Greeks in that city,¹ deserves more than common credit for his learning and judicious zeal. His countrymen are indebted to him for several works which he has published to further the common cause, and for an unwearied ardour in the improvement of their condition. In Germany he is known as the compiler of a voluminous Lexicon of considerable merit, which, when completed, will contain a perfect glossary of modern Greek, compared as a dialect with its ancient original.

The contents of the journal may be classed under the different heads of (1) History and transactions of the Lyceum and Philological Society of Bucharest; (2) Notices of publications in illustration of, or written in modern Greek; (3) the Archæology of Greece; (4) Geography; (5) History of the Arts and Sciences

1. His title is 'Ο Σεβασμιώτατος Ἀρχιμανδρίτης Ἀνθίμος ὁ Γαζής, a dignity in the Greek Church answering to that of Abbot in the Roman Catholic.

of Europe; (6) Dissertations upon literary subjects; and (7) Essays upon the present state of the Romaic language, or, as they style it, of the Æolo-Doric dialect.

The first number, published in January 1811, gives a brief account of the motives that led to the reformation of the Lyceum, and the establishment of the Society; of the regulations adopted in it for the instruction of the scholars and the encouragement of merit, which were determined upon in July of the preceding year. Then follows a detail of the orations at the first meeting, and an enumeration of similar institutions in Constantinople, Chios, Smyrna, Joannina, and other places. In the third meeting an important question was proposed, "whether the Lyceum and Society should adopt the ancient language, διὰ τῆς παλαιᾶς Ἑλληνικῆς Γλώσσης, or διὰ τῆς νεωστὶ διορθουμένης Ἑλληνικῆς, or διὰ τῆς Δημώδους Ἑλληνικῆς." After laying down as a fundamental proposition that the ὁμιλουμένη Ἑλληνικὴ is not a new language, but merely a modification of the κοινὴ διάλεκτος of the ancient, it was determined for obvious reasons that the language of conversation was that in which the sciences should be taught. In the mean time, according to the advice of Coray, it was thought useful that a periodical journal should be instituted, to facilitate the communication of the ideas of different persons upon the objects of the Society; and the conduct of it was unanimously committed to the present editor. The following is an abstract of the proceedings of the fourth meeting of the Society, and will serve as a general sketch of the forms and objects of the institution.

The business was opened in a laudatory speech by his Holiness (ἡ Πανιερότης τοῦ) the Metropolitan, which electrified the assembly (διέδιδον, ὡς ἡ ἠλεκτρικὴ αἰσῆς): the names of members were read and new ones chosen. Then according to ancient custom, κηρύττει ὁ Γραμματεὺς· Τίς ἀγορεύειν βούλεται; upon which the Head Mathematical Professor read a paper on Experimental Philosophy.¹ Κηρύττει πάλιν ὁ γραμματεὺς·

1. The tribute which the countrymen of Thales, of Aristotle and Archimedes

Τίς ἀγορεύειν βούλεται; when the Professor of French produced a translation of Rousseau's *Emile*, which, with the former, was ordered to a committee, to superintend its publication. Upon the fourth question, the Professor of Poetry recited an iambic poem upon the laws of the Society, and exhibited a commentary upon the *Ajax* of Sophocles.

The President next proposed, that, as a knowledge of history was indispensable in the education of youth, and as no good general history was in circulation among them, a translation of the best extant should be undertaken. The Society gave the preference to that of Anquetil, and forthwith portions of it were distributed among the members, and the work put in progress. After some other exhortations from the venerable President regarding the general objects of the institution, the sitting was dissolved.

Under the head of Bibliography, besides the publications in modern Greek, they notice at length Schneider's *Aristotle*, the Leipzig edition of the *Fables of Æsop*,¹ 1810. ἔκ τινος παλαιοῦ Κώδικος τῆς ἐν Φλωρεντία Ἀββατίας, (the additional fables of which, in the opinion of the editors, are a mere transcript of some monkish drivellings in the fourteenth century,) and lastly, the various publications of Coray.

The third division, that of Archæology, is less promising than might at first have been expected. It is a dry detail of etymologies and ancient customs, with which in this country school-boys are familiar; but useful to those who know nothing but what a barbarous and imperfect tradition has recorded. Under this head are

Archimedes pay to the genius of modern discovery is not unamusing, from the odd association of the language and the names. Ἀλλὰ χάρις εἰς τὸν πεφωτισμένον τῶν Νεωτέρων αἰῶνα! ἀφ' οὗ οἱ Βάκωνες, οἱ Λώκιοι, οἱ Κονδουλιάκ, οἱ Κάντ, ἐδίδαξαν τὸν τρόπον τοῦ φιλοσοφεῖν—ἀφ' οὗ—οἱ Μοσχεμβροέκιοι (Muschembroek), οἱ Φράνκλιν, οἱ Σπαλλαντζιάνοι (Spallanzani)—ἀφ' οὗ, οἱ Βέργμανν, οἱ Σκέελ, οἱ Πριέστλεν, οἱ Λαβροαζιέρ (Lavoisier), οἱ Βοκελὲν (Vauquelin), οἱ Μορβώ (Guyton Morveau), οἱ Φουρκροά (Fourcroy), οἱ Δελαπλᾶς (De La Place), ἤνωσαν τὴν Χημείαν μὲ τὴν Φυσικὴν, κ. τ. λ.

1. See our Review of this publication in the *Museum Criticum*, No. III. p. 408.

given some specimens of inscriptions lately discovered, the chief interest of which, it must be confessed, consists in their not having been discovered before. As materials for emendatory sagacity they are admirable, and not a little improved by the transcriber—we commend them to the critical acumen of the juniors. The first is a list of some Ephebi of the city of Aleiphusa in Macedonia. The second is an inscription on the bases of two statues which were found near Taman in the Tauric Chersonesus.

ΚΟΜΟΣΑΡΓΗ ΓΟΡΓΙΠΠΟΥ ΘΥΓΑΤΗΡ ΠΑΙΡΙΣΑΔΟΥΣ ΓΥΝΗ
ΕΥΞΑΜΕΝΗ ΑΝΕΘΗΚΕ ΙΣΧΥΡΟΙΣ ΘΕΟΙΣ ΑΝΕΡΓΕΙ ΚΑΙ
ΑΣΤΑΡΑ, ΑΡΧΟΝΤΟΣ ΠΑΙΡΙΣΑΔΟΥΣ ΒΟΣΠΟΡΟΥ ΚΑΙ ΘΕΥ-
ΔΟΣΙΗΣ ΚΑΙ ΒΑΣΙΛΕΥΟΝΤΟΣ ΣΙΝΔΩΝ ΚΑΙ ΜΑΤΤΩΝ
ΠΑΝΤΩΝ ΚΑΙ ΘΑΤΕΡΩΝ. To which the following note is subjoined, and it may serve as a fair specimen of the great similarity of the *written* language of modern Greece (for it is in fact not that which is spoken) to its noble parent.

Ὁ Παιρισάδης οὗτος ἔζη 349. ἔτη πρὸ Χριστοῦ, καὶ ἐβασίλευε μέχρι τῶν 311. ἐτῶν πρὸ Χρ. ὥστε σύγχρονος ἦν Φιλίππου τοῦ Μακεδόνης καὶ Ἀλεξάνδρου τοῦ μεγάλου. τούτῳ τῷ Παιρισάδῃ, καὶ τῷ Σαβύρῳ, καὶ τῷ Γοργίππῳ πατρὶ τῆς Κομοσάργης, ἀνηγέρθησαν χάλκιναι εἰκόνες ἐν Ἀθήναις διὰ τοῦ Δημοσθένους, ὡς ὁ Δείναρχος ἐν τῷ κατὰ Δημοσθένους λόγῳ παρίστησιν. Αἱ ἀναφερόμεναι δύο θεότητες, Ἀνέργης καὶ Ἀστάρα, πιθανῶς εἰσὶ Συριακαὶ καὶ Χαλδαϊκαί, ἐκ τοῦ Νεργάλ καὶ Ασταρόθ, σημαίνουσαι τὸν Ἥλιον καὶ τὴν Σελήνην· τὰ μνημεῖα ταῦτα καὶ ἡ ἐπιγραφή μετεκομίσθησαν εὐθὺς εἰς Πετρούπολιν (Petersburg) διὰ προσταγῆς τοῦ Αὐτοκράτορος.

A considerable number, collected by Cyrillus the actual metropolitan of Adrianople, formerly of Iconium, in the neighbourhood of Ephesus, are of very modern date. The most interesting of these is an epigram from a marble found at Miletus:

Εὐσεβέσιν κλήροις Ποσιδώνιε τρίς σε λαχόντα

Δι' . . . ἐν διδύμοις στέμμασιν ἀθανάτοις.

Τοῖον ὃν Ἀπόλλων σε προφήτην ἡσπάσατ' αὐτός

Λῆμμα, κρίσιν, μητρός τ' εὐσεβίην δικάσας.

Οὐ κλέος οὐδ' αἰὼν ἐπιλήσεται, ἄνδρα γὰρ εἶλε

Τῶν πρὶν λειτουργῶν οὐδενὶ λειπόμενον.

The following inscription in the opinion of Cyrillus clears up a point of geography. In his own words, Ἐπιγραφὴ εὐρεθεῖσα εἰς Ἀξάρι, ἐπὶ μιᾶς ἐκ μαρμάρου μεγαλωτάτης καὶ μονολίθου λάρνακος· ἐξ ἧς δῆλον ὅτι τὸ Ἀξάρι ἔστι τὰ Θυάτεια, οὐχὶ δὲ τὰ Θύρα, ὥς τινες οἴονται.

“Φάβιος Ζώτιμος κατασκευάσας σορὸν ἔθετο ἐπὶ τόπου καθαρῷ, ὄντος πρὸ τῆς πόλεως πρὸς τῇ Σαμβαθείῳ ἐν τῇ Χαλδαίου περιβολῇ, παρὰ τὴν δημοσίαν ὁδὸν ἑαυτοῦ, ἐφ’ ᾧ ἦκε τῇ γλυκυτάτῃ αὐτοῦ γυναικὶ Αὐρηλία Ποντιανῇ, μηδενὸς ἔχοντος ἑτέρου ἐξουσίαν θεῖναι τίνα εἰς τὴν σορὸν ταύτην. Ὅς ἂν τολμήσῃ, ἢ ποιήσῃ παρὰ ταῦτα, δώσει εἰς μὲν τὴν πόλιν τῶν Θυατειρινῶν ἀργυρίου δηνάρια χίλια πεντακόσια, εἰς δὲ τὸ ἱερώτατον ταμεῖον δηνάρια δισχίλια πεντακόσια, γενόμενος ὑπεύθυνος ἔξωθεν τῆς τυμβωρυχίας· Νόμῳ ταύτης τῆς ἐπιγραφῆς ἐγράφη ἀπλὰ δύο, ὧν τὸ ἕτερον ἐτέθη εἰς τὸ ἀρχεῖον. Ἐγένετο ἐν τῇ λαμπροτάτῃ Θυατειρινῶν πόλει ἀνθυπάτω Κατιδδίῳ μηνὸς Ἀνδιαίου τρισκαιδεκάτης ὑπὸ τὸ Μηνοφιλωνίου Διανοῦ δημόσιον.”

The seventh number of the third volume, published in July 1813, contains another communication from Cyrillus, of some fragments found in the neighbourhood of Heraclea, or Perinthus, in Thrace. The following was dug up in the ruins of an amphitheatre near the city.

ΑΣΚΛΗΠΙΑΔΗΣ ΓΑΥΡΟ-
ΩΝΚΑΙΦΡΟΝΩΝΕΘΙ-
ΤΩΕΘΚΕ ΤΟΝ ΒΩΜΟΝ-
ΩΓΑΥΤΟΥ ΕΠΙΚΤΗCEΙΑIK
ΣμNEΙΑΣ ΧΑΡΙΝ
Ἐ ΠΑΡΟΔΕΙΤΑ.

The second was found on a hill, between the sea and what are said to be the ruins of a palace of Vespasian, engraven on a tablet carefully fixed in an old wall.

ΑΓΑΘΗ ΘΥΧΗ
Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ

ΕΤΕΙΜΗΣΕΝ ΑΠΟ—ΑΙΔΙΟΝ
 ΑΡΠΟΚΡΑΤΙΩΝΑ ΤΟΝ ΚΑΙ
 ΠΡΟΚΛΟΝ ΤΟΝ ΤΟΥΤΥΧΑΙΟΥ
 ΚΑΤΑΣΚΕΥΑΣΑΝΤΑ ΑΛΕΞΑΝ
 ΔΡΕΙΣΟΙΠΡΑΓΜΑΤΕΥΟΜΕΝΟΙ
 ΕΝΠΕΡΙΝΘΩΤΟΝΑΝΔΡΙΑΝΤΑ
 ΑΝΕΣΤΗΣΑΝ ΤΕΙΜΗΣ ΧΑΡΙΝ.

Another from the wall of an ancient monastery.

ΑΓΑΘΗ ΤΥΧΗ
 ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ ΘΕΟΥ ΤΡΑΙΑΝΟΥ ΠΑΡ
 ΘΙΚΟΥ ΥΙΟΝ ΘΕΟΥ ΝΕΡΩΥΑ ΥΙΩΝΟΝ ΤΡΑΙΑΝΟΝ
 ΑΔΡΙΑΝΟΝ ΣΕΒΑΣΤΟΝ ΔΗΜΑΡΧΙΚΗΣ ΕΞΟΥΣΙΑΣ ΤΟ-Ι
 ΥΠΑΤΟΝ ΤΟ Γ.

In a Grecian temple near which a church was built, the next inscription was found, from which it appears that it was the site of Perinthus.

ΑΓΑΘΗ ΤΥΧΗ
 ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ
 ΛΣΕΤΗΜΙΘΕΟΥ ΗΡΘ
 ΕΥΣΕΒΗ ΕΠΕΡΤΙΝΑΚΑ
 ΣΕΒΑΣΤΟΝ ΑΡΑΒΙΚΟΝ
 ΑΔΙΑΒΗΝΙΚΟΝ ΡΑΡΟΙΚΟΝ
 ΜΕΓΙΣΤΟΝ Η ΒΟΥΛΗ
 ΚΑΙ Ο ΔΗΜΟΣ ΤΟΝ
 ΝΕΩΚΟΡΟΝ
 ΠΕΡΙΝΘΙΩΝ.

Many were found in the plain of Troy, but the greater part so much injured, as to be illegible. One of the most perfect is the following :

Η ΑΓΓΑΛΙΣ ΦΥ
 ΕΞΤΟΝΙΟΥΛΙΟΝ ΦΥ
 ΤΟΝ ΚΟΣΜΟΝ ΤΗΣ Π-
 ΞΩΣ ΕΠΑΡΧΟΝ ΣΠΕΙΡΗΣ
 ΑΒΙΑΝΗΣ ΓΥΜΝΑΣΙΑΡ
 ΗΣΑΝΤΑ ΛΑΜΠΡΩΣ ΚΑΙ ΦΙ
 ΟΤΕΙΜΩΣ ΚΑΙ ΠΡΩΤΟΝ
 ΩΝΑΠΑΙΩΝΟΣ ΚΑΙΞ
 ΜΕΧΡΙ ΝΥΝ ΜΟΝΟΝ ΕΛΑΦ-

ΜΕΤΡΗΣΑΝΤΑ ΤΟΥΣ
ΤΕ ΒΟΥΛΕΥΤΑΣ ΚΑΙ ΠΟ
ΛΕΙΤΑΣ ΠΑΝΤΑΣ ΚΑΙ ΑΚ
ΨΑΝΤΑΕΚΛΟΥΤΗΡΩΝ
ΔΗΜΕΙ.

On a fragment of marble also,
ΙΑΙΕΙΣ ΤΟ-
ΠΑΤΡΙΩΝ ΘΕ
ΑΙΝΕΙΑΝ.

The history of the Arts and Sciences embraces a wide field. At present, however, the dissertations have been confined, with the exception of a short sketch of the progress of science from Noah to Newton, to the modern improvements in medicine, chemistry, and natural philosophy. The first paper under the title Ἱατρικῇ, contains an analysis of the principles of the Brunonian System, with some improvements on it, which ὁ Προφῆσωρ Τομμασίνης has suggested. Another presents an academic discourse upon the efficacy of the vaccine *variola*, which is styled ἀγελαδινὴ Εὐλογία. The worthy author of this preventive disease, and the country in which the experiments were first made, will hardly be recognised in their Grecian dress. Μία μεγάλη καὶ ὑγιεινὴ ἀνακάλυψις ἔγινεν εἰς τὸ βασιλεῖον τῆς Ἀγγλίας, εἰς τὴν Κλοκιστριανὴν (Gloucester) ἐπαρχίαν. Τὸ ὄνομα τοῦ Γένερ τοῦ ἐφευρετοῦ τῆς τοιαύτης ἀνακαλύψεως μὲ χρυσὸν σημεῖον διαπέμπεται εἰς τοὺς ἀπογόνους ἀπὸ τὰ πλέον ἐκλεκτὰ καὶ πεφωτισμένα ἔθνη. κ. τ. λ.

The most learned papers on the philosophical improvements of the present day are from Demetrius Schinas, a Pavian physician. In one of these, after a dissertation on Caloric (τὸ θερμογόνον) a description is given of various Thermometers, the differential one of Leslie (τὸ τοῦ Λεσλι τὸ καὶ πολλοστὸν σημεῖον), that of Cavendish, and the horisontal thermometer which marks the extremes of atmospheric heat and cold during any given time. In the latter, high commendations are bestowed on a new improvement of Argelus Bellani of Pavia, adapted to measure the temperature of water at considerable depths. The instrument, as

described by the inventor, is undoubtedly an ingenious application of a well-known principle, though it may not be calculated to excite all the enthusiasm which Demetrius feels. *Εὐφυνέστατον Θερμοβαθόμετρον!* he exclaims, *εἰς τοῦ ὁποίου τὴν περιγραφὴν καὶ τὰ καλὰ ἤθελον ἐκτανθῇν περισσότερον, ἂν εἶχον ὑπὸ τὴν ἐξουσίαν μου τὰς δραπέτιδας ὥρας.*

The great discovery of our celebrated countryman, in the detection of the alkalic base, is duly commemorated. In the words of Demetrius, Ἀρκεῖ μία ὥραία ἀνακάλυψις κατὰ τι τῶν Φυσικῶν Ἐπιστημῶν μέρος εἰς τὸ νὰ ἐλκύσῃ ὅλην τὴν προσοχὴν, ὅλας τὰς ἐρεῦνας τῶν φιλοσόφων. Διὰ νὰ ἀποσιωπήσω τὰς κατὰ καιροὺς ἄλλας, οἷα ἡ τῶν τῆς βαρύτητος κανόνων τοῦ ἀθανάτου Νέφτωνος,¹ ἡ τῆς Πνευματικῆς Ἀντλίας, ἡ τοῦ ἡλεκτρισμοῦ, κ. τ. λ. τὴν σήμερεν ὁ Γαλβανισμός, ἡ διὰ νὰ εἴπω καλλίτερα, ἡ Τινάκτειρα Στήλη (ἡ ἡ Μηχανή) τοῦ Βόλτα, ἔγινεν ἡ κατὰ προτίμησιν ὑπόθεσις τῶν εἰς τὰ τῆς Φύσεως Ἐλευσίνια εἰσδουμένων, μάλιστα ἀφ' οὗ ὁ μέγας τῆς Ἀγγλίας Χημικὸς Δαυὶ (Davy) ἀνήγγειλεν εἰς τὴν Βασιλικὴν Ἑταιρείαν τῆς Λόνδρας, τὴν διὰ τοῦ Βολταϊκοῦ ὀργάνου τῶν Καλίων (alkalis) ἀνάλυσιν. A description follows of the cumbrous experiments of the French chemists upon this discovery, in the Ecole Polytechnique, and a calculation given of the powers of the Voltaic battery. Τὰ ἀποτελέσματα τῆς μηχανῆς δὲν (i. e. οὐκ) αὐξάνουσι κατ' ἀναλογίαν τοῦ ἀριθμοῦ τῶν δίσκων (plates). Τὸ ἀποτέλεσμα τότε μόνον εἶναι διπλοῦν, ὅταν ὁ τῶν δίσκων ἀριθμὸς εἶναι ὀκτάκις. μεγαλύτερος. Καὶ ἐν γένει, τὰ ἀποτελέσματα τῆς Στήλης σχεδὸν σχεδὸν (ἐξεπίτηδες θέτω δις τὸ σχεδὸν) εἶναι ἀνάλογα πρὸς τὴν κυβικὴν ρίζαν τοῦ τῶν δίσκων ἀριθμοῦ.

Natural history claims but a small share in the separate departments. The most important article is a concise history of

1. Φ, when it occurs in the middle of a word, gives nearly the sound of W in German pronunciation. At the beginning of a word, Β, which is pronounced by the Greeks as V, is the corresponding letter; as in a Gazette of the Battle of Vittoria in the Ἑλληνικὸς Τηλέγραφος of the 1st of August 1813. Αἱ ἀκόλουθοι δύο ἀναφοραὶ τοῦ Λόρδ Βελλιγτῶν κ. τ. λ.

Tobacco (ὁ Ταβάκος) which to admirers of real "Canaster" may convey information. Ὁ ἀληθὴς Κανάστερ ἔρχεται εἰς τὴν Εὐρώπην κλωσμένος εἰς καλάθους, ὅθεν ἔλαβε καὶ τ' ὄνομα κανάστερ ἐκ τῆς Ἰσπανικῆς λέξεως *canasta*, ὅπερ ἐστὶ Κάλαθος. A similarly concise account is given of coffee (περὶ τοῦ Καφφέ.)

The sixth division comprehends dissertations on literary subjects, original compositions, commentaries, critiques, and all that can in any way relate to miscellaneous literature. By Demetrius Schinas of Pavia, in the first volume, is put forth a Pindaric ode, κατὰ τὸ ἕκτον τῶν Νεμέων εἶδος, ποιηθεῖσα εἰς γέννησιν τοῦ Βασιλέως τῆς Ῥώμης, ΓΕΝΕΘΛΙΟΣ ΔΩΡΟΦΟΡΙΑ, and Panagiotes of Rhodes produces some hundred *versus Politici* of unadulterated insipidity, in the modern dialect. An accusation of plagiarism is made against Dr. Darwin under an article *Περίεργα*, which concludes with an amusing instance of national jealousy. Ὁ περίφημος παρὰ τοῖς Ἀγγλοῖς Ἰατρὸς καὶ φιλόσοφος Δαρβίνος ἐν τῇ ὑπ' αὐτοῦ συγγραφείσῃ Φυσιονομίᾳ (τομ. α. τμημ. ιγ.) πρὸς τοῖς ἄλλοις ἐναβρύνεται καὶ ἐπὶ τῇ γνώμῃ αὐτοῦ καὶ ἀποδείξει αὐτῆς περὶ τῆς ιδιότητος τῶν φυτῶν, ἣν ἔχουσιν εἰς τὸ αἰσθάνεσθαι, συλλογίζεσθαι, ἐπιθυμεῖν κ. τ. λ. Τοῦτο τῇ ἀληθείᾳ εἶναι ἀπορίας ἄξιον, διατὶ ὁ μέγας οὗτος φιλόσοφος, νὰ μὴ φανερώσῃ πόθεν ἔλαβε ταύτην τὴν γνώμην; Ἡ γνώμη αὕτη δὲν εἶναι τοῦ Δαρβίνου, ἀλλ' εἶναι παλαιοτάτη, ὡς φαίνεται παρὰ τῷ Ἀριστοτέλει περὶ Φυτῶν, α. ὅστις λέγει: Ἀναξαγόρας μὲν οὖν καὶ Ἐμπεδοκλῆς, ἐπιθυμίᾳ ταῦτα (τὰ φυτὰ) κινεῖσθαι λέγουσιν, αἰσθάνεσθαι τε καὶ λυπεῖσθαι, καὶ ἡδεσθαι διαβεβαιοῦνται. . . . ὁ δὲ Ἀναξαγόρας, καὶ ὁ Δημόκριτος, καὶ ὁ Ἐμπεδοκλῆς, καὶ νοῦν καὶ γνώσιν ἔχειν εἶπον τὰ φυτὰ. Ἐκ τούτου ἄρα καὶ ἄλλων πολλῶν τοιούτων, γίνεται δῆλον τὸ πόσον εἶναι ἀναγκαῖον εἰς ἡμᾶς ἡ ἀνάγνωσις καὶ ἡ μετ' ἐπιστάσις μελέτη τῶν παλαιῶν Συγγραφέων Ἑλλήνων, διὰ νὰ μὴ θαυμάζωμεν ὡς νέα ἐφευρέματα καὶ ἐκεῖνα, ἅπερ Οἱ Προγονοὶ ἡμῶν πρὸ πολλοῦ τοῦ χρόνου ἐφεῦρον καὶ εἶπον.

Under the head *Πάρεργα τῆς Ποιητικῆς*, analyses are given

of the best dramatic writings of the Ancients in the form of Prelections; the Ajax Flagellifer, and the Œdipus Tyrannus of Sophocles, are the first considered. The most conspicuous situation, as might be expected, is given to Homer, who, accompanied by voluminous Παρατηρήσεις and κρίσεις, occupies by far the greater portion of the poetic quarter. There is nothing, however, very characteristic in the remarks, beyond the usual patriotism of a Greek addressing Greeks. An article from Naples announces the discovery, amongst the valuable MSS. in the library of Monte-Cassino, of a copy of Apollonius Evandrus. Of the miscellanies contained in the volume, there is much relating to the history of Naples that was previously unknown. There is also an accurate description of the Eruption of Vesuvius under Titus. In Constantinople, a paraphrase of Homer, στίχων πρὸς στίχων, has been discovered, which is by some assigned to the 12th century, but which, as Γαζής observes, with more probability, belongs to one of the tribe of Michael Psellus, Moschopulus, and their Chalcenteric brethren. A few disquisitions on the Mythology and Philosophy of the ancients are all that occur worthy of remark in the rest of the department.

The subject of the last division, The present state of the language τοῦ γένους, is by far the most important, as it is that which forms the chief object of the journal. The observations, however, and parallelisms between the ancient and modern dialects are of too minute a nature to be analysed, and too curious to be compressed within the limits of this article, but may possibly afford materials for another Number. It may be sufficient generally to observe that much anxiety does not seem to prevail respecting the actual relationship between the modern dialect and its parents; for it was some time ago assumed as an indisputable fact, that the Romaïc or ἡ νεωτέρα Ἑλληνική¹ was σχεδόν σχεδόν the

1. Athanasius Christopulus in Gramm. Ἀλλὰ τί τάχα νομίζομεν, ὡς Ἕλληνες; ὅτι ὅλοι οἱ παλαιοὶ μας προπάτορες Ἀττικά ἐλαλούσαν; ὅχι βέβαια· ἐπειδὴ, ἔκτος τῶν Ἀθηναίων, καὶ τῶν ἄλλων ὀλιγωτάτων Ἀττικῶν.... οἱ λοιποὶ Δωρικά, καὶ Αἰολικά—καὶ Ἰωνικά. Δὲν εἶναι λοιπὸν

Æolio-Doric of the ancients: the principal object is, to unite the efforts of learned men in approximating it to the pure Attic. Of the success of these efforts, the journal itself is the first specimen; for it should be observed that the language now before us is much more remote from the actual *ὁμιλουμένη γλώσση* of the Morea, than it is from the standard at which it aims; and it is probable that an uneducated Greek would find more difficulty in comprehending its refined phrases and its classical tenses, than an ancient Athenian would its barbarisms and solecisms. The same observation will apply to the language of conversation amongst the learned Greeks themselves. In a rapid pronunciation they make no distinction between the lene and the aspirate, the acute and the circumflex, the *θ* and *φ*, any more than between the modern corrupt phraseology and the pure ancient. But when they perceive that they are observed, these niceties are carefully attended to, and their expressions studiously divested of all neoteric phrases except those of indispensable use, such as, *δὲν, νὰ, ἄς*, &c. Whether, however, their conviction of the existence among them of the *Ἀιολοδορικὴ* or the *Κοινὴ διάλεκτος* of their ancestors, be acquiesced in by others or not, is of little consequence. The result of their persevering labours will effect the purification of the language, and make it keep pace with the mental improvement of their countrymen; and if the learning and judgment which direct their endeavours be not sufficient to claim the admiration of more accurate scholars, their honourable zeal is at least entitled to applause.

λοιπὸν παράξενον, ἂν ἡ γλῶσσα μας δὲν ὁμοιάζει τὴν Ἀττικὴν· ἡμεῖς Ἀττικοὶ δὲν εἴμασθην, ἀλλὰ Δωριεῖς καὶ Αἰολεῖς· καὶ ἐπομένως κ' ἡ γλῶσσα μας εἶν' Αἰολοδορικὴ.

EMMANUELIS BEKKER, *Professoris Berolinensis*, ANECDOTA GRÆCA, *Volumen Primum. Lexica Segueriana. Berolini* 1814. pp. 475.

THIS is a very important publication, and deserved to appear on better paper. We announced in our second Number (p. 276.) that M. Bekker, a scholar of the celebrated Professor Wolf, was engaged in transcribing the unpublished grammarians contained in the National Library at Paris, for the purpose of communicating them to the public. The present volume contains the *Lexica Segueriana*, or, as the name should have been written, *Seguieriana*, of which specimens were published by Montfaucon in his *Bibliotheca Coisliniana*, and which have since been better known to critical scholars by the name of *Lexica Sangermanica*. Henri Charles de Cambout, Duke of Coislin and Bishop of Metz, inherited the precious library of the Chancellor Seguier, and at his death bequeathed it to the Abbey of St. Germain des Prés, in the year 1732.

The *Lexica* in question are as follows :

1. Ἐκ τῶν Φρυνίχου τοῦ Ἀραβίου τῆς Σοφιστικῆς Προπαρασκευῆς. 2. Ἀντιαττικίστης. 3. Περὶ Συντάξεως. 4. Δικῶν ὀνόματα. 5. Λέξεις Ῥητορικαί. 6. Συναγωγὴ λεξέων χρησίμων ἐκ διαφόρων σοφῶν (ἰ. σοφιστῶν) τε καὶ ῥητόρων πολλῶν.

We shall endeavour to give some account of these in our next Number: only observing for the present that the Ἀντιαττικίστης is better known by the name of Ἄλλος Ἀλφάβητος.

WE are indebted to the kindness of M. Constantine Nicolopoulos, the learned professor of Greek literature attached to the French *Institut*, and a native of Smyrna, for the following publications :

I. LYSIS. *Poème trouvé par un jeune Grec sous les ruines du Parthénon, et traduit en vers par l'Editeur.*

This poem consists of four Sapphic stanzas followed by three cantos of iambics in the Greek character, and intended, no doubt,

to have been in the Greek language; but the author, who is designated by the initial *Joseph Victoire L.* * * *magnis excidit ausis.* A more unfortunate attempt at Greek composition we have seldom seen, except in the *poemata* of Mr. Ignatius Liebel.

II. ESSAIS SUR DEMOSTHENES ET SUR SON ELOQUENCE;
*contenant une traduction des Harangues pour Olynthe avec le
 texte en regard; des Considérations sur les beautés des pensées
 et du style de l'Orateur Athénien.*

The author of this work, who does not affix his name to it, is M. Dupin, a member of the Ionian Academy. The translation is on the whole spirited; but the publication does not throw much new light upon Demosthenes. The notes are little more than quotations from Ulpian. In the very first page we meet with a glaring mistranslation of a passage in the argument of Libanius the Sophist. He is speaking of the Olynthians, who were allies of Philip, but began to suspect his intentions; ἀποδημοῦντα δὲ τηρήσαντες αὐτὸν, πέμψαντες πρέσβεις πρὸς Ἀθηναίους, κατελύσαντο τὸν πρὸς αὐτοὺς πόλεμον, ποιοῦντες τοῦτο παρὰ τὰς συνθηκὰς τὰς πρὸς Φίλιππον συνετέθειντο γὰρ καὶ κοινῇ πολεμεῖν πρὸς Ἀθηναίους, κὰν ἄλλο τι δόξῃ, κοινῇ σπείσασθαι. "Having watched the opportunity of Philip's absence, they sent ambassadors to the Athenians, and put an end to the war which they had carried on against them; and in so doing they acted contrary to the terms of their compact with Philip; for they had agreed to make war in common with him against the Athenians, and, if he should adopt any other determination, to be parties with him in a truce." M. Dupin's translation is as follows: "C'est pourquoi profitant d'une circonstance qui l'appelait loin d'eux, et au mépris de l'alliance qui les unissait a lui, ils députèrent auprès des Athéniens, leur jurèrent la paix, et convinrent pour l'avenir de ne combattre et ne traiter qu'en commun."

Again, in the next page, Διείλεται δὲ ὁ ῥήτωρ καὶ περὶ πολιτικῆς δυνάμεως, ἀξιώων αὐτοὺς στρατεύεσθαι, καὶ μὴ διὰ

ξένων, ὥσπερ εἰώθεσαν, ποιῆσθαι τὴν βοήθειαν—is thus translated; “L’orateur s’occupe aussi de la force militaire de l’Etat. Il estime que ses concitoyens doivent faire la guerre par eux mêmes, et non par des mercenaires, dont ils avaient coutume de composer les secours qu’ils envoyaient.” In this translation there are three faults, the detection of which we commit to the sagacity of our younger readers.

In p. 30. the orator tells the Athenians, πολλὴν τὴν μετὰ-στασιν καὶ μεγάλην δευτέον τὴν μεταβολὴν, εἰσφέροντας, ἐξιόντας, ἅπαντα ποιούντας ἐτοίμως, εἶπερ τις ὑμῖν προσέξει τὸν νοῦν. M. Dupin manifests considerable exultation in the idea of his new translation of the concluding words, εἶπερ, &c. “Eh! qui sait si, malgré cela même, quelqu’un encore prêtera l’oreille à nos promesses,” a most palpable mistranslation. Auger’s version undoubtedly conveys the real meaning of the passage: “*Si nous voulons* qu’on nous écoute, il faut, &c.”

In p. 46. occurs a ludicrous mistake. Upon the words μίμους γελοίων, Ulpian remarks, οὐχ ἅπαντα μίμησις γελοία τυγχάνει, ἀλλ’ ἔστι καὶ σπουδαία· ἡ γὰρ τραγῳδία, μίμησις ἔστιν ἡθῶν καὶ παθῶν βασιλικῶν καὶ ἡ κωμῳδία μίμησις ἔστι γελοίων. καὶ οἱ μῖμοι σωφρόνων σπουδαῖοι. The concluding words are thus rendered by M. Dupin: “Mais *l’imitation des caractères decents* n’a rien que d’honorable!” And thus we have “the imitation of decent characters,” instead of “the Mimes of Sophron,” Οἱ Μῖμοι Σώφρονος, as was obviously written by Ulpian. It may be some consolation to M. Dupin to reflect, that a similar oversight was committed by a much greater scholar than himself, the celebrated B. de Montfaucon, who interprets the words ἐν τοῖς περὶ Σώφρονος Ἀπολλόδωρος, *Apollodorus de Sapiente*.

At p. 50. is a defence of Demosthenes against the vehement attacks of the Abbé Césarotti, the founder of a new school amongst the Italians, and the depreciator of ancient merit. Fortunately for Demosthenes *Non tali auxilio* &c. M. Dupin will supply the rest; the ground which he has taken is untenable, and his criticisms false. The passage objected to by the Italian critic is

the celebrated exclamation in the 2d Olynthiac, Οὐ γάρ ἐστιν, οὐκ ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, ἀδικοῦντα, καὶ ἐπιορκοῦντα, καὶ ψευδόμενον, δύναμιν βεβαίαν κτήσασθαι· ἀλλὰ τὰ τοιαῦτα εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον ἀντέχει, καὶ σφόδρα γε ἥθησεν κ. τ. λ. The words τὰ τοιαῦτα offend the Italian abbé, who remarks, “Dopo aver detto non esser possibile che un mentitore e “uno spergiuero acquisti una stabile possanza, l'originale segue “così: *Ma siffatte cose* (Quali? il mentitore? o la possanza? “Giacchè non altrui nomi precedono questi due.” To which M. Dupin rejoins, “Les plus rigoureux *grammairiens* ne prononceront-ils pas, que ces choses (τὰ τοιαῦτα) sont précisément “l'action de commettre l'injustice &c.”

Nothing can be clearer than that the words τὰ τοιαῦτα are to be understood, *such acquisitions of power*; the words ἥθησεν ἐπὶ ταῖς ἐλπίσιν—ἀντέχει—καταρρεῖ fix the sense so clearly that no doubt can be entertained. The objection of Césarotti is hypercritical, the reply of M. Dupin very uncritical, if we may use the term.

The military system of the late government of France has enabled M. Dupin to render the legal term of ἀστράτευτος by the appropriate word *inconscriit*, which will convey its meaning to a French reader more fully than any circumlocution.

The “*Considerations Helléniques*” which M. Dupin pompously describes as being “basés sur la connaissance de la langue Grecque,” betray a considerable want of philological and critical knowledge, but abundance of pertness and loquacity.

We are far from wishing to deal harshly with our ingenious author, who has at least the merit of being an enthusiastic admirer of the eloquence of ancient Greece; but we would suggest, that the mere circumstance of a residence in the Ionian isles, and the title of “*Membre de l'Académie Ionienne*,” are not the only qualifications necessary to a translation of Demosthenes.

We have only one more remark to make on Demosthenes. In his oration for Ctesiphon, he says the Prytanes, in consequence of hearing of the taking of Elatea while at supper, οἱ μὲν,

εὐθὺς ἐξαναστάντες, μεταξὺ δειπνοῦντες, τοὺς τε ἐκ τῶν σκηνῶν τῶν κατὰ τὴν ἀγορὰν ἐξείργον. The French translators, and amongst them M. Dupin, render the above words *les uns courent à la place publique*, &c. Unfortunately it happened that the Pnyx, where the Prytanes supped, was in the *place publique*; and M. Gail has been at the pains of composing a Memoir, which was read in the *Institut* on the 9th of July 1813, to prove this point.

III. An extract from the *Mercure Etranger*, No. IX. 1813, contains an interesting mention of the progress of Modern Greek Literature. It is comprised in the Review of a work upon Rhetoric, by M. Constantin Oikonomos, a learned Greek of Smyrna—the title of which is, Τέχνης Ῥητορικῆς βιβλία τρία, συνταχθέντα ὑπὸ Κωνσταντίνου Οἰκονόμου, τοῦ κατὰ τὸ φιλολογικὸν τῆς Σμύρνης Γυμνάσιον Διδασκάλου τῆς Φιλολογίας, εἰς χρῆσιν τοῦ αὐτοῦ Γυμνασίου. Ἐν Βιέννῃ. 1813. For the execution of this work, the author receives the highest encomiums from his countryman, M. Nicolopoulo—whose exultation on the efforts which the Greeks are now making to recover somewhat of their ancient literary distinction, we shall communicate to the reader in his own words :

“ Mais si l'on applaudit justement tous les bons auteurs des
 “ régions fortunées de l'Europe, combien ne doit-on pas admirer
 “ un homme qui, au milieu d'un peuple accablé de tant de mal-
 “ heurs, et opprimé par un maître absolu et barbare dans toute
 “ la force du terme, a surmonté toutes les difficultés, bravé tous
 “ les obstacles, et publié un excellent ouvrage sur un art aussi
 “ important que la Rhétorique. L'érudition, le talent et le goût
 “ d'un tel homme doivent d'autant plus frapper tous les savans
 “ amis de la Grèce, et particulièrement les Hellénistes humains
 “ et reconnaissans, que sa patrie est dépourvue de tous les bien-
 “ faits de la législation; bienfaits qui échauffent l'imagination,
 “ enflamment le génie, font prospérer les sciences et les arts, et
 “ rendent enfin les peuples heureux, autant qu'on puisse l'être
 “ dans cette courte vie.

“ Nous nous faisons un devoir d’annoncer la Rhétorique de M. C. Oikonomos, comme une nouvelle preuve des efforts que font depuis long-tems les Grecs pour recouvrer leur ancienne splendeur, et se mettre en état de rivaliser avec les nations de l’Europe chrétienne et savante.”

M. Oikonomos has, we are informed, taken for the foundation of his system the rhetoric of Aristotle; and has availed himself, with much discrimination and taste, of the writings of Plato, Isocrates, Dionysius of Halicarnassus, Lucian, Longinus, Cicero, and Quintilian: at the same time it is regretted, that he should have consulted so few modern works, upon the art of which he treats.

It is a subject of serious gratification to find, that the great work of regenerating the Greek language is pursued with such spirit by the natives. M. Nicolopoulo says with excusable and even laudable partiality;

“ En lisant le discours de M. Oikonomos dans l’original, on sera convaincu j’espère, que le grec d’aujourd’hui est encore, dans l’état actuel des choses, une des plus belles langues de l’Europe. C’est, comme l’a dit dernièrement un savant plein d’esprit [M. Dureau de la Malle, fils du traducteur de Tacite] *un beau marbre de Paros qui n’attend que la main d’un Phidias ou d’un Praxitèle*”

In a subsequent paper from the *Mercure Etranger*, No. XIV. 1814. an account of another Greek work on Rhetoric, by Neophytos Bambas, a native of Chios, concludes with the following words:

“ Pour terminer cet article, je me contenterai de dire que l’ouvrage de M. Bambas est un vrai monument du patriotisme des Grecs modernes, et réfute complètement les assertions injustes et outrageantes de quelques savans du nord, qui ont prétendu et prétendent encore que les Grecs d’aujourd’hui sont avilis par l’esclavage, et ne lisent que des ouvrages de théologie polémique.”

RELIQUIÆ SACRÆ; sive, Auctorum fere jam perditorum Secundi
 Tertique Sæculi Fragmenta, quæ supersunt. Accedunt Epis-
 tola Synodica et Canonica Nicæno Concilio Antiquiores. Ad
 Codices MSS. recensuit, Notisque illustravit MARTINUS
 JOSEPHUS ROUTH, S. T. P. Collegii S. Magdalena Præses.
 Oxonii, 1814.

THIS work, when complete, will consist of four volumes, two of which are now presented to the public. The object of the learned editor is to collect into one point of view the fragments of various early Christian writers, whose remains, if published separately, would not be of sufficient magnitude to form a volume. He tells us, that five and twenty years have elapsed since he first conceived the design of making such a collection; a design, of which circumstances obliged him for a time to suspend the execution, but of which he never entirely lost sight. The works from which he has principally derived his materials, are the writings of Eusebius and the other ecclesiastical historians, of the more modern authors of literary history, and the Catenæ on the Sacred Books. To the remains of each author is prefixed a short account of his life and writings, taken in general from Jerome's Treatise *De Viris Illustribus*; copious notes are subjoined, the greater part from the pen of the learned editor.

The literary world will look forward with anxiety to the publication of the two volumes, which will complete the present collection. Though the early fathers are not perhaps very conspicuous either for soundness of judgement or accuracy of reasoning, their writings will ever be most highly valued by the theological student, as bearing testimony to the integrity of the Sacred Text, as conveying the opinions of the first ages of Christianity on many important points of doctrine, and as explaining the origin and meaning of the rites and ceremonies of the Church.

LITERARY INTELLIGENCE.

THE first volume of Professor Gaisford's *Poetæ Minores*, has made its appearance; and we sincerely congratulate every scholar on the acquisition of so valuable a publication. It comprises the remains of Hesiod and Theognis, with the fragments of Archilochus, Solon, Simonides, Tyrtaeus, Phocylides, Naumachius, Linus, Panyasis, Rhianus, Euenus Parius, and the Golden Verses of Pythagoras. To each poet is attached a judicious selection of notes from different commentators, together with learned and pertinent remarks from the Professor himself; and prefaces, generally extracted from Harles's edition of Fabricius's *Bibliotheca Græca*. There are also three Indexes of words. As it is our intention to give a more particular account of this work at another opportunity, we shall now only express the general good opinion which we entertain of its execution, and our conviction that it will prove eminently useful to Greek scholars of all descriptions.

At Leipsig, Mr. Augustus Seidler, the author of an immoderately long treatise *de Versibus Dochmiacis*, published in the years 1812—3, three plays of Euripides, the *Troades*, *Electra*, and *Iphigenia in Tauris*, in a small size, with notes.

Porson's four plays of Euripides have been republished nearly three years by Messrs. Wilkie and Robinson; but without Indexes. Though we know that those printed in the second Leipsig edition were enlarged and improved under the inspection of the Professor, who had intended to adopt them, and though the want of them makes the English decidedly inferior to the German edition, yet this matter seems to be quite lost sight of by the proprietors. The deficiency is so much felt, and is a subject of such reasonable complaint, that we can be no longer silent; and must express a hope that the Indexes may be printed without further delay: they will enhance the value, and increase the demand for the publication.

At our University Press, Dr. Maltby's *Thesaurus*, and Mr. Blomfield's *Persæ*, are on the eve of publication.



